

LC 6880

STUDENT'S HEBREW GRAMMAR.

ESENIUS' HEBREW GRAMMAR

TRANSLATED FROM RÆDIGER'S EDITION

BY

BENJ. DAVIES, LL.D.

THOROUGHLY REVISED AND ENLARGED WITH THE HELP OF
PROF. E. KAUTZSCH'S GERMAN EDITION, AND OTHER
RECENT AUTHORITIES

BY

EDWARD C. MITCHELL, D.D.

WITH

SUBJECT, SCRIPTURE AND HEBREW INDEXES.

NEW EDITION.

LONDON:

SHER & CO., 13, BEDFORD STREET,
COVENT GARDEN, W. C.

1885.

P R E F A C E.

But little over a year had passed after the third edition of this grammar was issued, before both the German Editor and the English Translator finished their earthly labors. Dr. Røediger of Berlin died on the 15th of June 1874 and Dr. Davies of London on the 19th of July 1875, each eminent in his sphere and honored by all as painstaking and conscientious workers in the field of Biblical science.

After the decease of Prof. Røediger the work of revising and editing the Grammar of Gesenius was committed to Prof. E. Kautzsch, D.D., then of Basle, whose thorough scholarship and well known skill as a Hebrew teacher eminently fitted him for the task. His edition, published in 1878, has already been accepted as a standard authority among teachers, on both continents. His revision of the work of Røediger has been so extensive and thorough that it has become practically a new grammar, though retaining, for convenience of reference, the old divisions of chapters and sections. Hardly a sentence has remained unaltered and some whole sections have been substantially or entirely rewritten, such as the sections on the accents (§ 15), the methegh (§ 16), the daghesh euphonic (§ 20, 2) and the noun (§§ 93. 94. 95), and one new section (§ 144 *a*) has been added.

So radical a change in the original work has prepared the way for a corresponding thoroughness in the revision of the English edition. The endeavor has been to prepare a grammar specially adapted to the wants of English students, in all that pertains to simplicity of method and practical convenience, at the same time that it combines the best results of

modern Semitic research. For this purpose the Editor has availed himself of the essential improvements of Kautzsch, with such modifications of the text as were thereby rendered necessary and has drawn from other recent sources whatever would contribute to the real usefulness of the work.

The notes of Dr. Davies have been retained so far as they have not been superseded by the text in its present shape. They are designated by the signature *Tv*.

Some hints derived from the grammars of Ewald and Stade have also been incorporated, and a few notes more fully illustrating certain points have been derived from Delitzsch and others. The references have been carefully verified, (using the corrected text of Bær-Delitzsch upon Genesis, Job, Psalms and Isaiah), and the 8th edition of Gesenius' Lexicon (by Mühlau and Volck), has been constantly consulted.

A new and important feature of this edition consists in the addition of very full indexes of Subjects, of Scripture and of Hebrew words, by means of which the entire contents of the grammar are made available to the students. The Hebrew index will be found especially useful, converting the grammar into a philological clavis in which a large share of all the difficult forms in the language may find explanation.

The work has been performed in the midst of a heavy pressure of other labors and in the accomplishment of it the editor has received efficient help from his son as an amanuensis, preparing all the copy for the printers, and from his friend Mr. Max Meyer of this city, a native German and an accomplished linguist, who has revised all the translations and performed much patient toil in the reading of proofs.

E. C. M.

Paris, August, 1880.

C O N T E N T S .

Page	I—XXXII
TABLES AND PARADIGMS	I—XXXII

INTRODUCTION.

§	1. The Semitic Languages in General	1
§	2. Historical Survey of the Hebrew Language	8
§	3. Grammatical Treatment of the Hebrew Language	16
§	4. Division and Arrangement of the Grammar	19

PART I. THE ELEMENTS.

CHAPTER I. *Reading and Orthography.*

§	5. The Consonants, their Forms and Names	21
§	6. Pronunciation and Division of Consonants	25
§	7. The Vowels in General, Vowel-Letters, and Vowel-Signs	30
§	8. The Vowel-Signs	33
§	9. Character and Value of the several Vowels	38
§	10. The Half-Vowels and the Syllable-Divider (Sh ^{wá})	45
§	11. Signs which affect the Reading of Consonants	48
§	12. Dāghē'sh in General, and Dāghē'sh fortè in Particular	48
§	13. Dāghē'sh Le nè	49
§	14. Māppí'q and Rāphè	50
§	15. The Accents	51
§	16. Māqqē'ph and Mēthēgh	55
§	17. Q ^{ri} and K ^{thíbh}	57

CHAPTER II. *Peculiarities and Changes of Letters; the Syllables and the Tone.*

	Page
§ 18. General Remark	58
§ 19. Changes of Consonants	59
§ 20. Doubling of Consonants	61
§ 21. Aspiration: where it occurs and where not	65
§ 22. Peculiarities of the Gutturals	67
§ 23. The Feebleness of the Breathings א and ה	71
§ 24. Changes of the Feeble Letters י and ך	73
§ 25. Immovable or Firm Vowels	75
§ 26. Syllables, and their Influence on the Quantity of Vowels	77
§ 27. Changes of Vowels, especially in Respect to Quantity	80
§ 28. Rise of New Vowels and Syllables	85
§ 29. The Tone and its Changes; the Pause	87

PART II. FORMS AND INFLECTIONS, OR THE PARTS OF SPEECH.

§ 30. The Stem-Words and Roots (Bilateral, Trilateral, Quadri-literal)	91
§ 31. Grammatical Structure	97

CHAPTER I. *The Pronoun.*

§ 32. The Personal or Separate Pronoun	98
§ 33. Suffix Pronoun	101
§ 34. The Demonstrative Pronoun	102
§ 35. The Article	103
§ 36. The Relative Pronoun	105
§ 37. The Interrogative and Indefinite Pronouns	106

CHAPTER II. *The Verb.*

§ 38—41. General View	107
---------------------------------	-----

I. The Strong or Regular Verb. Parad. B.

§ 42. In General	112
----------------------------	-----

A. The Simple Form, or Qāl.

	Page
§ 43. Its Form and Signification	112
§ 44. Perfect of Qāl, and its Inflection	113
§ 45. The Infinitive of Qāl	116
§ 46. The Imperative of Qāl	117
§ 47. The Imperfect of Qāl and its Inflection	118
§ 48. Shortening and Lengthening of the Imperfect and Imperative (Jussive and Cohortative Forms)	122
§ 49. Perfect and Imperfect with Wāw Consecutive	125
§ 50. The Participle of Qāl	127

B. Derived Conjugations.

§ 51. Nīph'āl	128
§ 52. Pī'el and Pū'āl	131
§ 53. Hīph'il and Hūph'āl	134
§ 54. Hīthpā'el	138
§ 55. Rarer Conjugations	140
§ 56. Quadrilaterals	142

C. Strong or Regular Verb with Pronominal Suffixes. Parad. C.

§ 57. In General	143
§ 58. Pronominal Suffixes of the Verb	143
§ 59. The Perfect with Pronominal Suffixes	147
§ 60. Imperfect with Pronominal Suffixes	149
§ 61. Infinitive, Imperative, and Participle with the Suffixes	150

II. The Weak or Irregular Verb.

A. Verbs with Gutturals.

§ 62. In General	151
§ 63. Verbs Pē (פ) Guttural. E. g. עָמַד <i>to stand</i> . Parad. D. . . .	152
§ 64. Verbs 'Āyīn (ע) Guttural. E. g. שָׁחַט <i>to slaughter</i> . Pa- rad. E.	155
§ 65. Verbs Lāmēdh (ל) Guttural. E. g. שָׁלַח <i>to send</i> . Parad. F. . .	157

B. Contracted Verbs.

	Page
§ 66. Verbs Pē Nūn (פ"ע). E. g. נִגַּשׁ <i>to approach</i> . Parad. H.	159
§ 67. Verbs 'Āyīn doubled (ע"ע). E. g. סָבַב <i>to surround</i> . Parad. G.	161

C. Weakest Verbs (Verba Quiescentia).

§ 68. Verbs א"ב. E. g. אָכַל <i>to eat</i> . Parad. I.	167
§ 69. Verbs א"ב. First Class, or Verbs originally א"ב. E. g. יָשַׁב <i>to dwell</i> . Parad. K.	169
§ 70. Verbs א"ב. Second Class, or Verbs properly א"ב. E. g. נָטַב <i>to be good</i> . Parad. L.	173
§ 71. Verbs א"ב. Third Class, or Contracted Verbs א"ב.	174
§ 72. Verbs ע"ב. E. g. קָם <i>to rise up</i> . Parad. M.	175
§ 73. Verbs ע"ב. E. g. בִּיַּן <i>to discern</i> . Parad. N.	181
§ 74. Verbs א"ב. E. g. מָצָא <i>to find</i> . Parad. O.	183
§ 75. Verbs א"ב. E. g. גִּלָּה <i>to reveal</i> . Parad. P.	185
§ 76. Verbs doubly weak or irregular	193
§ 77. Relation of the weak Verbs to one another	195
§ 78. Defective Verbs	195

CHAPTER III. *The Noun* (Substantive and Adjective).

§ 79. General View	197
§ 80. Forms which mark the Gender of Nouns	198
§ 81. Derivation of Nouns	200
§ 82. Primitive Nouns	201
§ 83. Verbal Nouns in General	202
§ 84. Nouns derived from Strong or Regular Verbs	203
§ 85. Nouns derived from Weak or Irregular Verbs	208
§ 86. Denominative Nouns	210
§ 87. Of the Plural	212
§ 88. Of the Dual	215
§ 89. The Genitive and the Construct State	217
§ 90. Traces of Ancient Case-Endings [Paragogic Letters]	219
§ 91. The Noun with Pronominal Suffixes	223
§ 92. Vowel-Changes in the Noun	227
§ 93. Inflections of Masculine Nouns	230
§ 94. Vowel-Changes in the Formation of Feminine Nouns	240
§ 95. Inflections of Feminine Nouns	242
§ 96. Nouns of peculiar form	247
§ 97. Numerals. I. Cardinal Numbers	249
§ 98. Numerals. II. Ordinal Numbers	253

CHAPTER IV. *The Particles.*

	Page
§ 99. General View	254
§ 100. Adverbs	255
§ 101. Prepositions	257
§ 102. Prefix Prepositions	258
§ 103. Preposition with Suffixes and in the Plural Form	260
§ 104. Conjunctions	264
§ 105. Interjections	266

PART III. SYNTAX.

CHAPTER I. *Syntax of the Noun.*

§ 106. Expression of the Adjectives through Substantives,—the Abstract for the Concrete	267
§ 107. Indications the Genders	269
§ 108. The Plural, and Collective Nouns	273
§ 109. Use of the Article	276
§ 110. Ditto	279
§ 111. Ditto	280
§ 112. Construction of Substantive with Adjective	282
§ 113. Apposition	283
§ 114. The Genitive	284
§ 115. Expression of the Genitive by Circumlocution	286
§ 116. Further use of the Construct State	287
§ 117. Indication of the other Cases	288
§ 118. Use of the Accusative	290
§ 119. How to express the Comparative and Superlative	292
§ 120. Syntax of the Numerals	294

CHAPTER II. *Syntax of the Pronoun.*

§ 121. Use of the Personal Pronoun	296
§ 122. The Demonstrative and Interrogative Pronouns	299
§ 123. Relative Pronoun and Relative Clauses	301
§ 124. How to express those Pronouns for which the Hebrew has no proper forms	304

CHAPTER III. *Syntax of the Verb.*

	Page
§ 125. Use of the Tenses in General	306
§ 126. Use of the Perfect	307
§ 127. Use of the Imperfect	311
§ 128. Use of the Lengthened and Shortened Imperfect (Cohortative and Jussive)	315
§ 129. Use of the Imperfect with Wāw Consecutive	317
§ 130. The Imperative	318
§ 131. Use of the Infinitive Absolute	319
§ 132. Infinitive Construct	320
§ 133. Construction of the Infinitive Construct with Subject and Object	324
§ 134. Use of the Participle	326
§ 135. Construction of the Participle	328
§ 136. Expression of the Optative	330
§ 137. Persons of the Verb	331
§ 138. Verbs with the Accusative	332
§ 139. Verbs with two Accusatives	333
§ 140. Verbs with Prepositions	336
§ 141. Constructio Prægnans	337
§ 142. Construction of two Verbs to express one Idea	338
§ 143. Construction of Passive Verbs	340

CHAPTER IV. *Connection of the Subject with the Predicate.*

§ 144a. Difference between the Nominal and Verbal Sentence . . .	342
§ 144b. Manner of expressing the Copula in the Nominal sentence .	343
§ 145. Arrangement of Words in a Sentence. Absolute Case . . .	344
§ 146. Relation of the Subject and Predicate as to Gender and Number	346
§ 147. Ditto	349
§ 148. Construction of Compound Subjects	350

CHAPTER V. *Use of the Particles.*

§ 149. General Remark	352
§ 150. The Adverbs	352
§ 151. Construction of Adverbs	354
§ 152. Words which express Negation	355
§ 153. Interrogative Words and Sentences	357

CONTENTS.

XI

	Page
§ 154. The Prepositions	359
§ 155. The Conjunctions	365
§ 156. The Interjections	371

I. INDEX OF SUBJECTS	373
II. INDEX OF THE TEXTS ILLUSTRATED OR CITED	379
III. INDEX OF HEBREW WORDS OR LETTERS EXPLAINED OR CITED	402

TABLES
OF
SEMITIC ALPHABETS;
PARADIGMS
OF
VERBS AND NOUNS,
ETC.

Ancient Semitic Alphabets

Inscr of Dihon. 8th. cent B.C. Gram § 2,2 § 5,1	Phoenician Coins and Inscript	New- Pun- ic.	Old Hebr Coins and Gems.	Sams- ritan	Aram - Egyptian. 8th - 1st cent. B.C.	Palmyra Inscript 1st cent B.C. - 4th cent A.C.	Heb Inscr Christ's Time	Square Char	Raschi.
𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	א
𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	ב
𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	ג
𐤛	𐤜	𐤝	𐤞	𐤟	𐤠	𐤡	𐤢	𐤣	ד
𐤤	𐤥	𐤦	𐤧	𐤨	𐤩	𐤪	𐤫	𐤬	ה
𐤭	𐤮	𐤯	𐤰	𐤱	𐤲	𐤳	𐤴	𐤵	ו
𐤶	𐤷	𐤸	𐤹	𐤺	𐤻	𐤼	𐤽	𐤾	ז
𐤿	𐥀	𐥁	𐥂	𐥃	𐥄	𐥅	𐥆	𐥇	ח
𐥈	𐥉	𐥊	𐥋	𐥌	𐥍	𐥎	𐥏	𐥐	ט
𐥑	𐥒	𐥓	𐥔	𐥕	𐥖	𐥗	𐥘	𐥙	י
𐥚	𐥛	𐥜	𐥝	𐥞	𐥟	𐥠	𐥡	𐥢	כ
𐥣	𐥤	𐥥	𐥦	𐥧	𐥨	𐥩	𐥪	𐥫	ך
𐥬	𐥭	𐥮	𐥯	𐥰	𐥱	𐥲	𐥳	𐥴	ל
𐥵	𐥶	𐥷	𐥸	𐥹	𐥺	𐥻	𐥼	𐥽	מ
𐥾	𐥿	𐦀	𐦁	𐦂	𐦃	𐦄	𐦅	𐦆	נ
𐦇	𐦈	𐦉	𐦊	𐦋	𐦌	𐦍	𐦎	𐦏	ס
𐦐	𐦑	𐦒	𐦓	𐦔	𐦕	𐦖	𐦗	𐦘	ע
𐦙	𐦚	𐦛	𐦜	𐦝	𐦞	𐦟	𐦠	𐦡	פ
𐦢	𐦣	𐦤	𐦥	𐦦	𐦧	𐦨	𐦩	𐦪	צ
𐦫	𐦬	𐦭	𐦮	𐦯	𐦰	𐦱	𐦲	𐦳	ק
𐦴	𐦵	𐦶	𐦷	𐦸	𐦹	𐦺	𐦻	𐦼	ר
𐦽	𐦾	𐦿	𐧀	𐧁	𐧂	𐧃	𐧄	𐧅	ש
𐧆	𐧇	𐧈	𐧉	𐧊	𐧋	𐧌	𐧍	𐧎	ת

Modern Semitic Alphabets.

[illegible]

Nominative of the Pronoun,

or

Separate Pronoun.

Accusative of the Pronoun,

Sing. 1. com. אֲנִי, in pause
אֲנִי; אֲנִי, in pause
אֲנִי I.

2. $\left\{ \begin{array}{l} m. \text{אַתָּה (אַתָּה), in} \\ \text{pause אַתָּה} \\ f. \text{אַתָּה (אַתָּה)} \end{array} \right\} \text{thou.}$

3. $\left\{ \begin{array}{l} m. \text{הוא} \text{ he.} \\ f. \text{היא} \text{ she.} \end{array} \right\}$

Plur. 1. com. אֲנִיחֵנוּ (אֲנֵנוּ),
(אֲנֵנוּ) we.

2. $\left\{ \begin{array}{l} m. \text{אַתֶּם} \\ f. \text{אַתֶּם, אַתֶּם} \end{array} \right\} \text{ye.}$

3. $\left\{ \begin{array}{l} m. \text{הֵמָּה, הֵם} \\ f. \text{הֵמָּה, הֵן} \end{array} \right\} \text{they.}$

A.

By itself.

אֲנִי; אֲנִי; אֲנִי me.

אֲנִי; אֲנִי, in p. אֲנִי, אֲנִי } thee.
אֲנִי; אֲנִי; אֲנִי, אֲנִי }

הוא; הוּא; הוּא (הוּ), הוּ } him.

היא; הִיא; הִיא } her.

אֲנֵנוּ; אֲנֵנוּ; אֲנֵנוּ us.

אַתֶּם; אַתֶּם } you.
אַתֶּם; אַתֶּם }

הֵמָּה, הֵם; הֵם, הֵם, הֵם* } them.
הֵמָּה, הֵם; הֵם, הֵם, הֵם* }

הֵן; הֵן; הֵן } them.

* The forms with an asterisk are only poetical; those in parenthesis

or Suffix of the Verb.

Genitive of the Pronoun, or Suffix of
the Noun (possessive Pron.).

B.	A.	B.
With Nin demonstrative.	With Nouns Singu'ar.	With Nouns Plur. & Dual.
ִּי, ִּיךָ	ִּי my (prop. Gen. mei).	ִּי my.
ִּי, (ִּיךָ)	ִּי, ִּיךָ, in pause ִּיךָ } thy (tui). ִּי, ִּיךָ, (ִּיךָ)	ִּיךָ } thy.
not found.		
ִּיךָ, ִּיךָ, (כִּי)	ִּיךָ; ִּיךָ, ִּי (הִי) his (ejus and suis).	ִּיךָ, ִּיךָ, ִּיךָ* his.
ִּיךָ	ִּיךָ; ִּיךָ; ִּיךָ her.	ִּיךָ her.
ִּיךָ	ִּיךָ; ִּיךָ; (כִּי) our.	ִּיךָ our.
These forms	כִּי; כִּי } your. כִּי; כִּי	כִּי; כִּי } your.
are not		
found.	כִּי; כִּי } their. כִּי; כִּי	כִּי; כִּי } their.

are rarely used, but are put here to give a full view of the analogy.

		<i>Qāl.</i>	<i>Niph'āl.</i>	<i>Pr'ēl.</i>
<i>PERF</i> Sing. 3. m.	קָטַל*	כָּבַד*	קָטַן*	קָטַל, קָטַל*
3. f.	קָטְלָה*	כָּבְדָה*	קָטְנָה*	קָטְלָה*
2. m.	קָטַלְתָּ*	כָּבַדְתָּ*	קָטַנְתָּ*	קָטַלְתָּ*
2. f.	קָטַלְתְּ*	כָּבַדְתְּ*	קָטַנְתְּ*	קָטַלְתְּ*
1. c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	קָטַלְתִּי
<i>Plur.</i> 3. c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	קָטְלוּ
2. m.	קָטַלְתֶּם*	כָּבַדְתֶּם*	קָטַנְתֶּם*	קָטַלְתֶּם
2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	קָטַלְתֶּן
1. c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	קָטַלְנוּ
<i>INF</i>	קָטַל*		הִקָּטַל*	קָטַל*
<i>INF absol.</i>	קָטוּל*		הִקָּטַל, נִקָּטַל	קָטַל, קָטַל*
<i>IMP</i> Sing. 2. m.	קָטַל*	כָּבַד*	הִקָּטַל*	קָטַל*
2. f.	קָטְלִי*	כָּבְדִי*	הִקָּטְלִי*	קָטְלִי*
<i>Plur.</i> 2. m.	קָטְלוּ	כָּבְדוּ	הִקָּטְלוּ	קָטְלוּ
2. f.	קָטְלֶנָה*	כָּבְדֶנָה*	הִקָּטְלֶנָה*	קָטְלֶנָה*
<i>IMPF</i> Sing. 3. m.	יִקָּטַל*	יִכָּבֵד*	יִקָּטַן*	יִקָּטַל*
3. f.	תִּקָּטַל	תִּכָּבֵד	תִּקָּטַל	תִּקָּטַל
2. m.	תִּקָּטַל	תִּכָּבֵד	תִּקָּטַל	תִּקָּטַל
2. f.	תִּקָּטְלִי*	תִּכָּבְדִי*	תִּקָּטְלִי*	תִּקָּטְלִי*
1. c.	אִקָּטַל	אִכָּבֵד	אִקָּטַל	אִקָּטַל
<i>Plur.</i> 3. m.	יִקָּטְלוּ	יִכָּבְדוּ	יִקָּטְלוּ	יִקָּטְלוּ
3. f.	תִּקָּטְלֶנָה*	תִּכָּבְדֶנָה*	תִּקָּטְלֶנָה*	תִּקָּטְלֶנָה*
2. m.	תִּקָּטְלוּ	תִּכָּבְדוּ	תִּקָּטְלוּ	תִּקָּטְלוּ
2. f.	תִּקָּטְלֶנָה	תִּכָּבְדֶנָה	תִּקָּטְלֶנָה	תִּקָּטְלֶנָה
1. c.	נִקָּטַל	נִכָּבֵד	נִקָּטַל	נִקָּטַל

IMPF. Shortened (Jussive).

<i>PART. act.</i>	קָטַל*	כָּבַד	קָטַן	נִקָּטַל*	בִּיקָטַל*
<i>pass.</i>	קָטוּל*				

<i>Suffixes</i>	1 <i>Sing.</i>	2 <i>Sing. m.</i>	2 <i>Sing. f.</i>	3 <i>Sing. m.</i>
<i>PERF. Qāl S. 3. m.</i>	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם } קָטַלְתִּי
3. <i>f.</i>	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם } קָטַלְתִּי
2. <i>m.</i>	קָטַלְתָּ	—	—	קָטַלְתֶּם } קָטַלְתִּי
2. <i>f.</i>	קָטַלְתְּ	—	—	קָטַלְתֶּם } קָטַלְתִּי
1. <i>c.</i>	—	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם } קָטַלְתִּי
<i>Plur. 3. c.</i>	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם } קָטַלְתִּי
2. <i>m.</i>	קָטַלְתֶּם	—	—	קָטַלְתֶּם } קָטַלְתִּי
1. <i>c.</i>	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם } קָטַלְתִּי
<i>INF. Qāl</i>	קָטַלְתִּי } קָטַלְתְּ }	קָטַלְתָּ } קָטַלְתְּ }	קָטַלְתְּ	קָטַלְתֶּם
<i>IMP. Qāl 2. m. sing.</i>	קָטַלְתִּי	—	—	קָטַלְתֶּם
<i>IMPF. Qāl 3. m. sing.</i>	יִקְטַלְנִי	יִקְטַלְנִי	יִקְטַלְנִי	יִקְטַלְנִי
3. <i>m. with Nān</i> } <i>demonstrative.</i> }	יִקְטַלְנִי	יִקְטַלְנִי	—	יִקְטַלְנִי
3. <i>m. plur.</i>	יִקְטַלְנִי	יִקְטַלְנִי	יִקְטַלְנִי	יִקְטַלְנִי
<i>PERF. Pi'ēl 3. m. sing.</i>	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם

3 Sing. f.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
קָטְלָהּ	קָטְלֵנוּ	קָטְלֵכֶם	[קָטְלֵכֶן]	קָטְלֵם	קָטְלֵן
קָטְלָתָהּ	קָטְלֵתָנוּ	wanting	wanting	קָטְלֵתֶם	קָטְלֵתֶן
קָטְלָתֶיהָ	קָטְלֵתֶנּוּ	—	—	קָטְלֵתֶם	קָטְלֵתֶן
קָטְלָתֶיהָ	קָטְלֵתֶינּוּ	—	—	קָטְלֵתִים	קָטְלֵתִין
קָטְלָתֶיהָ	—	קָטְלֵתֵיכֶם	קָטְלֵתֵיכֶן	קָטְלֵתִים	קָטְלֵתִין
קָטְלָתֶיהָ	קָטְלֵתֶנּוּ	wanting	wanting	קָטְלֵם	קָטְלֵן
קָטְלָתֶיהָ	קָטְלֵתֶנּוּ	—	—	קָטְלֵתֶם	קָטְלֵתֶן
קָטְלָתֶיהָ	—	קָטְלֵתֵיכֶם	קָטְלֵתֵיכֶן	קָטְלֵתִים	קָטְלֵתִין
קָטְלָהּ	קָטְלֵנוּ	קָטְלֵכֶם } קָטְלֵכֶן }	קָטְלֵכֶן } קָטְלֵכֶן }	קָטְלֵם	קָטְלֵן
קָטְלָהּ } קָטְלָהּ }	קָטְלֵנוּ	—	—	קָטְלֵם	—
קָטְלָהּ } קָטְלָהּ }	קָטְלֵנוּ	קָטְלֵכֶם	קָטְלֵכֶן	קָטְלֵם	קָטְלֵן
קָטְלָתָהּ	קָטְלֵתָנוּ	—	—	—	—
קָטְלָתֶיהָ	קָטְלֵתֶנּוּ	קָטְלֵתֵיכֶם	קָטְלֵתֵיכֶן	קָטְלֵתֶם	קָטְלֵתֶן
קָטְלָהּ	קָטְלֵנוּ	קָטְלֵכֶם	קָטְלֵכֶן	קָטְלֵם	קָטְלֵן

	<i>Qāl.</i>	<i>Niph'āl.</i>	<i>Hiph'āl.</i>	<i>Hoph'āl.</i>
<i>PREF. S. 3. m.</i>	עָמַד	נִעְמַד*	הִעְמִיד*	הִעְמִיד*
3. <i>f.</i>	עָמְדָה	נִעְמְדָה*	הִעְמִידָה	הִעְמִידָה*
2. <i>m.</i>	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמִידְתָּ	הִעְמִידְתָּ
2. <i>f.</i>	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמִידְתְּ	הִעְמִידְתְּ
1. <i>c.</i>	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי
<i>Plur. 3. c.</i>	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2. <i>m.</i>	עָמַדְתֶּם*	נִעְמַדְתֶּם	הִעְמִידְתֶּם	הִעְמִידְתֶּם
2. <i>f.</i>	עָמַדְתֶּן*	נִעְמַדְתֶּן	הִעְמִידְתֶּן	הִעְמִידְתֶּן
1. <i>c.</i>	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמִידְנוּ	הִעְמִידְנוּ
<i>INF</i>	עֲמַד*	הִעְמִיד*	הִעְמִיד*	
<i>INF absol.</i>	עֹמֵד	נִעְמָד*	הִעְמִיד*	הִעְמָד*
<i>IMP S. 2. m.</i>	עֲמַד*	חֲזַק*	הִעְמַד*	הִעְמַד
2. <i>f.</i>	עֲמִידִי	חֲזָקִי	הִעְמִידִי	הִעְמִידִי
<i>Pl. 2. m.</i>	עֲמִידוּ	חֲזָקוּ	הִעְמִידוּ	הִעְמִידוּ
2. <i>f.</i>	עֲמִידְנָה*	חֲזָקְנָה*	הִעְמִידְנָה	הִעְמִידְנָה
<i>IMPF S. 3. m.</i>	יַעְמִיד*	יִחַזֵּק*	יַעְמִיד*	יַעְמִיד*
3. <i>f.</i>	תַּעְמִיד	תִּחַזֵּק	תַּעְמִיד	תַּעְמִיד
2. <i>m.</i>	תַּעְמִיד	תִּחַזֵּק	תַּעְמִיד	תַּעְמִיד
2. <i>f.</i>	תַּעְמִידִי*	תִּחַזְּקִי*	תַּעְמִידִי	תַּעְמִידִי*
1. <i>c.</i>	אֶעְמִיד*	אֶחַזֵּק	אֶעְמִיד	אֶעְמִיד
<i>Plur. 3. m.</i>	יַעְמִידוּ*	יִחַזְּקוּ*	יַעְמִידוּ	יַעְמִידוּ
3. <i>f.</i>	תַּעְמִידְנָה	תִּחַזְּקְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה
2. <i>m.</i>	תַּעְמִידוּ	תִּחַזְּקוּ	תַּעְמִידוּ	תַּעְמִידוּ
2. <i>f.</i>	תַּעְמִידְנָה	תִּחַזְּקְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה
1. <i>c.</i>	נַעְמִיד	נִחַזֵּק	נַעְמִיד	נַעְמִיד
<i>IMPF. shortened (Jussive).</i>			יַעְמִיד	
<i>PART. act.</i>	עֹמֵד		נִעְמֵד*	הִעְמֵד*
<i>pass.</i>	עֹמֵד			נִעְמֵד*

	<i>Qāl.</i>	<i>Niph'al.</i>	<i>Pr'el.</i>	<i>Pa'al.</i>	<i>Hithpa'al.</i>
<i>PERF. S. 3. m.</i>	שָׁחַט	נִשְׁחַט	בָּרַח*	בָּרַח*	הִתְבָּרַח*
3. <i>f.</i>	שָׁחַטָה*	נִשְׁחַטָה*	בָּרְחָה	בָּרְחָה	הִתְבָּרְחָה
2. <i>m.</i>	שָׁחַטָת	נִשְׁחַטָת	בָּרַחְתָּ	בָּרַחְתָּ	הִתְבָּרַחְתָּ
2. <i>f.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַחְתְּ	בָּרַחְתְּ	הִתְבָּרַחְתְּ
1. <i>c.</i>	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַחְתִּי	בָּרַחְתִּי	הִתְבָּרַחְתִּי
<i>Plur. 3. c.</i>	שָׁחַטוּ*	נִשְׁחַטוּ*	בָּרְכוּ	בָּרְכוּ	הִתְבָּרְכוּ
2. <i>m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	הִתְבָּרַכְתֶּם
2. <i>f.</i>	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בָּרַכְתֶּן	הִתְבָּרַכְתֶּן
1. <i>c.</i>	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בָּרַכְנוּ	הִתְבָּרַכְנוּ
<i>INF</i>	שַׁחֵט	הִשְׁחַט	בָּרֵחַ*	wanting	הִתְבָּרֵחַ*
<i>INF absol.</i>	שָׁחוּט	נִשְׁחוּט	בָּרֵחַ*		
<i>IMP. S. 2. m.</i>	שַׁחֵט*	הִשְׁחַט	בָּרֵחַ*		הִתְבָּרֵחַ*
2. <i>f.</i>	שַׁחֲטִי*	הִשְׁחַטִי*	בָּרִי*	wanting	הִתְבָּרִי
<i>Pl. 2 m.</i>	שַׁחֲטוּ	הִשְׁחַטוּ	בָּרְכוּ		הִתְבָּרְכוּ
2. <i>f.</i>	שַׁחֲטֶנָּה	הִשְׁחַטֶנָּה	בָּרַכְנָה		הִתְבָּרַכְנָה
<i>IMPF S. 3. m.</i>	שֹׁחֵט*	יִשְׁחַט	יִבְרַח*	יִבְרַח*	יִתְבָּרַח*
3. <i>f.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּבְרַח	תִּבְרַח	תִּתְבָּרַח
2. <i>m.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּבְרַח	תִּבְרַח	תִּתְבָּרַח
2. <i>f.</i>	תִּשְׁחַטִי*	תִּשְׁחַטִי*	תִּבְרַחִי	תִּבְרַחִי	תִּתְבָּרַחִי
1. <i>c.</i>	אֶשְׁחַט	אֶשְׁחַט	אֶבְרַח	אֶבְרַח	אֶתְבָּרַח
<i>Plur. 3. m.</i>	יִשְׁחַטוּ	יִשְׁחַטוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
3. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
2. <i>m.</i>	תִּשְׁחַטוּ	תִּשְׁחַטוּ	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
2. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
1. <i>c.</i>	נִשְׁחַט	נִשְׁחַט	נִבְרַח	נִבְרַח	נִתְבָּרַח

IMPF with Suff. יִשְׁחַטְהוּ.

<i>PART act.</i>	שֹׁחֵט	נִשְׁחַט	מִבְרַח*		מִתְבָּרַח*
<i>pass.</i>	שָׁחוּט			מִבְרָח*	

	<i>Qal.</i>	<i>Niph'al.</i>	<i>Pi'el.</i>
<i>PERF S. 3. m.</i>	שָׁלַח*	נִשְׁלַח	שִׁלַּח*
3. f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2. f.	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שִׁלַּחְתְּ*
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
<i>Plur. 3. c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
<i>INF.</i>	שִׁלַּח*	הִשְׁלַח*	שִׁלַּח*
<i>INF. absol.</i>	שִׁלְחָה	נִשְׁלַח	שִׁלַּח
<i>IMP S. 2. m.</i>	שִׁלַּח*	הִשְׁלַח*	שִׁלַּח*
2. f.	שִׁלְחִי	הִשְׁלְחִי	שִׁלְחִי*
<i>Plur. 2. m.</i>	שִׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ
2. f.	שִׁלְחֶנָּה	הִשְׁלְחֶנָּה	שִׁלְחֶנָּה*
<i>IMPF. S. 3. m.</i>	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*
3. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח*
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי
1. c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur. 3. m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3. f.	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה*
2. m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>IMPF. shortened (Jussive).</i>			
<i>IMPF. with Suff.</i>	יִשְׁלַחְנִי		
<i>PART. act.</i>	שֹׁלֵחַ*	נִשְׁלָח	שֹׁלֵחַ*
<i>pass.</i>	שֹׁלְחָה*		

<i>Pa'al.</i>	<i>Haph'el.</i>	<i>Hoph'al.</i>	<i>Hithpa'el.</i>
שָׁלַח	*הִשְׁלִיחַ	הִשְׁלַח	*הִשְׁתַּלַּח
שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	*הִשְׁתַּלַּחוּ
שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
*שִׁלַּחְתָּ	*הִשְׁלַחְתָּ	*הִשְׁלַחְתָּ	*הִשְׁתַּלַּחְתָּ
שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
	*הִשְׁלִיחַ		*הִשְׁתַּלַּח
	*הִשְׁלַח	*הִשְׁלַח	
	הִשְׁלַח		*הִשְׁתַּלַּח
wanting	הִשְׁלִיחִי	wanting	הִשְׁתַּלַּחִי
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלַחְנָה		*הִשְׁתַּלַּחְנָה
יִשְׁלַח	*יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
יִשְׁלַחִי	יִשְׁלִיחִי	יִשְׁלַחִי	יִשְׁתַּלַּחִי
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
יִשְׁלַחְנָה	יִשְׁלַחְנָה	יִשְׁלַחְנָה	*יִשְׁתַּלַּחְנָה
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
יִשְׁלַחְנָה	יִשְׁלַחְנָה	יִשְׁלַחְנָה	יִשְׁתַּלַּחְנָה
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
	יִשְׁלַח		
	*יִשְׁלִיחַ		*יִשְׁתַּלַּח
נִשְׁלַח		נִשְׁלַח	

	<i>Qal.</i>	<i>Niph'al.</i>	<i>Hiph'il.</i>
<i>PERF Sing.</i> 3. <i>m.</i>	סָב*	נָסַב*	הִסָּב*
3. <i>f.</i>	סָבָה	נָסְבָה*	הִסְבָה*
2. <i>m.</i>	סִבּוֹת*	נִסְבוֹת*	הִסְבוֹת*
2. <i>f.</i>	סִבּוֹת	נִסְבוֹת	הִסְבוֹת
1. <i>c.</i>	סִבּוֹתִי	נִסְבוֹתִי	הִסְבוֹתִי
<i>Plur.</i> 3. <i>c.</i>	סִבּוּ	נָסְבוּ	הִסְבוּ
2. <i>m.</i>	סִבּוּחַם	נִסְבוּחַם	הִסְבוּחַם
2. <i>f.</i>	סִבּוֹתָן	נִסְבוֹתָן	הִסְבוֹתָן
1. <i>c.</i>	סִבּוֹנִי	נִסְבוֹנִי	הִסְבוֹנִי
<i>INF</i>	סִב*	הִסָּב*	הִסָּב
<i>INF absol.</i>	סִבּוֹב	הִסְבוֹב	הִסָּב
<i>IMP Sing.</i> 2. <i>m.</i>	סִב*	הִסָּב	הִסָּב*
2. <i>f.</i>	סִבִּי	הִסְבִּי*	הִסְבִּי
<i>Plur.</i> 2. <i>m.</i>	סִבּוּ	הִסְבּוּ	הִסְבּוּ
2. <i>f.</i>	סִבֵּינָה*	הִסְבֵּינָה*	הִסְבֵּינָה*
<i>IMPF Sing.</i> 3. <i>m.</i>	סֹבֵךְ*	יֹסֵב*	יֹסֵב*
3. <i>f.</i>	תֹּסֵב	תֹּסֵב	תֹּסֵב
2. <i>m.</i>	תֹּסֵב	תֹּסֵב	תֹּסֵב
2. <i>f.</i>	תֹּסֵבִי*	תֹּסֵבִי	תֹּסֵבִי*
1. <i>c.</i>	אֹסֵב	אֹסֵב	אֹסֵב
<i>Plur.</i> 3. <i>m.</i>	יֹסְבוּ	יֹסְבוּ	יֹסְבוּ
3. <i>f.</i>	תֹּסְבֵינָה*	תֹּסְבֵינָה	תֹּסְבֵינָה*
2. <i>m.</i>	תֹּסְבוּ	תֹּסְבוּ	תֹּסְבוּ
2. <i>f.</i>	תֹּסְבֵינָה	תֹּסְבֵינָה	תֹּסְבֵינָה
1. <i>c.</i>	נֹסֵב	נֹסֵב	נֹסֵב
<i>IMPF with Wāw consec.</i>	וַיֹּסֵב*		וַיֹּסֵב
<i>IMPF with Suff.</i>	יֹסְבֵנִי*		יֹסְבֵנִי* (יֹסְבֵנִים)
<i>PART. act.</i>	סֹבֵב	נֹסֵב	נֹסֵב*
<i>pass.</i>	סֹבֵב*		

<i>Hōpl'āl.</i>	<i>Pō'ēl.</i>	<i>Pō'āl.</i>	<i>Hithpō'ēl.</i>
הוֹסֵב*	סוֹבֵב*	סוֹבֵב*	הִסְתוֹבֵב
הוֹסֵבָה	סוֹבֵבָה	סוֹבֵבָה	הִסְתוֹבֵבָה
הוֹסֵבוֹת	סוֹבֵבוֹת	סוֹבֵבוֹת	הִסְתוֹבֵבוֹת
הוֹסֵבוֹת	סוֹבֵבוֹת	סוֹבֵבוֹת	הִסְתוֹבֵבוֹת
הוֹסֵבוֹתִי	סוֹבֵבוֹתִי	סוֹבֵבוֹתִי	הִסְתוֹבֵבוֹתִי
הוֹסֵבוּ	סוֹבֵבוּ	סוֹבֵבוּ	הִסְתוֹבֵבוּ
הוֹסֵבוֹתֶם	סוֹבֵבוֹתֶם	סוֹבֵבוֹתֶם	הִסְתוֹבֵבוֹתֶם
הוֹסֵבוֹתָן	סוֹבֵבוֹתָן	סוֹבֵבוֹתָן	הִסְתוֹבֵבוֹתָן
הוֹסֵבוּנִי	סוֹבֵבוּנִי	סוֹבֵבוּנִי	הִסְתוֹבֵבוּנִי
	סוֹבֵב		הִסְתוֹבֵב
	סוֹבֵב	סוֹבֵב	
	סוֹבֵב		הִסְתוֹבֵב
wanting	סוֹבֵבִי	wanting	הִסְתוֹבֵבִי
	סוֹבֵבוּ		הִסְתוֹבֵבוּ
	סוֹבֵבוֹתָהּ		הִסְתוֹבֵבוֹתָהּ
יֹסֵב*	יֹסֵב	יֹסֵב	יִסְתוֹבֵב
תוֹסֵב	תֹּסֵב	תֹּסֵב	תִּסְתוֹבֵב
תוֹסֵב	תֹּסֵב	תֹּסֵב	תִּסְתוֹבֵב
תוֹסֵבִי*	תֹּסֵבִי	תֹּסֵבִי	תִּסְתוֹבֵבִי
אוֹסֵב	אוֹסֵב	אוֹסֵב	אוֹסְתוֹבֵב
יֹסֵבוּ	יֹסֵבוּ	יֹסֵבוּ	יִסְתוֹבֵבוּ
תוֹסֵבוֹתָהּ*	תֹּסֵבוֹתָהּ	תֹּסֵבוֹתָהּ	תִּסְתוֹבֵבוֹתָהּ
תוֹסֵבוּ	תֹּסֵבוּ	תֹּסֵבוּ	תִּסְתוֹבֵבוּ
תוֹסֵבוֹתָהּ	תֹּסֵבוֹתָהּ	תֹּסֵבוֹתָהּ	תִּסְתוֹבֵבוֹתָהּ
נִיֹּסֵב	נִיֹּסֵב	נִיֹּסֵב	נִיֹּסְתוֹבֵב
	יֹסֵבִי		
	מִיֹּסֵב		מִיֹּסְתוֹבֵב
מִיֹּסֵב*		מִיֹּסֵב	

		Qal.		Niphi'al. Hiph'il. Höphi'al.		
<i>PERF. Sing.</i>	3. m.	נָכַשׁ	נָכַל	נָתַן	נָכַשׁ*	הָנִיחַ*
	3. f.	etc.	etc.	נָתְנָה	הָנִיחָה	הָנִיחָה
	2. m.			נָתַתָּ	הָנִיחָתָּ	הָנִיחָתָּ
	2. f.			נָתַתְּ	הָנִיחָתְּ	הָנִיחָתְּ
	1. c.			נָתַתִּי	הָנִיחָתִי	הָנִיחָתִי
<i>Plur.</i>	3. c.	regular		נָתְנוּ	הָנִיחוּ	הָנִיחוּ
	2. m.			נָתַתֶּם	הָנִיחֶתֶם	הָנִיחֶתֶם
	2. f.			נָתַתֶּן	הָנִיחֶתֶן	הָנִיחֶתֶן
	1. c.			נָתַנוּ	הָנִיחוּ	הָנִיחוּ
<i>INF.</i>		נָכַשׁ*	נָכַל*	נָתַת	הָנִיחַשׁ	הָנִיחַשׁ*
<i>INF absol.</i>		נָכַשׁ	נָכַל	נָתַן	הָנִיחַשׁ	הָנִיחַשׁ*
<i>IMP. Sing.</i>	2. m.	נָכַשׁ*	נָכַל	נָתַן	הָנִיחַשׁ*	
	2. f.	נָכַשׁ	נָכַל	נָתְנִי	הָנִיחִשׁ	
<i>Plur.</i>	2. m.	נָכַשׁוּ	נָכַלוּ	נָתְנוּ	הָנִיחוּ	wanting
	2. f.	נָכַשְׁנָה	נָכַלְנָה	נָתְנָה	הָנִיחְנָה	
<i>IMPF. Sing.</i>	3. m.	יָנִיחַ	יָכַל	יָתֵן	יָנִיחַ*	יָנִיחַ*
	3. f.	יָנִיחַשׁ	יָכַל	יָתְנָה	etc.	יָנִיחַשׁ
	2. m.	יָנִיחַשׁ	יָכַל	יָתְנָה	יָנִיחַשׁ	יָנִיחַשׁ
	2. f.	יָנִיחִשׁ	יָכַלִּי	יָתְנִי	יָנִיחִשׁ	יָנִיחִשׁ
	1. c.	יָנִיחַשׁ	יָכַל	יָתְנִי	יָנִיחִשׁ	יָנִיחִשׁ
<i>Plur.</i>	3. m.	יָנִיחוּ	יָכֻלוּ	יָתְנוּ	regu-	יָנִיחוּ
	3. f.	יָנִיחֻנָּה	יָכֻלְנָה	יָתְנָה	lar.	יָנִיחֻנָּה
	2. m.	יָנִיחוּ	יָכֻלוּ	יָתְנוּ		יָנִיחוּ
	2. f.	יָנִיחֻנָּה	יָכֻלְנָה	יָתְנָה		יָנִיחֻנָּה
	1. c.	יָנִיחַשׁ	יָכַל	יָתְנִי		יָנִיחַשׁ
<i>IMPF. shortened (Jussive).</i>						יָנִיחַ*
<i>PART. act.</i>		נָכַשׁ	נָכַל	נָתַן	נָכַשׁ*	מָנִיחַ*
<i>pass.</i>		נָכַשׁ	—	נָתַן		מָנִיחַ*

	<i>Qāl.</i>	<i>Niph'āl.</i>	<i>Hiph'il.</i>	<i>Hōpli'āl.</i>
<i>PERF.</i>	אָכַל	נִאָכַל*	הִאָכַל*	הִאָכַל*

As the Verb *Pe Guttural*, Paradigm D.

<i>INF</i>		אָכַל*	הִאָכַל	הִאָכַל	הִאָכַל
<i>INF. absol.</i>		אָכַל	הִאָכַל	wanting	wanting
<i>IMP Sing.</i>	2. m.	אָכַל*	הִאָכַל	הִאָכַל	
	2. f.	אָכְלִי	etc.	etc.	
<i>Plur.</i>	2. m.	אָכְלוּ			wanting
	2. f.	אָכְלֶנָּה			
<i>IMPF. Sing.</i>	3. m.	יֹאכַל* (in P. יֹאכֵל)	יֹאכַל*	יֹאכִיל*	יֹאכֵל*
	3. f.	תֹּאכַל	etc.	etc.	etc.
	2. m.	תֹּאכַל			
	2. f.	תֹּאכְלִי			
	1. c.	אָכַל*			
<i>Plur.</i>	3. m.	יֹאכְלוּ			
	3. f.	תֹּאכְלֶנָּה			
	2. m.	תֹּאכְלוּ			
	2. f.	תֹּאכְלֶנָּה			
	1. c.	נֹאכַל			
<i>IMPF. with Wāw</i> } <i>consecutive.</i>		יֹאכַל*, יֹאכֵל*			
<i>PART. act.</i>		אֹכֵל	נֹאכֵל	מֵאֹכֵל	
<i>pass.</i>		אָכַל			מֵאָכַל

	<i>Qal.</i>	<i>Niphal</i>
<i>PERF. Sing.</i> 3. <i>m.</i>	יָשַׁב	*נִשְׁבַּח
3. <i>f.</i>		*נִשְׁבְּחָה
2. <i>m.</i>		נִשְׁבַּחְתָּ
2. <i>f.</i>	regular	נִשְׁבַּחְתְּ
1. <i>c.</i>		נִשְׁבַּחְתִּי
<i>Plur.</i> 3. <i>c.</i>		נִשְׁבְּחוּ
2. <i>m.</i>		נִשְׁבַּחְתֶּם
2. <i>f.</i>		נִשְׁבַּחְתֶּן
1. <i>c.</i>		נִשְׁבַּחְנוּ
<i>INF</i>	יָסַד, *שָׁבַח	*הִשְׁבִּיחַ
<i>INF absol.</i>	יָשׁוּב	wanting
<i>IMP. Sing.</i> 2. <i>m.</i>	*שֵׁב	*יִרְשׁ
2. <i>f.</i>	שָׁבִי	יִרְשִׁי
<i>Plur.</i> 2. <i>m.</i>	שָׁבוּ	יִרְשׁוּ
2. <i>f.</i>	שָׁבְנָה	יִרְשְׁנָה
<i>IMPF Sing.</i> 3. <i>m.</i>	*יֹשֵׁב	*יֹרֵשׁ
3. <i>f.</i>	תֹּשֵׁב	תִּירֵשׁ
2. <i>m.</i>	תֹּשֵׁב	תִּירֵשׁ
2. <i>f.</i>	תֹּשְׁבִי	תִּירְשִׁי
1. <i>c.</i>	אֹשֵׁב	אִירֵשׁ
<i>Plur.</i> 3. <i>m.</i>	יֹשְׁבוּ	יִרְשׁוּ
3. <i>f.</i>	תֹּשְׁבָנָה	תִּירְשְׁנָה
2. <i>m.</i>	תֹּשְׁבוּ	תִירְשׁוּ
2. <i>f.</i>	תֹּשְׁבָנָה	תִּירְשְׁנָה
1. <i>c.</i>	נֹשֵׁב	נִרְשׁ
<i>IMPF shortened (Jussive).</i>		
<i>IMPF with Wāw consec.</i>	*וַיֹּשֵׁב	
<i>PART. act.</i>	יֹשֵׁב	*נֹשֵׁב
<i>pass</i>	יֹשׁוּב	

<i>Hiph'îl.</i>	<i>Hôph'al.</i>	<i>Qal.</i>	<i>Hiph'îl.</i>
הוֹשִׁיב*	הוֹשִׁיב	יָטַב	הִיטִיב*
הוֹשִׁיבָה	הוֹשִׁיבָה		הִיטִיבָה
הוֹשִׁיבֵת	הוֹשִׁיבֵת		הִיטִיבֵת
הוֹשִׁיבִת	הוֹשִׁיבִת		הִיטִיבִת
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי	regular.	הִיטִיבְתִי
הוֹשִׁיבו	הוֹשִׁיבו		הִיטִיבו
הוֹשִׁיבָם	הוֹשִׁיבָם		הִיטִיבָם
הוֹשִׁיבָן	הוֹשִׁיבָן		הִיטִיבָן
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁיב*	הוֹשִׁיב*	יָטַב	הִיטִיב*
הוֹשִׁב*		יָטוּב	הִיטִיב*
הוֹשִׁב		יָטַב	הִיטִיב
הוֹשִׁיבִי		יָטִיבִי	הִיטִיבִי
הוֹשִׁיבוּ	wanting	יָטִיבוּ	הִיטִיבוּ
הוֹשִׁיבָה		יָטִיבָה	הִיטִיבָה
הוֹשִׁיב*	הוֹשִׁיב*	יָיִטַב*	הִיטִיב*
הוֹשִׁיב	הוֹשִׁיב	הִיטִיב	הִיטִיב
הוֹשִׁיבָה	הוֹשִׁיבָה	הִיטִיבָה	הִיטִיבָה
הוֹשִׁיבֵת	הוֹשִׁיבֵת	הִיטִיבֵת	הִיטִיבֵת
הוֹשִׁיבִת	הוֹשִׁיבִת	הִיטִיבִת	הִיטִיבִת
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי	הִיטִיבְתִי	הִיטִיבְתִי
הוֹשִׁיבוּ	הוֹשִׁיבוּ	הִיטִיבוּ	הִיטִיבוּ
הוֹשִׁיבָם	הוֹשִׁיבָם	הִיטִיבָם	הִיטִיבָם
הוֹשִׁיבָן	הוֹשִׁיבָן	הִיטִיבָן	הִיטִיבָן
הוֹשִׁיבוּ	הוֹשִׁיבוּ	הִיטִיבוּ	הִיטִיבוּ
הוֹשִׁיב*	הוֹשִׁיב*	הִיטִיב	הִיטִיב
הוֹשִׁיב*	הוֹשִׁיב*	הִיטִיב, הִיטִיב	הִיטִיב
הוֹשִׁיב*	הוֹשִׁיב*	יָטַב	הִיטִיב
	הוֹשִׁיב*	יָטוּב	הִיטִיב

	Qal.			Niph'al.	Hiph'il.	Hoph'al.
PERF. S. 3. m.	קָם*	מָת*	בָּשׂ	נָקָם*	הָקִים*	הוּקַם*
3. f.	קָמָה*	מָתָה*	בָּשָׂה	נָקָמָה*	הָקִמָּה*	הוּקַמָּה*
2. m.	קָמַת*	מָתָה*	בָּשַׁת	נָקַמְוֹת*	הָקִימוֹת*	הוּקַמְוֹת*
2. f.	קָמַת	מָת	בָּשַׁת	נָקַמְוֹת	הָקִימוֹת	הוּקַמְוֹת
1. c.	קָמַתִּי	מָתִי	בָּשַׁתִּי	נָקַמְוֹתִי	הָקִימוֹתִי	הוּקַמְוֹתִי
Plur. 3. c.	קָמוּ	מָתוּ	בָּשׂוּ	נָקַמוּ	הָקִימוּ	הוּקַמוּ
2. m.	קָמַתֶּם	מָתֶם	בָּשַׁתֶּם	נָקַמְוֹתֶם	הָקִימוֹתֶם	הוּקַמְוֹתֶם
2. f.	קָמַתְּן	מָתְן	בָּשַׁתְּן	נָקַמְוֹתְן	הָקִימוֹתְן	הוּקַמְוֹתְן
1. c.	קָמַמְנוּ	מָתַנּוּ	בָּשַׁמְנוּ	נָקַמְוֹנּוּ	הָקִימוֹנּוּ	הוּקַמְוֹנּוּ
INF.	קוּם*		בוֹשׂ	הָקוּם*	הָקִים*	הוּקַם*
INF. absol.	קוּם*			הָקוּם*	הָקִם*	
IMP. S. 2. m.	קוּם*			הָקוּם*	הָקִם*	
2. f.	קוּמִי*			הָקוּמִי*	הָקִמִּי*	
Pl. 2. m.	קוּמוּ			הָקוּמוּ	הָקִימוּ	wanting
2. f.	קוּמְנָה*			הָקִמְנָה	הָקִמְנָה	
IMPF. S. 3. m.	יָקוּם*	יָבֵשׂ	יָקוּם*	יָקִים*	יָקִים*	יָקַם*
3. f.	תָּקוּם	תִּבְשֹׁ	תָּקוּם	תָּקִים	תָּקִים	תָּקַם
2. m.	תָּקוּם	etc.	תָּקוּם	תָּקִים	תָּקִים	תָּקַם
2. f.	תָּקוּמִי*		תָּקוּמִי*	תָּקִימִי*	תָּקִימִי*	תָּקַמִּי
1. c.	אָקוּם		אָקוּם	אָקִים	אָקִים	אָקַם
Plur. 3. m.	יָקוּמוּ		יָקוּמוּ	יָקִימוּ	יָקִימוּ	יָקַמוּ
3. f.	תָּקוּמְיָנָה*		תָּקַמְנָה	תָּקִימְנָה	תָּקִימְנָה	תָּקַמְנָה
2. m.	תָּקוּמוּ		תָּקוּמוּ	תָּקִימוּ	תָּקִימוּ	תָּקַמוּ
2. f.	תָּקוּמְיָנָה		תָּקַמְנָה	תָּקִימְנָה	תָּקִימְנָה	תָּקַמְנָה
1. c.	נָקוּם		נָקוּם	נָקִים	נָקִים	נָקַם
IMPF. shortened.	יָקִם				יָקִם*	
IMPF. with 'consec.	יָקִם, יִקָּם				יָקִם*	
IMPF with Suff.	יָקִימִי*				יָקִימִי*	
PART. act.	קָם*	בָּשׂ	נָקָם*	יָקִים*	יָקִים*	
pass.	קָיִם*					מְקָיִם*

<i>Prlēl.</i>	<i>Pā'lāl.</i>	<i>Qāl.</i>		<i>Nāph'al.</i>
*קוּמִים	*קוּמִים	*בִּין	*בִּין	*בָּבִין
קוּמְמָה	קוּמְמָה	*בָּנָה	*בִּינָה	נְבוּנָה
קוּמְמָת	קוּמְמָת	*בָּנָת	*בִּינָת	נְבוּנָת
קוּמְמִית	קוּמְמִית	בָּנָת	בִּינָת	נְבוּנָת
קוּמְמִיתִי	קוּמְמִיתִי	בָּנָתִי	בִּינָתִי	נְבוּנָתִי
קוּמְמִי	קוּמְמִי	בָּנָה	בִּינָה	נְבוּנָה
קוּמְמִיתִם	קוּמְמִיתִם	בָּנָתִם	בִּינָתִם	נְבוּנָתִם
קוּמְמִיתָן	קוּמְמִיתָן	בָּנָתְךָ	בִּינָתְךָ	נְבוּנָתְךָ
קוּמְמִינָה	קוּמְמִינָה	בָּנָה	בִּינָה	נְבוּנָה
קוּמִים		*בִּין		הַבִּין
		*בִּין		הַבִּין
קוּמִים	wanting	*בִּין		הַבִּין
קוּמְמִי		בִּינִי		as
קוּמְמִי		בִּינָה		הַקוּם
קוּמְמָה				
*קוּמִים	*קוּמִים	*בִּין		יָבִין
הַקוּמִים	הַקוּמִים	הַבִּין		as
הַקוּמִים	הַקוּמִים	הַבִּין		יָקוּם
הַקוּמְמִי	הַקוּמְמִי	הַבִּין		
אָקוּמִים	אָקוּמִים	אָבִין		
יָקוּמִי	יָקוּמִי	יָבִין		
הַקוּמְמָה	הַקוּמְמָה	*הַבִּינָה		
הַקוּמְמִי	הַקוּמְמִי	הַבִּין		
הַקוּמְמָה	הַקוּמְמָה	הַבִּין		
נְקוּמִים	נְקוּמִים	נְבִין		
		*בִּין		
		*בִּין		
		*בִּינִי		
מְקוּמִים	מְקוּמִים	*בִּין		נְבִין
		*בִּין		

		Qal.	Niph'al.	Pr'el.
<i>PERF</i>	<i>Sing. 3. m.</i>	מָצָא*	נִמְצָא*	מִצָּא
	3. f.	מָצְאָה	נִמְצְאָה	מִצָּאָה
	2. m.	מָצָאתָ*	נִמְצָאתָ*	מִצָּאתָ*
	2. f.	מָצָאתְ	נִמְצָאתְ	מִצָּאתְ
	1. c.	מָצָאתִי	נִמְצָאתִי	מִצָּאתִי
<i>Plur.</i>	3. c.	מָצְאוּ	נִמְצְאוּ	מִצָּאוּ
	2. m.	מָצַאתֶם	נִמְצַאתֶם	מִצָּאתֶם
	2. f.	מָצַאתֶן	נִמְצַאתֶן	מִצָּאתֶן
	1. c.	מָצַאתִנִּי	נִמְצַאתִנִּי	מִצָּאתִנִּי
<i>INF</i>		מֵצֵא	הִמְצֵא	מִצֵּא
<i>INF. absol.</i>		מֵצֹא	נִמְצֵא	מִצֵּא
<i>IMP.</i>	<i>Sing. 2. m.</i>	מָצֵא*	הִמְצֵא	מִצֵּא
	2. f.	מֵצֵאִי	הִמְצֵאִי	מִצֵּאִי
<i>Plur.</i>	2. m.	מֵצְאוּ	הִמְצְאוּ	מִצְאוּ
	2. f.	מֵצְאוּנָה*	הִמְצְאוּנָה	מִצְאוּנָה*
<i>IMPF.</i>	<i>Sing. 3. m.</i>	יִמְצָא*	יִמְצָא*	יִמְצָא
	3. f.	יִמְצָאָה	יִמְצָאָה	יִמְצָאָה
	2. m.	יִמְצָא	יִמְצָא	יִמְצָא
	2. f.	יִמְצָאִי	יִמְצָאִי	יִמְצָאִי
	1. c.	יִמְצָאִי	יִמְצָאִי	יִמְצָאִי
<i>Plur.</i>	3. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	3. f.	יִמְצְאוּנָה*	יִמְצְאוּנָה*	יִמְצְאוּנָה*
	2. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	2. f.	יִמְצְאוּנָה	יִמְצְאוּנָה	יִמְצְאוּנָה
	1. c.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
<i>IMPF shortened (Jussive).</i>				
<i>IMPF with Suff.</i>		יִמְצָאֵנִי		יִמְצָאֵנִי
<i>PART. act.</i>		מֵצֵא	נִמְצֵא	מִצֵּא
<i>pass.</i>		מֵצֹא		

<i>Pā'āl.</i>	<i>Hīph'īl.</i>	<i>Hōph'āl.</i>	<i>Hīthpā'ēl.</i>
הִתְמַצֵּא*	הִתְמַצֵּא	הִתְמַצֵּא*	הִתְמַצֵּא
הִתְמַצְאָה	הִתְמַצְאָה	הִתְמַצְאָה	הִתְמַצְאָה
הִתְמַצְאֶת	הִתְמַצְאֶת	הִתְמַצְאֶת*	הִתְמַצְאֶת
הִתְמַצְאִית	הִתְמַצְאִית	הִתְמַצְאִית	הִתְמַצְאִית
הִתְמַצְאִיתִי	הִתְמַצְאִיתִי	הִתְמַצְאִיתִי	הִתְמַצְאִיתִי
הִתְמַצְאִי	הִתְמַצְאִי	הִתְמַצְאִי	הִתְמַצְאִי
הִתְמַצְאֶתֶם	הִתְמַצְאֶתֶם	הִתְמַצְאֶתֶם	הִתְמַצְאֶתֶם
הִתְמַצְאֶתְךָ	הִתְמַצְאֶתְךָ	הִתְמַצְאֶתְךָ	הִתְמַצְאֶתְךָ
הִתְמַצְאֶנִּי	הִתְמַצְאֶנִּי	הִתְמַצְאֶנִּי	הִתְמַצְאֶנִּי
wanting	הִתְמַצֵּא	הִתְמַצֵּא	הִתְמַצֵּא
wanting	הִתְמַצֵּא	wanting	wanting
	הִתְמַצֵּא		הִתְמַצֵּא
wanting	הִתְמַצֵּאִי	wanting	הִתְמַצֵּאִי
	הִתְמַצֵּאִי		הִתְמַצֵּאִי
	הִתְמַצְאֶתְךָ		הִתְמַצְאֶתְךָ*
יִתְמַצֵּא	יִתְמַצֵּא	יִתְמַצֵּא	יִתְמַצֵּא
תִּתְמַצֵּא	תִּתְמַצֵּא	תִּתְמַצֵּא	תִּתְמַצֵּא
תִּתְמַצֵּא	תִּתְמַצֵּא	תִּתְמַצֵּא	תִּתְמַצֵּא
תִּתְמַצֵּאִי	תִּתְמַצֵּאִי	תִּתְמַצֵּאִי	תִּתְמַצֵּאִי
אִתְמַצֵּא	אִתְמַצֵּא	אִתְמַצֵּא	אִתְמַצֵּא
יִתְמַצְאֶת	יִתְמַצְאֶת	יִתְמַצְאֶת	יִתְמַצְאֶת
תִּתְמַצְאֶתְךָ*	תִּתְמַצְאֶתְךָ*	תִּתְמַצְאֶתְךָ	תִּתְמַצְאֶתְךָ
תִּתְמַצְאֶתְךָ	תִּתְמַצְאֶתְךָ	תִּתְמַצְאֶתְךָ	תִּתְמַצְאֶתְךָ
תִּתְמַצְאֶתְךָ	תִּתְמַצְאֶתְךָ	תִּתְמַצְאֶתְךָ	תִּתְמַצְאֶתְךָ
נִתְמַצֵּא	נִתְמַצֵּא	נִתְמַצֵּא	נִתְמַצֵּא
יִתְמַצֵּא			
	יִתְמַצֵּאִי		
	מִתְמַצֵּא		מִתְמַצֵּא
מִתְמַצֵּא		מִתְמַצֵּא	

	<i>Qal.</i>	<i>Niph'al.</i>	<i>Pi'el.</i>
<i>PERF. Sing. 3. m.</i>	גָּלָה*	נִגְלָה*	גִּלָּה*
3. <i>f.</i>	גָּלְתָה*	נִגְלְתָה*	גִּלְתָה*
2. <i>m.</i>	גָּלִיתָ*	נִגְלִיתָ* (— יָת)	גִּלִּיתָ* (גִּלִּיתָ)
2. <i>f.</i>	גָּלִיתְ	נִגְלִיתְ	גִּלִּיתְ
1. <i>c.</i>	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי
<i>Plur. 3. c.</i>	גָּלוּ*	נִגְלוּ	גִּלוּ
2. <i>m.</i>	גָּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם
2. <i>f.</i>	גָּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן
1. <i>c.</i>	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ
<i>INF.</i>	גָּלוֹת*	הִגְלוֹת*	גִּלוֹת*
<i>INF. absol.</i>	גָּלוּ	נִגְלוּ	גָּלוּ, גִּלוּ
<i>IMP Sing. 2. m.</i>	גָּלָה*	הִגְלָה*	גִּלָּה*
2. <i>f.</i>	גָּלִי*	הִגְלִי*	גִּלִּי*
<i>Plur. 2. m.</i>	גָּלוּ	הִגְלוּ	גִּלוּ
2. <i>f.</i>	גָּלִינָה*	הִגְלִינָה*	גִּלִּינָה*
<i>IMPF Sing. 3. m.</i>	יִגְלָה*	יִנְגְּלָה*	יִגִּלָּה*
3. <i>f.</i>	תִּגְלָה	תִּנְגְּלָה	תִּגִּלָּה
2. <i>m.</i>	תִּגְלָה	תִּנְגְּלָה	תִּגִּלָּה
2. <i>f.</i>	תִּגְלִי*	תִּנְגְּלִי*	תִּגִּלִּי*
1. <i>c.</i>	אִגְלָה	אִנְגְּלָה	אִגִּלָּה
<i>Plur. 3. m.</i>	יִגְלוּ	יִנְגְּלוּ	יִגִּלוּ
3. <i>f.</i>	תִּגְלִינָה*	תִּנְגְּלִינָה*	תִּגִּלִּינָה*
2. <i>m.</i>	תִּגְלוּ	תִּנְגְּלוּ	תִּגִּלוּ
2. <i>f.</i>	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגִּלִּינָה
1. <i>c.</i>	נִגְלָה	נִנְגְּלָה	נִגִּלָּה
<i>IMPF. shortened (Jussive).</i>	יִגַּל*	יִנְגַּל*	יִגִּל*
<i>IMPF. with Suff.</i>	יִגְלֶנִי*		יִגִּלֶנִי*
<i>PART. act.</i>	פֹּלֵה*	נִנְגֹּלֵה*	מִגִּלֵּה*
<i>pass.</i>	פֻּלֵּה*		

<i>Pw'āl.</i>	<i>Hiph'ēl.</i>	<i>Hōph'āl.</i>	<i>Hithp'āl.</i>
קָלָה*	הִקְלָה*	הִקְלָה*	הִתְקַלָּה*
קָלְתָה*	הִקְלִיתָ*	הִקְלִיתָ*	הִתְקַלִּיתָ*
קָלִית*	הִקְלִיתָ (— יָת)	הִקְלִיתָ*	הִתְקַלִּיתָ*
קָלִית	הִקְלִיתָ (— יָת)	הִקְלִיתָ	הִתְקַלִּיתָ
קָלִיתִי	הִקְלִיתִי (— יָתִי)	הִקְלִיתִי	הִתְקַלִּיתִי
קָלִי	הִקְלִי	הִקְלִי	הִתְקַלִּי
קָלִיחַם	הִקְלִיחַם (— יָחַם)	הִקְלִיחַם	הִתְקַלִּיחַם
קָלִיחָן	הִקְלִיחָן (— יָחָן)	הִקְלִיחָן	הִתְקַלִּיחָן
קָלִינִי	הִקְלִינִי	הִקְלִינִי	הִתְקַלִּינִי
קָלִית*	הִקְלִיתָ*	הִקְלִיתָ*	הִתְקַלִּיתָ*
	הִקְלָה	הִקְלָה*	
	הִקְלָה*		הִתְקַלָּה*
wanting	הִקְלִי*	wanting	הִתְקַלִּי
	הִקְלִי		הִתְקַלִּי
	הִקְלִינָה*		הִתְקַלִּינָה*
קָלָה*	קָלָה*	קָלָה*	קָלָה*
קָלְתָה	קָלְתָה	קָלְתָה	קָלְתָה
קָלְתָה	קָלְתָה	קָלְתָה	קָלְתָה
קָלִית*	קָלִית*	קָלִית*	קָלִית*
קָלְתָה	קָלְתָה	קָלְתָה	קָלְתָה
קָלִי	קָלִי	קָלִי	קָלִי
קָלִי	קָלִי	קָלִי	קָלִי
קָלִינָה*	קָלִינָה*	קָלִינָה	קָלִינָה*
קָלְתָה	קָלְתָה	קָלְתָה	קָלְתָה
קָלִינָה	קָלִינָה	קָלִינָה	קָלִינָה
קָלְתָה	קָלְתָה	קָלְתָה	קָלְתָה
קָלִי	קָלִי	קָלִי	קָלִי
	קָלִי*		קָלִי*
	קָלִי*		קָלִי*
	קָלִי*		קָלִי*
קָלִי*	קָלִי*	קָלִי*	קָלִי*

XXVIII Q. NOUNS WITH THE PRONOMINAL SUFFIXES. § 91.

Masculine Noun. Feminine Noun.

Singular.

<i>Absol. st.</i>	סוס	a horse	סוּסָה	a mare.
<i>Constr. st.</i>	סוס	horse-of.	סוּסָהּ	mare-of.
<i>Suff. sing. 1. com.</i>	סוּסִי	my horse.	סוּסָתִי	my mare.
2. { <i>masc.</i>	סוּסְךָ	thy horse.	סוּסָתְךָ	thy mare.
{ <i>fem.</i>	סוּסְךָ	thy horse	סוּסָתְךָ	thy mare.
3. { <i>masc.</i>	סוּסָיו	his horse.	סוּסָתּוֹ	his mare.
{ <i>fem.</i>	סוּסֶיהָ	her horse.	סוּסָתֶיהָ	her mare.
<i>plur. 1. com.</i>	סוּסֵינוּ	our horse.	סוּסָתֵינוּ	our mare.
2. { <i>masc.</i>	סוּסֵיכֶם	your horse.	סוּסָתֵיכֶם	your mare.
{ <i>fem.</i>	סוּסֵיכֶן	your horse.	סוּסָתֵיכֶן	your mare.
3. { <i>masc.</i>	סוּסֵיהֶם	their horse.	סוּסָתֵיהֶם	their mare.
{ <i>fem.</i>	סוּסֵיהֶן	their horse.	סוּסָתֵיהֶן	their mare.

Plural.

<i>Absol. st.</i>	סוסים	horses.	סוּסוֹת	mares.
<i>Constr. st.</i>	סוּסֵי	horses-of.	סוּסוֹת	mares-of.
<i>Suff. sing. 1. com.</i>	סוּסֵי	my horses.	סוּסוֹתִי	my mares.
2. { <i>masc.</i>	סוּסֵיךָ	thy horses.	סוּסוֹתֶיךָ	thy mares.
{ <i>fem.</i>	סוּסֵיךָ	thy horses.	סוּסוֹתֶיךָ	thy mares.
3. { <i>masc.</i>	סוּסֵיוֹ	his horses.	סוּסוֹתָיו	his mares.
{ <i>fem.</i>	סוּסֵיהָ	her horses.	סוּסוֹתֶיהָ	her mares.
<i>plur. 1. com.</i>	סוּסֵינוּ	our horses.	סוּסוֹתֵינוּ	our mares.
2. { <i>masc.</i>	סוּסֵיכֶם	your horses.	סוּסוֹתֵיכֶם	your mares.
{ <i>fem.</i>	סוּסֵיכֶן	your horses.	סוּסוֹתֵיכֶן	your mares.
3. { <i>masc.</i>	סוּסֵיהֶם	their horses.	סוּסוֹתֵיהֶם	their mares.
{ <i>fem.</i>	סוּסֵיהֶן	their horses.	סוּסוֹתֵיהֶן	their mares.

Paradigms of Masculine Nouns.

I.						
	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	מֶלֶךְ (king)	סֵפֶר (book)	קֹדֶשׁ (sanctuary)	נָעַר (a youth)	נָצַח (perpetuity)	פָּעַל (work)
" <i>constr.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נָעַר	נָצַח	פָּעַל
" <i>with light suff.</i>	מֶלְכִי	סֵפְרִי	קֹדְשִׁי	נַעְרִי	נִצְחִי	פְעָלִי
" <i>with grave suff.</i>	מַלְכֶּכֶם	סִפְרֶכֶם	קִדְשֶׁכֶם	נַעְרֶכֶם	נִצְחֶכֶם	פְעָלֶכֶם
<i>Plur. absol.</i>	מַלְכִּים	סִפְרִים	קִדְשִׁים	נַעְרִים	נִצְחִים	פְעָלִים
" <i>constr.</i>	מַלְכֵי	סִפְרֵי	קִדְשֵׁי	נַעְרֵי	נִצְחֵי	פְעָלֵי
" <i>with light suff.</i>	מַלְכֵי	סִפְרֵי	קִדְשֵׁי	נַעְרֵי	נִצְחֵי	פְעָלֵי
" <i>with grave suff.</i>	מַלְכֵיכֶם	סִפְרֵיכֶם	קִדְשֵׁיכֶם	נַעְרֵיכֶם	נִצְחֵיכֶם	פְעָלֵיכֶם
<i>Dual absol.</i>	רַגְלַיִם (feet)	קַפְצָּיִם (double pile)	מְתָנַיִם (loins)	נַעֲלָיִם (sandals)		צֹהֲרָיִם (noon, prop. 2 lights)
" <i>constr.</i>	רַגְלֵי		מְתָנֵי	נַעֲלֵי		

I.							
	g.	h.	i.	k.	l.	m.	n.
<i>Sing. absol.</i>	מָוֶת (death)	זַיִת (olive)	שׁוֹט (scourge)	פֵּרִי (fruit)	יָם (sea)	אִם (mother)	חֹק (law)
„ <i>constr.</i>	מָוֶת	זַיִת	שׁוֹט	פֵּרִי	יָם	אִם	חֹק
„ <i>with light suff.</i>	מָוֶתִי	זַיִתִּי	שׁוֹטִי	פֵּרִי	יָמִי	אִמִּי	חֻקִּי
„ <i>with grave suff.</i>	מָוֶתְכֶם	זַיִתְכֶם	שׁוֹטְכֶם	פֵּרִיכֶם	יָמֶיכֶם	אִמְכֶם	חֻקְכֶם
<i>Plur. absol.</i>	מָוֶתִים	זַיִתִּים	שׁוֹטִים	נָדָו (kids)	יָמִים	אִמּוֹת	חֻקִּים
„ <i>constr.</i>	מָוֶתֵי	זַיִתֵּי	שׁוֹטֵי		יָמֵי	אִמּוֹת	חֻקֵּי
„ <i>with light suff.</i>	מָוֶתִי	זַיִתִּי	שׁוֹטִי		יָמִי	אִמּוֹתִי	חֻקִּי
„ <i>with grave suff.</i>	מָוֶתֵיכֶם	זַיִתֵּיכֶם	שׁוֹטֵיכֶם		יָמֵיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם
<i>Dual absol.</i>		עֵינָיִם (eyes)	יְדָיִם (two days)	לְחָיִם (cheeks)	כַּפָּיִם (hands)	שִׁנָּיִם (teeth)	
„ <i>constr.</i>		עֵינִי		לְחָי	כַּפִּי	שִׁנִּי	

II.

	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	חָכֵם	חָכֵם	זָקֵן	כָּתֹף	חֲצֵר	שָׂדֶה
	(word)	(wise)	(an old man)	(shoulder)	(court)	(field)
„ <i>constr.</i>	דָּבָר	חֵכֶם	זָקֵן	כָּתֹף	חֲצֵר	שָׂדֶה
„ <i>with light suff.</i>	דְּבָרִי	חֲכָמִי	זָקֵנִי	כְּתָפִי	חֲצָרִי	שָׂדִי
„ <i>with grave suff.</i>	דְּבָרֶיךָ	חֲכָמֶיךָ				שָׂדֶיךָ
<i>Plur. absol.</i>	דְּבָרִים	חֲכָמִים	זָקֵנִים		חֲצָרִים	[שָׂדִים]
„ <i>constr.</i>	דְּבָרִי	חֲכָמִי	זָקֵנִי		חֲצָרִי	שָׂדִי
„ <i>with light suff.</i>	דְּבָרִי	חֲכָמִי	זָקֵנִי		חֲצָרִי	שָׂדִי
„ <i>with grave suff.</i>	דְּבָרֶיךָ	חֲכָמֶיךָ	זָקֵנֶיךָ		חֲצָרֶיךָ	
<i>Dual absol.</i>	כַּנְפָּיִם	חֲלָצִים	יָרֵכִים			
	(wings)	(thighs)	(loins)			
„ <i>constr.</i>	כַּנְפֵּי					

III.

IV.

	a.	b.	c.	a.	b.	c.
<i>Sing. absol.</i>	עוֹלָם	אֹיֵב	חֹזֶה	שָׂקִיד	עָנִי	כָּתֹב
	(perpetuity)	(enemy)	(prophet)	(overseer)	(poor)	(writing)
„ <i>constr.</i>	עוֹלָם	אֹיֵב	חֹזֶה	שָׂקִיד	עָנִי	כָּתֹב
„ <i>with light suff.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	שָׂקִידִי	עָנִי	כָּתְבִי
„ <i>with grave suff.</i>	עוֹלָמְךָ	אֹיְבֶיךָ	חֹזֶיךָ	שָׂקִידְךָ		כָּתְבְּךָ
<i>Plur. absol.</i>	עוֹלָמִים	אֹיְבִים	חֹזִים	שָׂקִידִים	עָנִיִּים	כָּתְבִים
„ <i>constr.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	שָׂקִידִי	עָנִי	כָּתְבִי
„ <i>with light suff.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	שָׂקִידִי		כָּתְבִי
„ <i>with grave suff.</i>	עוֹלָמְךָ	אֹיְבֶיךָ	חֹזֵיךָ	שָׂקִידְךָ	עָנֵיךָ	כָּתְבֵיךָ
<i>Dual absol.</i>	מִלְּקָחַיִם	מֵאֻזְנַיִם		שְׁכָעִים		
	(tongs)	(balance)		(fortnight)		
„ <i>constr.</i>		מֵאֻזְנִי				

Paradigms of Feminine Nouns.

I.

	a.	b.	c.	d.	e.
<i>Sing. absol.</i>	מַלְכָּה (queen)	חֲרָפָה (reproach)	חֲרָבָה (waste)	חֻקָּה (law)	גְּבֵרָת (mistress)
<i>" constr.</i>	מַלְכָּת	חֲרַפַּת	חֲרַבַּת	חֻקַּת	גְּבֵרַת
<i>" with light suff.</i>	מַלְכָּתִי	חֲרַפָּתִי	חֲרַבָּתִי	חֻקָּתִי	גְּבֵרָתִי
<i>" with grave suff.</i>	מַלְכַּתְכֶּם	חֲרַפַּתְכֶּם	חֲרַבַּתְכֶּם	חֻקַּתְכֶּם	גְּבֵרַתְכֶּם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקּוֹת	
<i>" constr.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקּוֹת	
<i>" with suff.</i>	מַלְכוֹתִי	חֲרָפוֹתִי	חֲרָבוֹתִי	חֻקּוֹתִי	
<i>Dual absol.</i>		רַקְמָתַיִם (double embroidery)			מִצְלָתַיִם (cymbals)

II.

III.

	a.	b.	c.	a.	b.
<i>Sing. absol.</i>	צִדְקָה (justice)	זַעֲקָה (outcry)	שָׁנָה (year)	יֹזֶמֶקַת (sprout)	גִּלְגָּלַת (skull)
<i>" constr.</i>	צִדְקַת	זַעֲקַת	שָׁנַת	יֹזֶמֶקַת	גִּלְגָּלַת
<i>" with light suff.</i>	צִדְקָתִי	זַעֲקָתִי	שָׁנָתִי	יֹזֶמֶקַתִי	גִּלְגָּלַתִי
<i>" with grave suff.</i>	צִדְקַתְכֶּם	זַעֲקַתְכֶּם	שָׁנַתְכֶּם	יֹזֶמֶקַתְכֶּם	גִּלְגָּלַתְכֶּם
<i>Plur. absol.</i>	צִדְקוֹת		שָׁנוֹת	[יֹזֶמֶקוֹת]	גִּלְגָּלוֹת
<i>" constr.</i>	צִדְקוֹת		שָׁנוֹת	יֹזֶמֶקוֹת	גִּלְגָּלוֹת
<i>" with suff.</i>	צִדְקוֹתִי		שָׁנוֹתִי	יֹזֶמֶקוֹתִי	גִּלְגָּלוֹתִי
<i>Dual absol.</i>			שְׁפָתַיִם (lips)		[נְחֻשְׁתַּיִם] (pair of fetters)
<i>" constr.</i>			שְׁפָתַי		

NUMERALS. §§ 97, 98.

*With the Masculine.**With the Feminine.*

	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלוֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8.	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
9.	תֵּשְׁעָה	תֵּשְׁעַת	תֵּשַׁע	תֵּשַׁע
10.	עֶשְׂרֵה	עֶשְׂרֹת	עֶשֶׂר	עֶשֶׂר

*Masc.**Fem.*

11	{ אֶחָד עָשָׂר עֶשְׁתֵּי עָשָׂר	אֶחָת עֶשְׂרֵה עֶשְׁתֵּי עֶשְׂרֵה
12.	{ שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	שְׁתַּיִם עֶשְׂרֵה שְׁתֵּי עֶשְׂרֵה
13	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ עֶשְׂרֵה

100	מֵאָה <i>fem., constr.</i> מֵאָת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאוֹתַיִם <i>dual</i> (for מֵאוֹתַיִם).
300	שְׁלוֹשׁ מֵאוֹת.
400	אַרְבַּע מֵאוֹת etc.
1000	אֶלֶף <i>masc., plur.</i> אֶלְפִים <i>thousands.</i>
2000	אֶלְפִים <i>(dual)</i> .
3000	שְׁלוֹשָׁת אֶלְפִים.
4000	אַרְבַּעַת אֶלְפִים, etc.
10000	{ רִבְבָּהּ but, in later books; רַבּוּת <i>pl.</i> רַבּוּ, רַבּוּא.
20000	שְׁתֵּי רַבּוּת <i>(dual)</i> , also רַבּוּתַיִם.
40000	אַרְבַּע רַבּוּא, etc.
60000	שִׁשְׁרַבּוּאֹת Ezra 2. 69.

a) ל with the suffixes:—

<i>Sing.</i>	<i>Plur.</i>
1. לי <i>to me.</i>	לָנוּ <i>to us.</i>
2. $\left\{ \begin{array}{l} m. \text{ לָךְ, (לְכָה), in pause} \\ f. \text{ לְךָ} \end{array} \right\} \begin{array}{l} \text{to} \\ \text{thee.} \end{array}$	$\left\{ \begin{array}{l} \text{לָכֶם,} \\ \text{לְכֶנָּה [לָכֶן]} \end{array} \right\} \begin{array}{l} \text{to you.} \end{array}$
3. $\left\{ \begin{array}{l} m. \text{ לוֹ } \textit{to him.} \\ f. \text{ לָהּ } \textit{to her.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{לָהֶם, לְהֶמָּה, poet. לָמֹוּ.} \\ \text{לְהֶנָּה [לָהֶן]} \end{array} \right\} \begin{array}{l} \textit{to them.} \end{array}$

ב takes suffixes in the same manner, except that for the 3d person plur. we have בָּהֶם, בָּם, בְּהֶמָּה, fem. בִּהֶן or בְּהֶן or בְּהֶנָּה.

b) כ with the suffixes:—

<i>Sing.</i>	<i>Plur.</i>
1. כִּמְוִנִי ⁴ <i>as I.</i>	כִּמְוִנֵינוּ <i>as we.</i>
2. $\left\{ \begin{array}{l} m. \text{ כִּמְוִיָּה} \\ f. \text{ — } \end{array} \right\} \textit{as thou.}$	$\left\{ \begin{array}{l} \text{כָּכֶם, seldom} \\ \text{— — —} \end{array} \right\} \textit{as ye.}$
3. $\left\{ \begin{array}{l} m. \text{ כִּמְוִהוּ } \textit{as he.} \\ f. \text{ כִּמְוִיָּה } \textit{as she.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{כְּמוֹתָם [כְּמוֹתָהּ] כָּהֶם} \\ \text{כְּמוֹתָהּ, כָּהֶן} \end{array} \right\} \textit{as they.}$

c) מן with the suffixes:—

<i>Sing.</i>	<i>Plur.</i>
1. מִמֶּנִּי, poet. מִנִּי, in pause מִמֶּנִּי <i>from me.</i>	מִמֶּנּוּ <i>from us.</i>
2. $\left\{ \begin{array}{l} m. \text{ מִמֶּנֶּךָ, in p. מִמֶּנִּי} \\ f. \text{ מִמֶּנֶּךָ} \end{array} \right\} \textit{from thee.}$	$\left\{ \begin{array}{l} \text{מִמֶּכָּם} \\ \text{מִמֶּנָּם} \end{array} \right\} \textit{from you.}$
3. $\left\{ \begin{array}{l} m. \text{ מִמֶּנּוּ, poet. in pause מִמֶּנּוּ,} \\ \text{מִמֶּנּוּ } \textit{from him.} \\ f. \text{ מִמֶּנָּה } \textit{from her.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִמֶּהֶם, poet. מִמֶּהֶמָּה,} \\ \text{מִמֶּהֶן } \end{array} \right\} \begin{array}{l} \textit{from.} \\ \textit{them.} \end{array}$

¹ לָכֶן happens not to occur in the Old Testament.

² See Note ² on p. 261.

³ Not לָכֶן, which signifies *therefore*.

⁴ The use of כִּי for כִּי here is simply for euphony.

INTRODUCTION.

§ 1.

OF THE SEMITIC LANGUAGES IN GENERAL.

1. The Hebrew tongue is only a single branch of a great family of languages in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, Assyria and Arabia; that is, in the countries extending from the Mediterranean sea to beyond the Euphrates and the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Abyssinia, and, through Phœnician colonies, over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient collective name for the nations and languages of this family. We have, however, retained the now generally received names *Shemites*, *Semitic languages*, borrowed from the fact that nearly all the nations, who spoke these languages, were descended from Shem (see Gen. 10, 21—29)¹.

2. From this Semitic family have proceeded four principal branches. I. The South Semitic or *Arabic*, both the classic and modern (vulgar). To this belongs the Ethiopic

¹ From Shem proceeded (Gen. ch. 10) the Aramæan and Arab tribes, as well as the Hebrews; but not the Canaanites (Phœnicians), who are referred to Ham (vs. 6, 15—18); though their language belongs decidedly to those called Semitic. Among the Shemites are reckoned also (compare Genesis 10: 22) Assyrians, whose language, after long uncertainty, has now been proved Semitic.

(in Abyssinia), as an offshoot of the older South-Arabic (Himyaritic).¹ II. The Middle Semitic, or *Canaanitic*. The *Hebrew*, with which the *Canaanitic* and *Phœnician* (Punic) nearly coincide, holds a position, both in its character and geographically, about midway between the Arabic and the Aramæan. III. The North Semitic or *Aramæan*. This is subdivided into 1) the Eastern Aramæan or *Syriac* (the literary language of the Christian Syrians) of which the religious books of the *Mandæans*² (Nasoræans, Sabians, the so-called disciples of John) are in a degraded dialect. A Jewish modification of the Syriac is exhibited in the language of the Babylonian Talmud. 2) The Western or Palestinian Aramæan (inaccurately called Chaldee). This dialect is represented, in the Old Testament, by two words in Genesis 31, 47, by the verse Jer. 10, 11, and by the passages: Dan. 2, 4—7, 28; Ezra 4, 8—6, 18, and 7, 12—26. But principally in Jewish literature such as the Targums, the Palestine Gemara, etc. To the same branch belongs the *Samaritan* with its admixture of Hebrew forms, and also the idiom of the *Nabatæan*³ inscriptions, in the east of Palestine and the region of Sinai. IV. As a distinct and fourth chief-branch, the East Semitic, we may regard the *Assyrian-Babylonian* Cuneiform (3^d class of so-called Achæmenide) Inscriptions.⁴

¹ On the Himyaritic Inscriptions, see *Rödiger's* Excursus to Wellsted's *Reisen in Arabien* (Halle, 1842) Bd. II, *Ewald* in *Zeitschr. f. Kunde d. Morgenl.* Bd. V, and in *Hofler's* *Zeitsch.*, Bd. I, *M. A. Levy* and *Osiander* in *Zeitschr. d. D. Morgenl. Gesellschaft*, Bd. X, XIX, XX, XXIV, *Prätorius*, *ibid.* Bd. XXVI.

² See *Noldeke* *über d. Mundart d. Mandæer*, Göttingen, 1863. 4to. He traces the name, *Sabians*, to the root *š-b*, to *dip*; comp. *Am. Bibliotheca Sacra*, 1851, p. 563.

³ Yet the names found in these inscriptions are rather Arabic: see *Tuch* in *Zeitschr. d. D. Morgenl. Gesellschaft*, Bd. III, S. 129 ff., *M. A. Levy* *ibid.*, Bd. XIV, S. 363 ff., *Blau* *ibid.*, Bd. XVI, S. 331 ff., *E. Meier* *ibid.* Bd. XVII, S. 575 ff., *de Vogüé* in *Revue archéologique*, nouv. série, IX, 1864, p. 284—288, and his *Syrie centrale*, Paris, 1868, p. 89 ff.

⁴ The deciphering of the Assyrian cuneiform writing has been chiefly advanced by *Ed. Hincks*, *Jul. Oppert* and *Eberh. Schrader* after the example of *Racine's* first attempts; see *Oppert's* *Eléments de la gramm. assyrienne*, 2^e édition, Paris, 1868; *Olshausen's* *Prüfung des Charakters der in den assyrischen Keilschriften enthaltenen semitischen Sprache*, in den *Abhandl. d. Berl. Akademie*, 1864; *Joach.*

If the above division into four branches were reduced to two principal groups, No. I as the South Semitic would stand in contradistinction to the other three branches as the North Semitic.

All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-Norse, Danish, Swedish; high and low German, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician and the Assyrian, or they exist only in a debased and dwindling form, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Kurdistan¹, the Ethiopic (called *Gheez*) in the modern Abyssinian dialects (Tigré, Amharic), and as the Hebrew, among a part of the modern Jews, though the latter in their writings often aim at the reproduction of the language of the Old Testament. The Arabic alone, in a form but slightly altered, has not only retained to this day its original seat, Arabia proper, but also penetrated in all directions into the domains of other tongues.

The Semitic class of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the west of Europe, and which is called the *Indo-Germanic* (also called *Arian*), as it comprehends, under the most varied forms, the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, Gothic with the other Germanic languages and the Celtic. With the Old-Egyptian language, the offspring of which is the Coptic, the Semitic has had, from earliest antiquity, much in common; but also much of fundamental difference.² The Chinese, the Japanese, the Tartar and other languages, exhibit a radically different character from the Semitic.

3. The *grammatical structure* of the Semitic stock, as compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. Thus we find: a) among

Ménant, Exposé des Elements de la Gramm. Assyrienne, Paris, 1868; *Schrader's* valuable articles on the Assyrian Inscriptions and Language, in the Zeitschrift d. D. Morgenl. Gesellschaft, Bd. XXIII (1869), pp. 337—74, also Bd. XXVI (1872), pp. 1—392.

¹ See *Rödiger* in the Zeitschrift für die Kunde des Morgenlandes, Bd. II., S. 77 ff., *Stoddard's* Gramm. of the Modern Syriac Language, London, 1854, *Nöldeke's* Gramm. der neusyrischen Sprache, Leipzig, 1868.

² For comparisons of the Egyptian and Semitic, see *Gesenius* in d. Allg. Lit. Zeitung, 1839, No. 77 ff., 1841, No. 40, and in his Thes. Ling. Hebrææ; *Schwarze* in his Altes Aegypten and in *Bunsen's* Aegypten, I., S. 520 ff.; *Ewald* in Abhandl. d. Göttinger Ges. d. Wissen., Bd. IX, 1860, S. 157 ff.; *Birch* in the new ed. of *Bunsen's* Egypt., Vol. II.; *Brugsch's* Hieroglyph. Demot. Wörterbuch, and others.

the consonants which, in general, form the pith and substance of these languages, many gutturals of different gradations; the vowels proceeding all from the three primary sounds (*a, i, u*), and serving to mark more subordinate distinctions: *b*) word-stems, generally consisting of three consonants: *c*) in the Verb, only two tense-forms, each having a peculiarly marked out usage; and a pervading regularity in the formation of verbals: *d*) in the Noun, only two genders (masc. and fem.), and a peculiar indication of case: *e*) in the Pronoun, the oblique cases indicated by appended forms (*suffixes*): *f*) scarcely any compounds, either in the Noun (except many proper names) or in the Verb: *g*) in the Syntax, a great simplicity in the expression of syntactical relations (small number of particles, prevalence of simple succession of clauses without periodic structure) to which, however, the classic Arabic furnishes a not unimportant exception.

4. In respect to the *Lexicon* also, the Semitic store of words differs essentially from the Indo-Germanic; though there is here apparently more agreement than in grammatical structure. Very many stems and roots¹ are coincident in sound with those of the Indo-Germanic class. But aside from expressions directly borrowed (see next p.), the actual similarity restricts itself, partly to words imitating² natural sounds (*onomatopoeica*), partly to those in which the sameness or similarity of meaning follows readily from the nature of the kindred sounds, according to the universal type of human speech. Neither of these establishes any *historical* (gentilic) relationship; to the direct proof of which, the agreement also in grammatical structure is essential.³

As examples of *onomatopoeic* stems, imitating² the same natural

¹ See the distinction between *stems* and *roots* in § 30, Rem. 1 and 2.—*Tr.*

² Hence words of this sort are aptly called *mimetic* (or *onomatopoeic*) and the curious student can find them generally indicated and compared in the Hebrew Lexicon, e. g. under כב, כס, ככר, ככר.—*Tr.*

³ The earlier empirical comparisons between the Semitic and the Indo-Germanic tongues were of no scientific value. The later attempts of *Rud. von Baumer*, *Ascoli* and others to solve the question, are partly not yet carried out and partly self-contradictory; so that there is altogether need of still farther thorough investigations. *Ewald* gives a survey of the whole subject in the

sound, we may class together the following: לִינְגָה, לִינְיָה, λεῖχω, *lingo*, Sans. *lih*, F. *lécher*, Germ. *lecken*, Eng. *to lick*, and Erse *lighim* = Welsh *lhyvi*¹; כֶּלֶךְ, (kindr. כֶּלֶךְ, כֶּלֶךְ), κέλλω, κίλλω, σὺλλω, *volvo*, Welsh *ohwyn* = E. *wheel*, Germ. *quellen*, *wallen*, and Eng. *to well*; חָרַר, חָרַר, χαράττω, Pers. *kharīdan*, Ital. *grattare*, Fr. *gratter*, Germ. *kratzen*, Eng. *to grate*, *to scratch*, and Welsh *carthu*, *cravi*; פָּרַג *frango*, Germ. *brechen*, Eng. *to break*, Armoric *frika* = Welsh *brïwo*, &c. An example of another kind is *am*, *ham* (*sam*), *gam*, *kam*, in the signification *with*, *together*; e. g. in Heb. אִמָּם (hence חֲמָם people, prop. assemblage), צָם *together-with*, נָצַם (hence נָצַם also), Arab. جَمَعَ *to collect*; Pers. *ham*, *hama* (at once), Sans. *amā* (*with*); Gr. ἄμα (ἄμφω), ὁμός, ὁμοῦ (ὁμιλος, ὁμαδος), and harder in sound, κοινός, Lat. *cum*, *cumulūs*, Welsh *cym* = Lat. *com*, and with the corresponding sibilant, Sans. *sam*. सून, ξून, ξυνός = κοινός. Goth. *sama*, Germ. *samūt*, *sammeln*: though doubts may still be felt in regard to several of the instances quoted.

Essentially different from such internal relationship, are the adoption and naturalisation of single words from one language into another (borrowed words). Thus,

a) When Indian, Egyptian, Persian objects are called in the Hebrew by their native names: e. g. יַאֲרִי (Egypt, *ior*, *iero*, *iara*) river, Nile; אֶרְבֵּי (Egypt. *ake*) Nile-grass, פְּרִידִים (old Pers. *pairidēz* = *παράδεισος*) park; דָּרִיכִין *daric*, Persian gold-coin, חֲבִיִּים, from the Sanscr. *chikhi* Malabar *toḡai*, peacocks. Several of them are found also in Greek, as כִּיפִי (Sans. *kapi*) ape, ἀῖπος, κῆπος; כָּרְפַס (Sans. *karpāsa*) cotton, κάρπασος, *carbasus*.

b) When Semitic words, names of Asiatic products and articles of traffic, have passed over to the Greeks along with the things: e. g. בִּיץ בִּיץ, βύσσος, *byssus*; לִבְנָה λιβανωτός (frankincense); קַנָּה, κάνη, κάννα, *canna*, *cane*; כִּמְוִן, κύμινον, *cuminum*, *cumin*; מֵר מύρρα, *myrrha*, *myrrh*; קַצִּיָּה, κασσία, *cassia*; גִּמְלִי, κάμηλος, *camelus*, *camel*; עֲרָבִי, ἀρράβων, *arrhabon*, *arrha*, pledge. Such transitions would be facilitated, especially, by the commerce of the Phœnicians.

5. As the writing of a language is never so perfect as to express all its various shades of sound, so the *writing of the*

Abhandlungen der Göttinger Gesellschaft der Wissenschaften, 1862, Bd. X, S. 1—80. This at least appears certain, viz. that these two families *do not stand in a sisterly or any close relationship to each other*.

¹ That the *Celtic* dialects (not unlike the Semitic in their relation to each other), namely Welsh, Cornish, Armoric (or Breton); Gaelic, Erse; and Manks, belong to the Indo-Germanic family has been abundantly proved by Dr. *Fritchard* in his *Eastern Origin of the Celtic Nations*, and by *Pictet* in his *Affinité des Langues Celtiques avec le Sanscrit*; see also the *Grammatica Celtica* of *Zeuss* and *Lhuyd's Archæologia Britannica*.—*Tr.*

Shemites has decidedly one very remarkable imperfection; viz. that only the consonants (which indeed constitute the pith and substance of the language) were marked down in the line as real letters; whilst, of the vowel-sounds, only the fuller ones, and even these not always, were represented by certain consonants (§ 7). Not till a later period were all the vowel-sounds indicated to the eye, by attaching to the consonants (§ 8) particular small signs (points, or strokes, below and above them); which however, for more practised readers, are wholly omitted. The letters are always written, moreover, from right to left¹.—Dissimilar as the different Semitic characters may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet, of which the truest type among all the existing varieties of alphabetic writing, is preserved in *old Phœnician*, with which the *Early Hebrew* was nearly identical (§ 5, 1), and from which came also the old Greek, and through it all the European alphabets.

See the Table at the beginning of this Grammar, showing the relation of some of the older Semitic Alphabets to each other, and specially the origin of the present Heb. characters from the older forms. For a more detailed view of the Phœnician alphabet, and of those which have proceeded from it, see *Gesenius*, *Monumenta Phœnicia* (Lipsiæ, 1837, 4) p. 15. ff. and Tab. 1—5, and his article *Palæographie*, in *Ersch and Gruber's Encyclop.*, Sect. III, Bd. 9. Of late years, the discovery of numerous monuments has considerably extended and rectified our knowledge of the Semitic alphabet; see *Schröder's Phœnizische Sprache*, 1869, S. 75 ff.; *de Vogüé's* tables in Vol. XI of the *Revue Archéol.* (Paris 1865) and his *Mélanges d'archéologie orientale* (Paris 1868); *Lenormant*, *Essai sur la propagation de l'Alphabet Phœnicien dans l'ancien Monde*. Tome I (2d ed. Paris 1875) and the appendix to *Curtiss' English translation of Bickell's Grundriss der hebr. Sprache* (Leipz. 1877).

†

¹ The Himyaritic writing runs usually from left to right, but at times also from right to left, and even both ways by turns. The Ethiopic is now written from left to right. But this is perhaps in consequence of Greek influence; but a few ancient inscriptions still exhibit the contrary direction. See *Rodiger in the Zeitschr. f. d. Kunde des Morgenl.*, Bd. I, S. 332 ff. and his *Excursus to Wellsted's Reisen in Arabien*, II, 376 ff. Also the Assyrian cuneiform writing runs from left to right, but this was borrowed from a people not Semitic.

6. In regard to the relative *age of the Semitic languages*, the oldest written works are found in the *Hebrew*, in the earlier texts of the Old Testament (§ 2); the Jewish *Aramæan* works begin about the time of Cyrus (in the book of Ezra); those of the *Arabic* branch not earlier than in the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type, and therefore has come to us, in an earlier phase of its developement. For the more or less rapid modification of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, has the organism of a language been already impaired, especially by early contact with other tongues. Thus, in the Semitic branch, the Aramæan dialects suffered the earliest and greatest decay, and next to them the Hebrew-Canaanitic and, in its own way, the Assyrian. The Arabic retained longest the natural fulness and primitive purity of its sounds and forms; remaining among the secluded tribes of the wilderness more undisturbed, in its fully stamped organism, until, in the Mohammedan revolution, it too became much impaired; and then, at so much later a period, it reached about the same stage as that in which we find the Hebrew, even as early as in the times of the Old Testament.¹

Hence the phenomenon, accounted by some so strange, that the ancient Hebrew accords more, in its grammatical structure, with the later than with the earlier Arabic; and that the latter, though first appearing as a written language at a later period, has yet, in comparison with the other Semitic tongues, preserved a structure in many respects more perfect, and greater freshness in its vowel-system; and so it holds among them a relation similar to that of the Sanskrit among the Indo-Germanic languages, or of the Gothic in the narrower circle of

¹ Among the Bedawîn of the Arabian desert, the language has still preserved many antique forms. See *Burckhardt's Travels in Arabia*, Append. VII; his *Notes on the Bedouins and Wahabys*, p. 211; *Wallin* in the *Zeitschrift der Deutsch. Morgenl. Gesellschaft*, Bd. V (1851), S. 1 ff., VI, S. 190 ff., 369 ff., XII, S. 673; *Wetzstein* in the same *Zeitschrift*, Bd. XXII, S. 69 ff., 162 ff.

INTRODUCTION.

the Germanic. How a language can preserve its fuller structure, amidst decaying sister tongues, is seen (e. g.) in the Lithuanian compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms; so the Friesic and Icelandic, among the Germanic and Norse languages. But even the most constant and enduring structure of language often suffers, in single forms and plastic tendencies, while on the contrary, in the midst of universal decline, the original and ancient is here and there still remaining. Such is the case also with the Semitic tongues. The Arabic, too, has its chasms, and its later growth; but in general, the preeminence is due to it, especially in its vowel-system.

To establish more fully these principles, and to carry them out farther, belong to a Comparative Grammar of the Semitic languages. But it follows from what has been said: 1) That the Hebrew language, as it appears in the ancient sacred literature of the Jews, has already suffered more considerable loss, in respect to its organic nature, than the Arabic which comes later within our historical horizon. 2) That notwithstanding this, we cannot straightway award to the latter the priority in all points. 3) That it is a mistaken view, when many regard the Aramæan, on account of its simplicity, as the original form of Semitic speech; for its simplicity was caused by the decay of its organic nature and the crumpling of its forms.

On the character, literature, grammatical and lexical treatment of the Semitic languages, see *Gesenius's* Preface to his *Hebräisches Handwörterbuch*, ed. 4; *de Wette-Schrader*, *Lehrbuch der hist.-krit. Einleitung in die kanon. u. apokryph. Bücher des A. T.* (8th ed. Berlin, 1869) p. 71; *F. Bleek*, *Einleitung in das A. T.* (3d ed. *Kamphausen* Berlin, 1870) p. 37; *L. Diestel*, *Gesch. des A. T. in der christl. Kirche* (Jena, 1869).—Also American *Biblical Repository*, vol. III.

§ 2.

HISTORICAL SURVEY OF THE HEBREW LANGUAGE.

See *Gesenius*, *Geschichte der hebräischen Sprache und Schrift*, Leipzig, 1815, §§ 5—18. *E. Renan*, *Histoire gén. des Langues Sémitiques*, Vol. I. 4th ed. Paris, 1884. *Th. Noldeke*, art. "Sprache, hebraische", in *Schenkel's Bibellex.* Bd. V. Leipzig, 1875. *Bertheau* "Hebräische Sprache" in *Herzog's Realencyklopädie*.

1. The *Hebrew Language*, as the name is usually employed, denotes the language of the Sacred Writings of the Israelites, which constitute the canonical books of the Old Testament. It is called *ancient Hebrew* in contradistinction to the modern Hebrew in Jewish works, written since the Biblical period.

The name, Hebrew language (לשון עברית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί), does not occur in the Old Testament; instead of it we find *the language of Canaan* in Is. 19, 18 (from the country where it was spoken) and יהודית *Jewish* in 2 K. 18, 26 (comp. Is. 36, 11, 13), Neh. 13, 24. In the latter passage it follows the later usage, which arose after the return from the captivity, and in which the name *Jew, Jewish*, was gradually extended to the whole nation (as in Haggai, Nehemiah and Esther).

The names *Hebrews* (עֲבֵרִים, Ἑβραῖοι, *Hebræi*) and *Israelites* (יִשְׂרָאֵלִים), are thus distinguished, the latter had more the import of a national name of honour, which the people used to apply to themselves, with a patriotic reference to their descent from illustrious ancestors; while the former was probably the older and less significant national name, by which they were known among foreigners, for which reason it is used in the Old Testament, specially when they are to be distinguished from other nations (Gen. 40, 15; 43, 32; Ex. 2, 7; 3, 18; Jon. 1, 9), and where persons who are not Israelites are introduced as speaking (Gen. 39, 14, 17; 41, 12: compare *Gesenius's* Hebr. Lexicon, under עֲבֵרִי). On the other hand, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and even Josephus, it is the only customary name. As an appellation it might mean, *those beyond, people of the country on the other side* (with reference to the land beyond the Euphrates), from עֲבֵר *land on the other side*, and the formative syllable י־ (§ 86, 2, 5). It might then be appropriated to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. 14, 13); though the Hebrew genealogists explain it, as a patronymic, by *sons (posterity) of Eber* (Gen. 10, 21, Num. 24, 24).

In the time of the New Testament, the term *Hebrew* (ἑβραϊστί, John 5, 2, 19, 13, 17, 20; ἑβραῖς διάλεκτος Acts 21, 40, 22, 2, 26, 14) was applied also to the language (Aramaean) then vernacular in Palestine, in distinction from the Greek; and Josephus (who died about A. D. 95) uses it in this sense, as well as for the ancient Hebrew.

The name *lingua sancta* is first given to the Hebrew in the Jewish Aramaic versions of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Aramaic vernacular.

2. Out of the Old Testament there are only very few monuments of ancient Hebrew writing, namely—1) an Inscription of 34 lines, which was found (unhappily much injured) in the former territory of the tribe of Reuben, about 4 leagues to the east of the Dead Sea, among the ruins of the city of Dibó'n (now Dibá'n), anciently inhabited by the Gadites but afterwards belonging to Moab, and in which the Moabite king

Méshâ' (at the beginning of the 9th century B. C.) tells about his battles with Israel (comp. 2 K. 3, 4—27), and his various enterprises and achievements;¹—2) twenty Stones or Gems (written on for seals), but mostly presenting only names;²—3) Coins of the Maccabean prince J. Hyrcan (135 B. C.) and of his successors.³

3. In the whole series of the ancient Hebrew writings, as they lie before us in the O. Testament, as also in the extra-Biblical monuments (see No. 2 above), the language appears to stand almost on the same stage of developement, as to its general character, and irrespective of lesser changes and differences of style (see Nos. 6 and 7 below). In this form it may have been early fixed as a literary language; and the fact that the Old Testament books had been handed down as sacred writings, must have been highly favourable to its remarkably persistent uniformity.

To this Old Hebrew language the Canaanitic⁴ or Phœnician came

¹ This unique Memorial Stone (often called the Moabite Stone) was first seen on the spot by the German Missionary *H. A. Klein*, but was afterwards so broken into fragments by the Arabs, living thereabout, that only an incomplete copy of the inscription could be made out: see *Ch. Clermont-Ganneau* (Chancellor of the French Consulate in Jerusalem), *La Stèle de Mesa roi de Moab* (Paris, 1870), and his *La Stèle de Dhiban* (in the *Revue Archéol.* for March, 1870, p. 184 ff., with an improved copy); *Schlottmann's Sieges-Säule Mesa's* (Halle, 1870) and his Revision in the *Zeitschrift der D. Morgenländischen Gesell.*, Bd. XXIV (1870), S. 253 ff., 438 ff., 645 ff., Bd. XXV, 463 ff., *Nöldeke's Inschrift des Königs Mesa* (Kiel, 1870), and other treatises by *Derenbourg*, *Harkavy*, *Geiger*, *Hitzig*, *W. Wright* (in the *North British Review* for Oct. 1870), *Deutsch*, *Renan*, *Neubauer*, *Frankel*, *Kaenlyf*, and *Ginsburg*; see also Reports of the Palestine Exploration-Fund, London. This society has published photographs of the stone. The two largest fragments of it are deposited in the Museum of the Louvre at Paris.

² See *Rödiger* in *Zeitschr. d. D. Morgenl. Gesell.*, Bd. III (1849), pp. 243 and 347; *De Vogüé*, *Mélanges d'Archéol. Orientale* (Paris, 1868, p. 131—140); *M. A. Levy's Siegel und Gemmen*, Breslau (1869), pp. 33 ff.

³ See *Franz Perez Bayer*, *De Numis Heb-Samaritanis* (1781, 4to) and his *Vindiciæ*, 1790, 4to; *De Saulcy*, *Recherches sur la Numismatique Judaïque* (Paris, 1854, 4to); *M. A. Levy's Geschichte der Jüd. Münzen* (Breslau, 1862); *Madden's History of Jewish Coinage*, Lond. 1864; also *Schürer's Lehrb. der neutest. Zeitgesch.* (Leipz. 1874).

⁴ מִשְׁתָּה, מִשְׁתָּה is the native name alike both for the Canaanitic tribes in Palestine, and for those who dwelt at the foot of Lebanon and on the Syrian

the nearest of all the Semitic tongues, as appears partly from the many Canaanitic names of persons and places with Hebrew form and meaning (e. g. מְלִכִּי-צֶדֶק, מְלִכִּי-סָר, קְרִיַּת סָר, etc.), that occur in the Old Testament, and partly from the extant remains of the Phœnician and Punic language. The latter we find in their own writing (see § 1, 5) in inscriptions (over 350 in all), and on coins (copied by *Gesenius* in his *Monumenta Phœnicia*, *Judas, Bourgade, Davis, De Vogüé, P. Schröder, von Maltzan*, and others). Among the inscriptions are only a few public documents (e. g. two sacrificial lists), by far the most being grave-stones or votive-tablets; also the inscription on the sarcophagus of Eshmûnazar, king of Sidon, (found 1855, now in the Louvre; first accurately copied in facsimile by the Duke *de Luynes* in his *Mémoire sur le sarcophage et l'inscription funéraire d'Esmunazar, roi de Sidon*, Paris 1856, and then fully elucidated by *Schlottmann*, Halle, 1868 and by *Kämpf*, Prague, 1874). We find also isolated words here and there in Greek and Latin authors and the Punic pieces of text in *Plautus* (*Pœnulus* 5, 1–3). From those monuments we see the native orthography, and from these specimens the pronunciation and vowel-system, both together giving a distinct idea of this language and of its relation to the Hebrew.

Phœnician (Punic) words, found in inscriptions, are e. g. אל god, אדם man, בן son, בת daughter, מלך king, עבד servant, כהן priest, זבח sacrifice, בעל lord, שמש sun, ארץ land, ים sea, אבן stone, כסף silver, ברזל iron, עת time, קבר grave, מצבת pillar, מקום place, משכב bed, כל all, אחד one, שלש three, חמש five, שש six, שבע seven, עשר ten, שמע to hear, פתח to open, נדר to vow, ברך to bless, בקש to seek, &c. Proper names: צדן Sidon, צר Tyre, חנא Hanno, חנבעל Hannibal, &c Comp. *M. A. Levy's* Phon. Worterbuch, Breslau, 1864.

The variations in the Phœnician orthography and forms are, e. g. the almost constant omission of the vowel-letters (§ 7, 2), as בית for בֵּית house, קל for קֵיל voice, צדן for צִידֹן כהנים priests, אלנים (*alonim* in *Plautus*) gods; the feminine ending in ת (*ath*) as well as in א (*ô*), even in the absolute state (§ 80, 2), besides many others. Those in pronunciation are still more remarkable, especially in the Punic, which commonly pronounced ו as û, e. g. שופט *sûf'et* (judge), שלש *salû's* (three), ראש *rûs* (head); for i and e, it often has the obscure, dull sound y, e. g. *yynnynu* (ecce eum), ית (*yth*); and takes the ע as o, e. g. מוקר *Mocar* (comp. מִקְרָא, LXX Μωχά). For the collection of these grammatical peculiarities, see *Gesenius*, *Monum. Phœn.* p. 430 sqq.; also *Movers* in *Art. Phœnizien* in *Ersch and Gruber's Encyclop. Sect. III. Bd. 24*, pp. 434 ff., *Paul Schröder* in his *Phœnizische Sprache*, Halle, 1869, and *B. Stade*, *Erneute Prüfung des zwischen dem Phœnic. und Hebr. bestehenden Verwandtschaftsgrades* (in the "*Morgenländ. Forschungen*" Leipzig, 1875).

coast, whom we call Phœnicians, while they called themselves כנען on their own coins. Also the people of Carthage called themselves so.

4. As the Heb. writing on stones and coins, mentioned in No. 2 above, consists only of consonants, so also the writers of the Old Testament books have used merely the consonants (§ 1, 5); and even now the written Rolls, or copies of the Law, used in the Synagogues, must not, according to ancient custom, contain any thing more. The present pronunciation of this consonant-text, its vocalisation, accentuation and chant-like way of being read, rest only on tradition, as kept up by custom and in the Jewish schools, and finally as Jewish scholars settled it by means of the system of vowel-points (§§ 7—17), about the 7th century after Christ.

Yet an earlier stage of developement of the Hebrew-Canaanitic language, or a form of it which must have existed before the time of the written documents in our possession, and have stood nearer to the common and not yet divided speech of the Semitic race, can even now be recognised and established, thus:—1) from many archaic forms, which the writings handed down still preserve, specially in the names of persons and places, inherited from more ancient times, and in particular archaisms especially used in poetic diction;—2) by retrospective inference, in general, from the forms of the words so handed down, in so far as they obviously, in the law and analogy of the sound changes, point back to such an older form of the language;—3) by comparison of the kindred tongues, especially the Arabic, in which this older condition of the language has been maintained to a considerable degree, even down to later times (§ 1, 6). The certainty of such deductions rest on the frequent coincidence of the results won in these different ways, whence we then get an approximate idea of the language, as it may have appeared at that preliminary stage of its developement. But at the same time we may thereby see more clearly, how the Old Test. Hebrew got its system of sounds and grammatical forms.

Although the connected historical tracing and explaining of the process of the language as here indicated, properly belongs to the comparative philology of the Semitic tongues, still it is very needful, for the scientific handling of the Hebrew, to go back to those primitive forms, as we may call them, and to compare the corresponding forms in Arabic; and even elementary grammar cannot quite do without

this laying of a scientific foundation, although it has properly to deal with the language as it exists in the Old Testament, and only here and there uses those obsolete forms in elucidation of the actual ones.

5. But even in the language of the Old Testament, which is on the whole so very uniform, we can distinguish a certain progress in style, marking *two periods*: the first, down to the end of the Babylonish exile, which may be called its *golden age*; and the second, or *silver age*, after the exile.

To the first belongs (excepting isolated traces of a later revision), the greater part of the books of the Old Testament: viz. of the prosaic and historical, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings (written near the close of the exile); of the poetical, the Psalms (a number of later ones excepted), Proverbs, Canticles, Job, and the earlier prophets, in chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Nahum, Habakkuk, Obadiah(?), Jeremiah, Ezekiel, the last two being still active in the time of the exile, to the close of which also the contents of some portions, especially chapters 40 to 66 of the book of Isaiah point.

The commencement of this period, and of the literature of the Hebrews in general, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present setting and form, as the work of a later recension. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The pronoun **אני** *he* (but v. p. 100, N. ²), and the noun **נָעִר** *lad*, are there used also, as of common gender, for *she* and for *maiden* (as δ παῖς and η παῖς); and certain harder forms of words, e. g. **בָּכָה** *to cry*, **צָחַק** *to laugh*, which are here the usual ones, are in other books exchanged for the softer, as **בָּכָה**, **צָחַק**.

On the other hand, there are found in Jeremiah and Ezekiel, as also in the later Psalms, decided approximations to the Aramæan colouring of the second or silver age (see No. 7 on page 15).

6. Even in the writings of this first period of about 1000 years, we find, as may be expected, no inconsiderable differences in the diction and style, which have their ground partly in the difference of time and place of their composition, and partly in the individuality of the authors. Isaiah, for example, writes quite otherwise than the later Jeremiah, and also than Micah, his own contemporary. And among the

historical books of this period, not only do those differ which are separated in date, as the books of Judges and Kings, but also the texts, which in many of them have been taken from older written sources, have a colouring of speech obviously different from the words flowing from later sources, or belonging to the reviser himself. Yet the structure of the language and, with individual exceptions, even the store of words and the usage of speech, specially in the prose books, are on the whole the same.

But the *poetic diction* is everywhere distinguished from prose, not only by a *rhythm* that moves in more strictly measured *parallel members*, but also by *words* and *significations of words*, *inflections* and *syntactical constructions*, peculiar to itself; although this distinction does not go so far, as in the Greek, for example. But most of these poetic idioms are in the kindred languages, particularly the Aramæan, just the common forms of speech, and may be regarded in part as archaisms, which poetry retained, in part as acquisitions with which poets, familiar with Aramæan, enriched their native Hebrew.¹ The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets, except that with these poetical speakers, the sentences often run on to greater length, and the *parallelism* is less measured and regular, than is the case with the poets, properly so called. The language of the later prophets, on the contrary, keeps nearer to prose.

On the *rhythm* of Hebrew poetry, see the Introductions to the Old Testament and to the Commentaries on the Psalms by *De Wette*, *Hupfeld*, *Delitzsch* and others, specially *Ewald* in his *Dichter des alten Bundes*, Th. I. (2d ed., Göttingen, 1866); in brief form, *Gesenius*, *Hebr. Lesebuch*, *Vorerrinnerungen zur 2ten Abtheilung*; and *E. Meier*, *die Form der Hebr. Poesie* (Tubingen, 1853), and others.

Of *poetic words*, occurring along with those commonly used in prose, the following are examples: אָנַשׁ *man*=אָדָם, אֶרֶץ *path*=דֶּרֶךְ; בָּאָה *to come*=בָּיָא; מָלָה *word*=דִּבֶּר; חָזָה *to see*=רָאָה.

¹ That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state (but not the people in Jerusalem) understood Aramæan is clear from 2 Kings 18, 26 (comp. Is. 36, 11).

To the *poetic significations* of words belongs the use of certain *epithets* for substantives: e. g. אֲבִיר *strong* (one), for God; אֲבִיר *strong* (one), for bullock, horse; לְבָנָה *alba*, for *luna*; יְחִידָה *unica* or *solitaria*, for *anima, vita*.

Of *poetic forms*, we may note (e. g.) the longer form of local prepositions (§ 103, 3), as עַל=עָלִי, אֶל=אָלִי, עַד=עָדִי; the endings י, ו, in the noun (§ 90); the suffixes מִי, מִי, מִי, for מִי, מִי, מִי (§ 58); the plural-ending יָן for יָם (§ 87, 1, a).

To the *poetic peculiarities* in *syntax* belong (e. g.) the far more sparing use of the article, of the relative pronoun, and of the accusative-particle אֵת; the construct state before a preposition (§ 116); the shortened form of the imperfect, in the signification of the usual form (§ 128, 2. Rem.); and in general, a forcible brevity of expression.

7. The *second* or *silver* age, from the return from the exile to the time of the Maccabees (about 160 B. C.), is marked chiefly by an approximation in the language to the kindred Western Aramæan; to which the Jews might the more easily accustom themselves already during their abode in Babylonia, since it stands so near to the Hebrew; and which after their return from the exile, came more and more into use also in Palestine, so that it had an ever increasing influence on the Hebrew, as a book language, and now also even on its prose; and thus it gradually banished the Hebrew from the mouth of the people, though the knowledge and written use of the latter still continued among learned Jews.

We may fitly conceive of the relation of the two languages, at this later period, as similar to that of the High and Low German in Lower Saxony, or that of the High German and the popular dialects in the south of Germany and in Switzerland; so far as here also, even among the more educated, an influence is often exerted by the popular dialect on the oral and written expression of the High German. It is a false view, taken from an erroneous interpretation of Neh. 8, 8, that the Jews had immediately after the exile wholly forgotten the ancient tongue, and had to learn it from priests and experts.

The Old Testament writings belonging to this second period, and all exhibiting the Chaldee colouring, though in various shades, are the following books:—Ezra, Nehemiah, Chronicles, Esther; the prophetic books of Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes, and the later Psalms. In their character also as literary compositions, they stand far below the writings of the earlier

days; yet there are not wanting productions of this time, which, in purity of language and æsthetic value, are but little inferior to those of the golden age. Such (e. g.) are many of the later Psalms (120 and foll., 137, 139).

Examples of *later words* (Aramaisms), for which the earlier writers employ others, are זמן = עת *time*, לקח = קבל *to take*, סוף = קץ *end*, שלט = מלך *to rule*, חזק = חזק *to be strong*.—Of later *significations*, צוה (to say) *to command*, חזק (to answer) *to begin speaking*.—*Grammatical peculiarities* are—the frequency of the *scriptio plena* י and ה, e. g. רייד (elsewhere ריד), even קורש for קרש, רוב for רב, the interchange of ה and ח final, the more frequent use of substantives in י, ה, etc.

But the peculiarities of these later writers are not all Aramaisms. Some are not found in the Aramaic, and must have belonged in earlier times to the vernacular Hebrew, especially, as it seems, in northern Palestine, where Judges and Canticles, among other books, may have been written, and hence the occurrence, in these earlier writings, of the form which was common in the Phœnician, and which recurs in some later books, namely ש instead of שר (§ 36).

Rem. 1. Of diversities of dialect, in the old Hebrew language, only one explicit example is found in the Old Testament; namely, in Judges 12, 6, where the Ephraimites are said to have pronounced ש as ש or ס. In Neh. 13, 24, perhaps a distinctively Philistine dialect is spoken of. To these, however, are to be counted also sundry peculiarities in the North-Palestine books including Hosea (see preceding paragraph), and likewise some exceptional forms in the Moabite Inscription of Mēsha' (see § 2, 2).

2. The remains of Hebrew literature, now extant, cannot be expected to contain the entire stores of the ancient language; and we must regard its compass and affluence as far greater, than what we now find in the canonical literature of the Old Testament, which is really but a small fragment of the entire national literature of the ancient Hebrews.

§ 3.

GRAMMATICAL TREATMENT OF THE HEBREW LANGUAGE.

(cf. Gesenius, Geschichte der hebr. Sprache, §§ 19—39.)

1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the *interpretation* and *criticism* of this their sacred codex, and to

translate it into the popular languages then prevalent among them. The oldest *translation* is the *Greek* of the so-called *seventy interpreters* or *Septuagint* (lxx), commenced at Alexandria in Egypt with the *translation* of the Pentateuch, under Ptolemy Philadelphus, and completed in later years by various authors. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Greek-speaking Jews, particularly those at Alexandria. Somewhat later, the *Chaldee* translations or Targúms (תרגומין i. e. *translations*) were composed in Palestine and Babylonia. The *explanations*, derived in part from professed tradition, almost exclusively refer to civil and ritual law and dogmatic theology, and are no more scientific in character than the remarks on various readings. They are contained in the *Talmúd*; the first portion of which (the *Mishná*) was composed about the beginning of the third, and the second (the *Gemará*) was in part (namely the *Jerusalem Gem*) written about the middle of the fourth, and in part (namely the *Babylon Gem*) in the middle of the sixth century after Christ. The Mishna is the beginning of the new Hebrew literature; in the Gemara, on the contrary, the Aramaic language is predominant.

2. In the interval between the composition of the Talmúd and the earliest grammarians, fall mainly the *vocalisation* and *accentuation* of the till then unpointed text of the Old Testament, after the pronunciation handed down in the synagogues and schools (§ 7, 3); also the collection of critical remarks, under the name of *Massôrâ* (מסורה *tradition*), from which the manuscript copies of the present Textus Receptus of the Old Testament, hence called the *Massoretic Text*, have ever since been uniformly derived.

One of the oldest and most important portions of the Massôrâ are the various readings of the *Qeri* (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the Massôrâ. The punctuation was settled at an earlier date, and is the fruit of a much more thorough labour than the Massôrâ, which was finished at a considerably later date.

3. It was only about the commencement of the 10th century, that the first beginnings were made by the Jews in

compiling their grammar, after the example of the Arabs. The earliest attempts, by Rabbi *Saadia* († 942) and others, are mostly lost, only *Saadia's* Arabic explanation of O. T. *hapax legomena* having been preserved; but those of R. *Yehuda Chayyûg* (called also *Abû-Zakaria Yachya*) about the year 1000, and of R. *Yona* (*Abû-'l-Walid Marwân ibn Ganâch*) about 1030, composed in the Arabic language, are still extant. Assisted by these pioneer labours, *Abraham ben Ezra* (died 1167) and R. *D. Kimchi* († ab. 1232), especially won for themselves a classic reputation as grammarians.

From these first grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and the weak verbs after the paradigm עָלָה (§ 39, 4), the *voces memoriales*, as בָּנִימָה, and the like.¹

The father of Hebrew philology among Christians was *John Reuchlin* († 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* († 1629), still adhered almost exclusively to Jewish tradition. It was only after the middle of the 17th century, that the field of view gradually widened; and that the study of the sister tongues, chiefly through the labours of *Albert Schultens* († 1750) and *N. W. Schröder* († 1798), became of fruitful service to Hebrew grammar.

The value of the subsequent labours,² that have any en-

¹ On the oldest Hebrew lexicographers and grammarians, see *Gesenius's* Preface, &c (as above, p. 8), *H. Ewald* and *L. Dukes*, Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des A. T.; *Hupfeld*, de rei grammaticæ apud Judæos mitis antiquissimisque scriptoribus; and *Munk*, notice sur Abou'l-Walid et sur quelques autres grammairiens hébreux du X^e et du XI^e siècle in *Journal asiatique*, 1850; *Neubauer*, Notice sur la Lexicographie hébreu, in *Journal asiatique*, 1861—63; *Bottcher*, Ausfulrl. Lehrb. der hebr. Sprache, Introd. to Vol. I (ed. *Mühlau*, Leipsic 1866).

² The complete literature of this subject, down to 1850, is found in *M. Steinschneider's* Bibliograph. Handbuch für Heb. Sprachkunde, Leipzig, 1859.— Fuller and newer works on Heb. Grammar are *W. Gesenius's* Lehrgebäude der Heb. Sprache (Leipzig, 1817), *Isâak Nordheimer's* Critical Gram. of the Heb. Language, 2 vols. N. York, 1841, 8, *H. Ewald's* Lehrbuch der Heb. Sprache (8th ed. Göttingen, 1870), *Justus Olshausen's* Lehrbuch der Heb. Sprache

during scientific merit, must be estimated by comparison with what is required in elaborating the grammar of an ancient language, viz.—1) that all the phenomena of the language shall be fully and accurately *observed*, and *exhibited* in their organic connection (the empirical and historico-critical element);—2) that these facts shall be *explained*, partly by comparison with one another and with the analogy of the sister tongues, and partly from the general philosophy of language (the philosophical, scientific element).

§ 4.

DIVISION AND ARRANGEMENT OF THE GRAMMAR.

The division and arrangement of Hebrew grammar depend on the three parts that constitute every language, viz.—1) articulate *sounds* denoted by *written signs*, and their connection in *syllables*, 2) *words*, and 3) *sentences*.

Accordingly, the first part (*doctrine of elements*) includes the doctrine of the *sounds*, and their representation in writing. It describes the nature and relations of the sounds of speech, the manner of pronouncing written signs (orthoëpy), and the established mode of writing (orthography). It then treats of the sounds as combined into syllables and words, and of the laws and conditions of this combination.

The second part (*doctrine of forms*) treats of words in their character as *parts of speech*, and contains:—1) the doctrine of the *formation of words*, or of the rise of the different parts of speech from the roots or even from one another;—2) the doctrine of *inflection*, i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

(Braunschweig, 1861), from which may be dated the new era of Hebrew philology in which the attempt has been made to trace back existing forms to the supposed original Semitic, which have been preserved essentially in the old Arabic, *F. Bottcher's Ausführliches Lehrbuch der Heb Sprache, nach dem Tode des Verfassers herausgegeben von Ferdinand Muhlau* (Leipzig, 1866—68, in 2 vols. 8vo).

The third part (*syntax*, or doctrine of the construction of words) teaches:—1) partly how the various inflections, existing in the language, are used for expressing variously modified thoughts, and how other thoughts for which no forms have been coined in the language are expressed by circumlocution;—2) partly the laws, by which the parts of speech are combined into sentences (*doctrine of the sentence*, or syntax in the stricter sense).

PART FIRST.

OF THE ELEMENTS.

CHAPTER I.

OF READING AND ORTHOGRAPHY.

§ 5.

OF THE CONSONANTS: THEIR FORMS AND NAMES.

(See the Table of Ancient Semitic Alphabets.)

1. The Hebrew letters now employed (commonly called the *square* or *Assyrian character*), in which the manuscripts of the O. Testament are written and our editions of the Bible are printed, are not those originally used. *Old Hebrew writing*, as it was used in public monuments as early as the 9th century B. C., is to be seen in the inscriptions (very like in style) on the Stone of Mêsha' and on the Maccabean Coins of the 2d cent. B. C., as also on the ancient Gems (see § 2, 2); and with this Old Hebrew the Phenician writing is nearly identical (see the Table of Ancient Alphabets). According to the analogy of the history of other alphabets, we may assume that out of, and along with, the above writing on stones, another and somewhat quicker style was early formed for writing on softer materials (on skin or parchment, on bark or papyrus, etc.), which style the Samaritans retained in their MSS of the Pentateuch, when they separated from the Jews, while the latter soon after (from the 6th to the 4th century B. C.) exchanged the same for an Aramæan style, out of which came the so-called *Square Character* (from

the 4th to the end of the 3d century B. C.), which has great resemblance to the still extant Aramæan, the Aram.-Egyptian,¹ the Nabatæan,² and especially the Palmyrene.³ One of the Heb. inscriptions in the earlier square character belongs to the year 176 B. C.⁴

2. The Alphabet of the Hebrews, as well as of the other Shemites, consists only of consonants, 22 in number, some of which have also the power of vowels (§ 7, 2). Their forms, names, sounds and numerical values (Rem. 3 below) are shown in the Table on next page.

3. The five characters which have a different form at the end of a word (*final letters*),⁵ ך, ם, ן, ף, ץ, terminate (with the exception of ם) in a straight stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

¹ Specially one Inscription (the Stone of Carpentras, so called because kept in that city of Provence) and some Papyrus-Fragments, see *Ed. F. Ferd. Beer's* *Inscriptiones et Papyri in Ægypto reperti*, Lips 1833, 4to; *Gesenius*, *Monumenta Phœnicia*, p. 226 seq. See our Ancient Alphabet Table.

² See p. 2, Note 3.

³ See *M. A. Levy* in *Zeitschr. d. D. Morgenl. Gesell.*, Bd XVIII. S. 65 ff.; *De Vogué*, *Syrie Centrale*, Paris (1868), fol. p. 1—88 and Tab. 1—12.

⁴ *De Vogué*, in *Revue Archéol.* IX (1864), p. 205 and Tab. VII, No. 2, comp. *Noldeke* in *Zeitschr. d. D. Morgenl. Ges.* Bd. XIX, S. 640, and *Merx's Archiv* I, S. 361, also *Chwolson's* *Heb. Grabschriften aus der Krim*, Petersburg, 1865. Comp. Table of Anc. Alphabets.

⁵ These letters are formed into one word and pronounced as **קִמְצֵי**. Such *voces memoriales* were invented by the Jewish grammarians to help the remembering of certain letters. So too **אֶלֶף־בֵּית** (p. 24), and other *mnemonic* words in § 6, 3 and 4. [Comp. also **אֵי־יָד** (§ 7, 2, Note 3) for vowel letters and the memorial words **אֵי־יָד מִשְׁתָּה וְנִלְב** to designate *serviles* among consonants, of which **אֵי־יָד** are prefixed to the *Impf.* of verbs; **וְאֵי־יָד** to represent letters used in the formation of nouns from roots; and the *vox memor.* **אֵי־יָד** for the poetical books composed of the first consonants of **פְּסַלְמִים** (Psalms), **מִשְׁנֵי** (Proverbs) and **אֵי־יָד** (Job).—*Ed.*]

THE HEBREW ALPHABET.

Form	Pronunciation.	Hebrew name.	Sounded as ¹	Signification of the name.	Numerical value.
Final	א	אֶלֶף	<i>Ā'-lēph</i>	Ox	1
	ב	בֵּית	<i>Bēth</i>	House	2
	ג	גֵּרְמֶל	<i>Gī'-mēl</i>	Camel	3
	ד	דָּלֶת	<i>Dā'-lēth</i>	Door	4
	ה	הָא	<i>Hē</i>	Vent-hole, window	5
	ו	וָו	<i>Wāw</i>	Hook	6
	ז	זָיִן	<i>Zā'-yīn</i>	Weapon	7
	ח	חֵית	<i>Chēth</i>	Fence or barrier	8
	ט	טֵית	<i>Tēth</i>	Snake (winding)	9
	י	יָד	<i>Yōdh</i>	Hand	10
	כ	כָּף	<i>Kāph</i>	Bent-hand	20
	ל	לֵאמֶד	<i>Lā'mēdh</i>	Ox-goad	30
	מ	מַם	<i>Mēm</i>	Water	40
	נ	נָחַל	<i>Nūn</i>	Fish	50
	ס	סָמֶךְ	<i>Sā'-mekh</i>	Prop	60
	ע	עֵיִן	<i>Ā'-yīn</i>	Eye	70
	פ	פֶּה	<i>Pē</i>	Mouth	80
	צ	צָדִי	<i>Ṣā-dhé'</i>	Fish-hook	90
	ק	קֹפֶה	<i>Qōph</i>	Back of the head	100
	ר	רֵישׁ	<i>Rēsh</i>	Head	200
	ש	שֵׁן	<i>Sīn</i>	Tooth	300
	שׁ	שִׁין	<i>Shīn</i>		
	ת	תָּו	<i>Tāw</i>	Sign or cross	400

4. Hebrew is written and read from right to left. The division of a word at the end of a line is not allowed; and

¹ For the sounds of the consonants and vowels in this table, see § 6 and Notes on § 8. NB. In our common way of reading Hebrew the letters *ס* and *צ* have no sound; and the *ג* for *ז* is always *hard* as in *give*; the *ח*, always guttural as in Welsh and German, or the Greek *χ*.—*Tr.*

² As in Arabic, or as the English *w*, not as the German.

³ The latin *q* serves well for the Semitic *ק* (Greek *κόππα*), as it holds its very place in the Alphabet.

to fill out a line, certain letters (*dilatabiles*) are at times dilated in MS and in print. These are in our printed books the five following:

ם, ר, ל, ה, נ (אהלתם).

Rem. 1. The *forms* of the letters were originally hasty and rude representations of visible objects, the names of which began with the letter, which they were meant to indicate, e. g. *Yôdh*, in the older alphabets a rude figure of a hand, denotes properly a *hand*=יָ *yâdh*, but as a letter only the initial י (*y*) 'Ayin (prop. *eye*), יָי, stands only for י, the initial letter. In the Phœnician alphabet specially, the similarity of the *figures* to the objects signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters, as in י, ד, ב, כ, ל, ק, ש.

NB. The *forms* of the letters in each of these seven groups, כ, פ, ט, ג, ה, ד, ר, ך, ם, ן, ז, ח, ך, ך, ך, ך, must be carefully noted to avoid confusion.—*Tr.*

The most probable signification of the *names* of the letters is given in the Alphabet Table, p. 23.

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, yet it is highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics and their modified or hieratic style) suggested the principle, though not so much the forms, for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object, e. g. the hand, *tot*, indicates the letter *t*, the lion, *laboi*, the letter *l*¹.

2. The *order* of the letters in the Alphabet (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. 25, 34, 37, 111, 112, 119, 145, Lam. 1—4, Prov. 31, 10—31), certainly depended originally on a physiological consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and lingual sounds, viz. כ, ג, ד, also of the three liquids, ל, מ, נ, and other similar arrangements, but yet other considerations must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yôdh* and *Kāph*), also two exhibiting the *head* (*Qôph* and *Rêsh*), are put together, as is done also with several characters denoting related or connected objects (*Mēm* and *Nûn*, 'Ayin and *Pē*).

Both the names and the order of the letters (with a trifling alteration), passed over from the Phœnician into the Greek, in which the

¹ See the works of *Young*, *Champollion*, *Lepsius* and others on the Hieroglyphics. Comp. *Hitzig*, die Erfindung des Alphabets, Zurich, 1840. 4to. *J. Olshausen*, über den Ursprung des Alphabets, Kiel, 1841. 3vo. *F. Bottcher*, unseres Alphabetes Ursprünge, Dresden, 1860. 8vo. *Ed. Bohmer*, das Alphabet in organischer Ordnung. Ztschr. der D. Morgenl. Ges., Bd. XVI, S. 579 ff.

letters, from *Alpha* to *Tau*, correspond to the ancient alphabet. From the Phœnician proceeded also, directly or indirectly, the Old-Italic, the Roman, and all the alphabets derived from the Latin and the Greek. Comp. *Gesenius*, *Monumenta Phœnicia*, p. 65.

3. The letters are used also for *signs of number*, as the Hebrew had no special arithmetical figures or ciphers¹. But this use of them as numerals (see Alphabet Table) did not, if we may judge from the existing MSS, take place in the O. T. text, and is first found on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible specially for numbering the chapters and verses. Much like the Greek numerals, the Heb. *units* are denoted by the letters from א to ט, the *tens* by י—צ, the *hundreds* from 100 to 400 by ק—ר, but from 500 to 900, they are sometimes marked by the five final letters, thus, ך 500, ם 600, ן 700, ף 800, ץ 900, and sometimes by ף=400, with the addition of the other hundreds, as ףק 500. In combining different numbers the greater is put first (i. e. on the right), as יא 11, קכא 121. Fifteen however is marked by טו=9+6, and not by יה, because with these two letters the name of God (יהוה) commences; and 16 by טז not by יז, for a similar reason. The *thousands* are denoted by the units with two dots above, as א for 1000.²

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use among the later Jews. The sign of abbreviation is usually an oblique stroke, as יִשׁ for יִשְׂרָאֵל, ס for סְלִי, *aliquis*, וְגוֹ for וְגַמְרִי *et complens=et cætera*, יְהוֹ or יִי (also וְ) for יְהוֹה.

§ 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand well the old and genuine sound of every consonant, since very many grammatical peculiarities and changes (§§ 18, etc.) are dependent on, and can be explained only by, the nature of the sounds and their pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects,

¹ Yet the Phœnicians had arithmetical signs in early times, as may be seen in *Schröder's* *Phönizische Sprache*, pp. 186—9, with a Table.

² The Jews count their dates from the creation of the world, and they have what they call the "great chronology", (לְפָרֶט גְּדוֹל) including the thousands and the "small chronology" (לְפָ קְטַן) omitting the thousands. The date according to the christian era is found by adding 240 to the short Jewish reckoning for the first thousand years and 1240 for the second.

particularly of the still living Arabic, partly from observing the affinity and interchange of the letters in Hebrew itself (§ 19), partly from the tradition of the Jews.¹

The pronunciation of the Jews of the present day is very divergent. The Polish and German Jews adopt a worse one, partly like the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, prefer a purer one, more in harmony with the Arabic.

The manner in which the Septuagint (LXX) wrote Hebrew proper names in Greek letters, furnishes an older and more weighty tradition. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. ץ, ף, ץ, פ, ן (in which cases they made the best shifts they could). This is true also of Jerome's expression of Hebrew words in Roman letters, after the Jewish pronunciation of his time. For that of the Jews now in northern Africa, see *Bargis*, Journ. Asiat. 1848, Nov.; for that of the South Arabic Jews see *J. Derenbourg*, Manuel du Lecteur etc. Paris 1871.

2. The following list embraces those consonants which require special attention as to the pronunciation, those being arranged and viewed together which resemble each other in sound.

Rem. 1. Among the *gutturals*, א is the slightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greek, which stands for it in our Alphabet Table, p. 23; similar to ה, but weaker. Even before a vowel, it is almost lost upon the ear (אֶמֶר, *âmēr*), like the *h* in the French *habit*, *homme*, Eng. *hour*, but after a vowel it is mostly quite lost in that vowel-sound (מֵאֵר *mā'ēr*, § 23, 1; however comp. מֵאֵר).

ה before a vowel is exactly our *h* (*spiritus asper*); also after a vowel at the end of a syllable, it is a guttural-breathing (נֶחַם *nēh-pā'kh*); but at the end of a word it only represents a vowel, so that its force as a consonant is not at all heard (גָּלָה *gā-lā'*), see § 7, 2 and § 14, § 75, 1.

א is related to א but stronger, and is a sound peculiar to the organs

¹ Important aid may also be derived from an accurate, physiological observation of the whole system of sounds, and of their formation by the organs of speech. See *Liskovius*' Theorie der Stimme, Leipzig, 1814, *J. Muller's* Handbuch der Physiologie, Bd. II., S. 179 &c., *Strodtmann's* Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute, Altona, 1837, also *H. Hupfeld* in Jahn's Jahrbücher f. Philologie, 1829, H. 4, *H. E. Bindseil's* Abhandlungen zur allgem. vergleichenden Sprachlehre (Hamb. 1838), *E. Brücke's* Grundzüge der Physiologie u. Systematik d. Sprachlaute, Wien, 1856, *C. L. Merkel's* Physiologie der menschlichen Sprache, Leipzig, 1866.

of the Semitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as עָזָה, LXX Γάζα, עֲזָרָה Γέμορρα; it is elsewhere a weaker sound of that sort, which the LXX indicate only by a *breathing* (the *spiritus asper* or *lenis*), as in עָלִי 'Hālī, עֲמָלֶךְ 'Amalék. In the mouth of the Arabs, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel-sound like *a*.—To pass over ע, as many do in reading and in the expression of Hebrew words by our letters (e. g. עָלִי *Eli*, עֲמָלֶךְ *Amalek*), and to pronounce it simply as *g* or as nasal *ng*, are both incorrect. An approximation to its stronger sound would be *gh* or '*g*'; but since the softer sound was probably predominant in Hebrew, it may suffice to mark it (as in the Alphabet Table, p. 23) by ' , as עֲרֹבָה 'arḇā', עֲמֹרָה 'amōrā'.

ח is the firmest of the guttural sounds, being a guttural *ch*, as the Swiss pronounce it, as in *macht*, *docht*, *zucht*¹ (not as in *licht*, *knecht*), resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter was doubtless uttered more softly in many words, more strongly in others.²

ך also the Hebrews frequently pronounced with a rattling guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in many respects, it belongs also to the class of gutturals (§ 22, 5).

Rem 2. In *substant* sounds the Hebrew language is uncommonly rich, but they arose in part from the lingual sounds, which appear still as such in Aramaean and, as affected with an aspiration, in Arabic (see ח, צ, ש in Lex.).

ש and ש were originally one letter ש, and in unpointed Hebrew this is still the case. But as its sound *sh* was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into ש *sh* (which occurs most frequently), and ש *s*.

ש accordingly was closely allied to ש in pronunciation, and so was uttered more strongly than ש. Hence this difference of sound made at times a difference in sense, as שָׁרַר *to close up* and שָׂרַר *to hire*, שָׁבֵל *to be foolish* and שָׁבֵל *to be wise*. The Syrians employed only ש for both. They are also interchanged even in the later Hebrew; as שָׁרַר=שָׂרַר *to hire* Ezr. 4, 5; שָׁבֵלִית for שָׂבֵלִית *folly* Eccl. 1, 17.³

ז is a soft, whizzing *s*, the Gr. ζ (by which also the LXX represent it), the Fr. and Eng. *z*, quite different from the Germ. *z*.

¹ As also in the Keltic dialects.—Tr.

² In the Arabic language, the hard and soft sounds of ש and ח (as well as certain differences in the pronunciation of ר, ו, צ), are indicated by diacritic points. Two letters are thus made from each: from ש the softer ע *'Ain*, and the harder ע *'Gain*; from ח the softer ח *Cha*, and the harder ח *Kha*.

³ But on the contrary the Samaritans of this day, in reading their Heb. Pentateuch, always pronounce ש as ש.

Rem. 3. The **ז** is, like **פ** and **ב**, uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth. The two latter differ essentially from **כ** and **ר**, which answer to *k* and *t*, but are often aspirated (see No. 3 of this §.). The **ז** has a peculiar articulation differing from every other *s*, and by no means the same as the Germ. *z* or *ts*. [Our *ss* as in *hiss!* sounded not at the teeth, but at the palate, is not very unlike it; but *ş* is here used to represent it.]

3. Six consonants, the so-called *mutes*,

ת, פ, כ, ד, ג, ב (בְּדָכְפֶת)

have come down to us with a twofold pronunciation¹:—1) a harder, more slender sound (*tenuis*) as *b*, *g*, *d*, *k*, *p*, *t*, and 2) a softer sound, uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It maintains itself at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Dāghē'sh lenē*, § 13), as in **ב** *b*, **ג** *g*, **ד** *d*, **כ** *k*, **פ** *p*, **ת** *t*. The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Rāphē* (§ 14, 2), but in the printed text it is known by the absence of the *Dāghē'sh*. In some of these letters (especially **ג**), the difference is less perceptible to our ear. The modern Greeks aspirate distinctly **β**, **γ**, **δ**, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as **כ** *x*, **כ** *χ*; **פ** *π*, **פ** *φ*; **ת** *τ*, **ת** *θ*.

For the cases in which the one pronunciation or the other occurs, see more fully in § 21.—The modern Jews sound the aspirated **ב** as *v*, and the **ר** nearly as *s*, e. g. **רב** *rāv*, **רֵאשִׁית** *rēshî's*.

4. After what has been said, the usual division of the consonants according to the organs of speech (i. e. throat, palate, tongue, teeth and lips), employed in uttering them, will be more intelligible and useful. The common division is as follows:

a) Gutturals **ח, ה, ע, א**,

(אֶחָדִים);

b) Palatals, **ק, כ, ג, י**,

(פְּרִיָּקִים);

¹ Sound **ת** as *t*, **ר** as *th* in *thick*; **ד** as *d*, **ד** *dh* as *th* in *that*, Anglo-Sax. **ḏ**; **פ** as *p*, **פ** as *ph* or *f*; **ב** as *b*, **ב** *bh* as *v*; **כ** and **ג** as *g* in *go*, or in the German *gegen*; **כ** and **כ** as *k*. To give the aspirated sound of **ג** and **כ**, pronounce *g* and *k*, rolling the palate at the same breath.—Tr.

- c) Linguals, ט, ת, ד, with ג, ל, (דטלנת);
 d) Dentals or sibilants, צ, ש (ש and ש), ס, ז, (זסצש);
 e) Labials, פ, ב, מ, ר, (ברמפ).

The letter ר appertains partly to the first and to the third class, as being both a throat-sound and a tongue-sound.¹

Also the liquids (ר, ג, מ, ל), which have in many respects a common character, are grouped together as a distinct class.

The following classification may be useful:

	Mutes			Liquids				Sibilants			Aspirates			
	s	m	h	vibr	nasal	semiv		s	m	e	s	m	h	e
Gutturals				[ר]							ע	ח	ה	א
Palatals	ג	כ	ק			י								
Linguals	}			ל	נ			ז	ש	ס	צ	ש	ש	ש
Dentals		ד	ת											
Labials		ב	פ		מ	ר								

Rem. 1. The signification of the letters in the superscription is as follows: s=soft; m=medium; h=hard; e=emphatic. Consonants pronounced by the same organ are called *homorganic* (e. g. ג and כ as palatals). Consonants, whose sound is of the same nature, are called *homogeneous* (e. g. מ and נ as liquids). The possibility of an exchange of consonants within the language, as well as between kindred dialects depends upon their homorganic character and upon their homogeneity. Generally the soft sound changes with the soft, the hard with the hard etc. (e. g. ר=י, ח=ש, ט=צ). Yet other transpositions are not excluded. It is important to observe, whether the change takes place at the beginning, middle or end of the word, since a change in the middle consonant does not always indicate the possibility of a change in the same letter, when standing at the beginning.

Rem. 2. In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which generally characterised the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

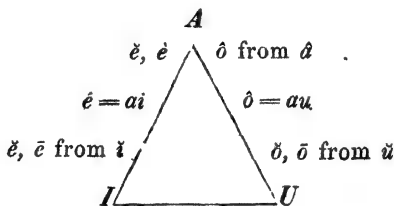
¹ Compare, in regard to the double pronunciation of the ר, *Delitzsch, Physiol. u. Musik* p. 10 ff.

This appears partly in the preference for the softer letters; e. g. פפּ, פפּי (see § 2, 5, Rem.), Syr. ܦܦܝ; partly in the pronunciation of particular letters; thus the stronger פ 'g, known even in the LXX (see above in No. 2, Rem. 1), is lost in later times; the Samaritans and Galileans utter it, as well as פ, only like כ; in Ethiopic too פ sounds

§ 7.

OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. That the scale of five vowels, *a, e, i, o, u*, proceeds from the three primary vowel sounds *A, I, U*, is even more distinctly seen in the Hebrew and the rest of the Semitic tongues, than in other languages. *E* and *O* are derived from a blending together or obscuring of the purer vowels, viz., short *ě* from *ĩ* or even *ă*, short *ô* from *ũ*; and also the long *ē* from the union of *I* with a preceding short *A*, i. e. from the diphthong *AI*, and the long *ō* partly from the obscuring of *ā*, partly from the combination *AU*, according to the following scheme:¹—



The more ancient Arabic still keeps the diphthongs *ai* and *au*, specially with stronger consonants; e. g. שׂוּט (shôt), Arab. *saut*; עֵנַיִם (ênaim), Arab. *ainain*. It is only in the later Arabic they become *ē* and *ô*, at least with feebler consonants, as בַּיִן, Arab. *bain, bèn*; יוֹם, Arab. *yaum, yôm*. This contraction of the diphthongs is also sufficiently familiar in Greek and Latin (e. g. *Kaïsap*, Cæsar; θαῦμα, Ion. θῶμα; *plaustrum* = *plostrum*), in the French pronunciation of *ai* and *au* (comp. in Eng. *ai* in *said*, and *au* in *naught*), in the Germanic languages (Goth. *auso*, *auris*, Old High-Ger. *ôra*, ear; Goth. *snaivs*, Old High-Ger. *snêo* = Schnee = snow), and even in the modern German vulgar dialect (*Oge* for Auge, Goth. *augô*, eye; *Steen* for Stein, stone, Goth. *stains*).

¹ For the sound of these vowels, see note on § 8.—Tr.

Obscuring of the vowel-sounds often occurs also in other tongues, e. g. *ä* in Swedish, in modern Persian, in Eng. *fall* etc. The modern Jews constantly obscure the sound of the Heb. long *A* (א), like the Swedish *ä*. But the Arabic of the Bedawin, in its pronunciation of the vowels, does not even now depart so much from the three primary sounds, *a*, *i*, and *u*, as the Arabic spoken in Syria and Egypt (see *Wallin* and *Wetzstein* as referred to above, p. 7, Note¹).

2. With this is connected the earlier and very sparing way of indicating the vowels in writing. Only the three principal vowels were thus distinguished; and even these were indicated not by peculiar signs, but by certain consonants employed for this purpose, whose feeble consonant sounds have naturally a close affinity with the vowel-sounds to be expressed.

Thus א (like the Lat. *V*) represented *U* and also *O*.

י (like the Lat. *J*) represented *I* and also *E*.

א, the purest of all the vowels, and the most frequent, was as a rule¹ not indicated at all, except at the end of a word, where the final *a* was represented by א in Hebrew, sometimes by נ.² These two letters stood also for *e* and *o* final.³

Even those *two vowel-letters* (א and י) were used but sparingly, being at first, and as a rule, employed only when the sounds which they represent were *long*, and not always then (§ 8, 4).⁴ Everything else relating to the quantity of the

¹ So in Sanscrit, the ancient Persian cuneiform writing and in Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the bare consonant is pronounced with short *a*.

² The close connection between the aspirates א, נ and the *A* sound, א (= *u*) and the *U* sound, י (= *y*) and the *I* sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth, without changing the position of the organs; so also א and נ. *U* is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also י. The *I* is formed at the fore part of the palate; so also י. *E* is sounded at the back of the palate, between *i* and *a*; *O* in the under part of the mouth, between *u* and *a*.

³ The four letters א, א, י, י (forming the mnemonic sign אָיִן 'ēh'ot) are commonly called *quiescent* or *feeble letters*.—*Tr.*

⁴ The Samaritan writing also has remained at the same stage.—The Phœnicians did not indicate even the long vowels, except in very rare cases,

vowel-sounds, and also the entire absence of a vowel, and even whether the vowel-letter in the particular case was a vowel or a consonant, the reader had to decide for himself.

Thus, for example, קטל might be read *qāṭāl*, *qāṭel*, *qāṭōl*, *qēṭōl*, *qōṭel*, *qūṭel*, *qāṭṭel*, *qūṭṭāl*; דבר, *dābhār* (word), *dā'bhēr* (pestilence), *dibbēr* (he has spoken), *dābbēr* (to speak), *dōbbēr* (speaking), *dābhūr* (spoken), *dūbbār* (it has been spoken); מוֹת might be *mā'wēth* (death), or *mūth*, *mōth* (to die); בן might be read *bīn*, *bēn*, *bāyīn*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a living language, no other signs for vowels were employed. Reading was therefore a harder task than it is with our more adequate modes of writing, and the reader's knowledge of the living mother-tongue had to supply much.

3. But when the Hebrew had died out, and the ambiguity arising from such an indefinite mode of writing, and the fear of losing the right pronunciation, must have been increasingly felt; then the *vowel-signs* or *vowel points* were invented, which minutely settled what had till then been left uncertain. Of the date of this punctuation (*vocalisation*) of the Old Testament text we have no historical account; but a comparison of historical facts warrants the conclusion, that the present vowel-system was not completed till the seventh century after Christ; and that it was done by Jewish scholars, well versed in the language, who, it is highly probable, copied the example of the Syriac, and perhaps also of the Arabic, grammarians.

See *Gesenius*, *Gesch. d. hebr. Spr.* S. 182 ff. and *Hupfeld* in *den theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmūd and Jerome make no mention of vowel-signs; *Abr. Geiger*, *Zur Nakdanim-Literatur* (Jüd. Ztschr. für Wissensch. u. Leben, Jahrg. X, Breslau, 1872, S. 10 ff.); *Geiger*, *Massorah bei den Syrern* (Ztschr. der D. M. G. Bd. XXVII. Leipz., 1878, S. 148 ff.); *H. Strack*, *Prolegomena critica in Vet. Test. Hebr.* Leipz., 1873; *Strack*, *Beitrag zur Gesch. des hebr. Bibel-Textes* (Theol. Stud. u. Krit. 1875. IV, S. 736 ff.)

4. This vowel-system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency,

and their old monuments have scarcely any vowel signs (see *Gesenii Mon. Phœnicia*, pp. 57, 58; and above in § 2, 3).—The vowel-letters are quite as sparingly used in the old Heb. inscription of *Mēsha'* (see § 2, 2), as early as 900 B. C.

as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. We may, however, assume, that it exhibits not so much the pronunciation of common life as the formal style, which was sanctioned by tradition in reading the sacred books, in the synagogues and schools, in the 7th century after Christ. Its authors laboured with great care to represent by signs the minute gradations of the vowel-sounds, marking even half-vowels and helping-sounds (§ 10), spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours on the Hebr. Text we owe the different marks, by which the sound of the consonants themselves is modified (§§ 11—14), and the accents (§§ 15, 16).

The Arabs have a much more simple vowel-system, for they have only three vowel-signs, according to the three primary sounds. The Syriac vowel-pointing is likewise based upon a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel-system, but no actual traces of it are found.

§ 8.

OF THE VOWEL-SIGNS.¹

1. Of full vowels, besides which there are also certain *half-vowels* (§ 10, 1, 2), grammarians have generally reckoned *ten*, and divided them into *five long* and *five short* or *doubtful*. As this division, though not faultless, is simpler and more convenient for the beginner, it is here presented:²—

¹ The vowels, as represented in this translation, are supposed to be sounded as follows:—*ā* or *ā* like *a* in *father*, *ă* like *a* in *fat*, *ä* like *æ*, or as *a* in *fate*; *ē* or *ē* like *e* in *there*; *ē* like *e* in *her*, *ī* or *ī* like *i* in *pique*, *ī* like *i* in *pick*; *ō* or *ō* like *o* in *no*, *ō* like *o* in *not*, *ū* or *ū* like *u* in *rule* (sounded as *rool*); *ū* like *u* in *full*; *ai* and *au* as proper diphthongs, each vowel being distinctly heard, as in German.—NB. The same vowel, whether long or short, has properly but *one* sound, differing only in *quantity*, i. e. in the longer or shorter time we may take in pronouncing it, as in *sō* and *sōt*—*Tr.*

² It is founded on the 12th edition of the original, and Dr. *Rödiger* is not responsible for its insertion here.—*Tr.*

Long Vowels.	Short Vowels.
— $Qā'mēṣ$, \bar{a} , \bar{a} , קָם $qām$, ¹ יָם $yām$.	— $Pā'thāch$, \bar{a} , בַּח $bāth$.
— $Šērē$, \bar{e} , שֵׁם $shēm$.	— $S'ghō'l$, \bar{e} , \bar{e} or \bar{a} , מֶלֶךְ $mā'-lēkh$.
י (or —) $Chîrēq$ long, \bar{i} , בִּין bin , בִּין $gô-yîm$.	— $Chîrēq$ short, i , מִן $mîn$.
י (or —) $Chō'lēm$, \bar{o} , \bar{o} , קוֹל $qôl$, בֹּב $sôbh$.	— $Qā'mēṣ$ - $chā'ûph$, \bar{o} , חֹקֶךְ $chôq$.
י (or —) $Shû'rēq$, \bar{u} , מוֹת $mûth$, מֹתִי $mû-thî$.	— $Qibbû'ṣ$, \bar{u} , שׁוּלְחָן $shûl-chā'n$.

A more philosophic and complete view of the vowels, according to the three primary vowel-sounds (§ 7, 1, 2), is the following:—

First Class. For the A sound.

1. — $Qā'mēṣ$, \bar{a} , \bar{a} , יָד $yādh$ (hand), קָם $qām$ (he arose).
2. — $Pā'thāch$, \bar{a} , בַּח $bāth$ (daughter).
3. — $S'ghō'l$, \bar{e} , \bar{e} (\bar{a}), a modification of a ,² as in the first syllable of יָדְכֶם $yēdh-khēm$ (your hand) from $yādh-khēm$, פֶּסַח $pēsūch$ (πάσχα); also in union with י as יָדֶיךָ $yā-dhē-khā$ (thy hands), גְּלִיָּה $g'elē-nā$, like the French \bar{e} in *mère* or the first e in Eng. *there*. Comp. in Eng. *man* changed into *men*; Ger. *mann* into *männer*; W. *carreg* (stone) into pl. *cerrig*.

Second Class. For the I and E sound.

- | | | |
|---|---|---|
| I | { | 1. — and — long $Chîrēq$, \bar{i} , צְדִיקִים $ṣād-di-qî'm$ (just ones). |
| | | 2. — short $Chîrēq$, i , אִם $'im$ (if). |
| E | { | 3. — $Šērē$ with $Yôdh$, \bar{e} , and — $Šērē$ without $Yôdh$, \bar{e} , as in בֵּית $bēth$ (house), שֵׁם $shēm$ (name). Very rarely the — (defective, see No. 4 on p. 37) stands also for \bar{e} . |
| | | 4. — $S'ghō'l$, \bar{e} , an abbreviation from \bar{e} as in שֵׁן $shēn$ (tooth), from שֵׁן (gdf. $shîn$) or an obscuring from \bar{i} e. g. חִפְצֵי (Grdf. $chîphs$). |

¹ The equivalents for the Hebrew vowels are marked here variously, viz., \bar{a} , \bar{e} , \bar{o} for the essentially long-vowels, \bar{a} , \bar{e} , \bar{o} for the merely tone-long, \bar{a} , \bar{e} , \bar{o} for the short (see § 9.). For the others, the distinction of \bar{i} and i , \bar{u} and u is sufficient.

² So mostly; hence Jewish grammarians call $S'ghōl$ also *small Pā'thāch* (פֶּתַח קטן).

³ The sign — marks in this Grammar the accented syllable of Heb. words, when that syllable is not the last, as in מֶלֶךְ. Comp. § 15, Rem. 3.

Third Class. For the U and O sound.

- U { 1. $\dot{\text{ר}}$ *Shû'rêq*, $\dot{\text{u}}$, מוֹת *mûth* (to die), rarely also for \ddot{u} .
 2. — *Qibbû's*, $\ddot{\text{u}}$, סֻלָּם *sûl-lâm* (ladder), but also $\dot{\text{u}}$, written defectively (see No. 4 on p. 37) instead of *Shû'rêq*, מוֹת *mû-thî'* (my dying).
- O { 3. $\dot{\text{י}}$ and — *Chô'lêm*, \hat{o} , \hat{o} , קוֹל *qôl* (voice), רֹב *rôbh* (multitude). Often defective — for \hat{o} , seldomer $\dot{\text{י}}$ for \hat{o} .
 4. — *Qâ'mêš-châfûph*, \hat{o} , חֹק *chôq* (statute).
 5. also — , obtuse \check{e} , so far as it is changed from *u* or *o*, as in אַתָּם *'attê'm* (ye) from *'attû'm* (see § 27, Rem. 4, b), אֶת *'êth* (from אִתָּהּ).

The names of the vowels are nearly all taken from the form and action of the mouth in uttering the sounds. Thus, פֶּתַח signifies *opening*, פֶּצִיץ (also פֶּצֶר) *bursting* (of the mouth), גִּחְיִיץ *gnashing*, מִלֵּל *fulness*, from its full tone (also מִלֵּא פִּי *full mouth*), שׁוּרֵץ properly *cupis*, קִבִּיץ *closing* (of the mouth). This last meaning belongs also to קִבִּיץ; and the reason why long *a* and short *o* (קָמֶץ חֲסִידָה *Qâ'mêš correptum*) have the same sign and name, seems to be that the inventors of the vowel-signs pronounced the long *a* rather obscurely, and somewhat like *o*, as it then passed over to a full *o* with the present German and Polish Jews; comp. the Syriac *â* with the Maronites= \hat{o} , the Swedish *â*, and the early change of *â* into \hat{o} even in the Hebrew (§ 9, 10, 2).¹ The distinction between them is shown in § 9. But *Sêghô'l* (סֵגְוֹל *bunch of grapes*) appears to be named after its *form*; so too some call *Qibbûš* שְׁלֹשׁ נְקֻדּוֹת (*three points*).

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in accordance with this, some write *Sûghô'l*, *Qâ'mêš-châfûph*, *Qûbbû's*.

2. As appears from the examples given above, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, as $\dot{\text{ר}}$ *râ*, $\dot{\text{ר}}$ *ră*, $\dot{\text{ר}}$ *rê*, $\dot{\text{ר}}$ *rû*, etc. There is an exception to this rule in *Pă'thăch*, when it stands under a guttural at the end of a word (*Pă'thăch furtive*, see § 22, 2, b), for it is then spoken *before* the consonant, as רִיחַ *rû'ch* (wind,

¹ It has been conjectured that the signs for these vowels originally differed (as — *â*, — *ô*), and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (—) being only the original, and the second (—) the modified form.

spirit). We must also except *Chō'lem* (without *Wāw*), which is put to the left *over* the letter, as in ר *rō*.¹

NB. When *Chō'lem* (without *Wāw*) and the diacritic point over װ (וּ, וֹ) come together, one dot serves for both, as שָׁנָה *shō-nē'* (not שְׁנָה) hating, מִשְׁחָה *mō-shē* not מִשְׁחָה. װ (with two points), when no vowel stands under it, is *sho*, as in שֹׁמֵר *shō-mē'r* (keeper); when no vowel goes before it, *os*, as in יָרַשׁ *yŕ-pō's* (he treads down), like יִרְשָׁהּ Is. 45, 20 *han-nō-s'ŕ'm* (the bearers), like יִרְשָׁהּ.

The figure י is sometimes sounded *ow*, the י being a consonant with *Chō'lem* before it, as לָוִי *lō-wē* (lending); and sometimes *wō*, the *Chō'lem* being read after the *Wāw*, as יָוִן *ā-wō'n* (sin) for יוֹן. In very exact impressions a distinction is made thus: י *ōw*, י *wō*, and י *ō*.

3. The vowels of the first class (the *A* sound) are, with the exception of י— in the middle, and of ה—, א—, ו—

¹ Only very recently have we been made acquainted with a vowel system in many respects different from the common one. It is found in some MSS formerly kept at Odessa, but now in St. Petersburg. All the vowels except י are placed above the consonants, and deviate almost throughout in figure, and partly even in respect to the department of sound. Thus, for instance, Pathach and S'ghol, when they have the tone, are expressed by the same sign; but the short vowels without the tone are marked variously, according as they stand in a syllable sharpened by Daghesch forte (§ 12) or not. The accents deviate less, and stand partly under the line of the consonants. In respect to this, the so-called "Babylonian punctuation" (פְּקִידַת בָּבֶלִי) see A. Harkavy and H. L. Strack's "Catalog der hebr. Bibelhandschr. der Kaiserl. öffentl. Bibliothek zu St. Petersburg." Vol. I & II., Petersb. & Leipz. 1875 p. 223 ff. A more thorough study of the system was made possible by H. Strack's facsimile edition of *Prophetarum posteriorum codex Babylonicus Petropolitanus* (Petersb. 1876 fol.); a codex of the year 916 which was discovered by Firkowitsch in 1839 in the synagogue of Tschufutkale in the peninsula of the Crimea. Strack has given a fragment of the same codex in *Hosea et Joel prophetae ad fidem cod. Babylon. Petrop.* St. Petersburg. 1875. The result shows that the two systems (the Eastern or Babylonian and the western or Tiberian) were developed simultaneously, but that the western shows a higher degree of originality and approaches nearer the ancient fundamental laws of punctuation. A long specimen of this peculiar Text (the Book of Habakkuk) is given in Pinner's *Prospēctus der Odessaer Gesellschaft für Gesch. und Alterth. gehörenden ältesten hebr. und rabb. Manuscripte*, Odessa, 1845, 4. A sketch of this vowel-system, which had probably its origin among Babylonish Jews, has been given by Rödiger in the *Halle Allgem. Lit. Zeit.* 1848, Aug., No. 169, and by Ewald in the *Jahrb. d. bibl. Wissenschaft*, I., Göttingen, 1849, p. 180 and foll.; but more thoroughly still by Pinsker in his *Einleitung in das Babylon.-hebr. Punctuationssystem*, Wien, 1863; and Olshausen in the *Monatsbericht d. Berlin. Akad. d. Wissensch.* July, 1865.

(§ 9, 1, 3) at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but those of the two other classes (the *I* and *E* sound and the *U* and *O* sound) when long, are mostly expressed by vowel-letters, the sound of which is determined by the sign standing before or within or above them. Thus,—

י may be determined by *Chîrêq* (י־), *Şê'rê* (י־), *S'ghô'l* (י־).

י by *Shû'rêq* (י) and *Chô'lêm* (י).¹

In Arabic the long *â* is regularly indicated by the vowel-letter 'A'leph (א־), so that in it three vowel-letters answer to the three vowel-classes. In Hebrew this use of א is very rare (§ 9, 1, and § 23, 3, Rem. 1).

4. When, in the second and third classes, the long vowel is expressed *without* a vowel-letter, it is called *scriptio defectiva*, when *with* a vowel-letter, *scriptio plena*. Thus קול and קים are written *fully*, קֹל and קִים *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus, the full form is written for *û, î, ê* as well as for *é* in הוּהוּ etc. (§ 9, 8), and is necessary at the end of a word, e. g. קָטַלְתִּי, קָטַלְתָּ, מָלַכְתִּי, מָלַכְתָּ; but in Is. 40, 31 the Massora requires רָקוּי for רָקוּי, but the defective is usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גוֹיִם for גוֹיִם *nations*, מִצְוֹת for מִצְוֹת *commands*,² עֲשׂוּיִם for עֲשׂוּיִם.

But in other cases, much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הָקִימוּתִי Ezek. 16, 60, הָקִימוּתִי Jer. 23, 4, where other editions have הָקִימוּתִי (comp. § 25, 1). It may be observed, however,

¹ The vowel-sign, which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, 'The vowel-letter rests (*quiesces*) in the vowel sign.' Hence the letters י and ו (with א and ו, see § 23) are called *litteræ quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable; we should rather say, 'The vowel-letter is sounded as this or that vowel, or stands in place of the vowel.' The vowel-letters are also called by grammarians, *matres lectionis*, since they partly guide in reading the unpointed text.

² So also עֲדוּתִי *testimonies* is for עֲדוּתִי (plural of עֲדוּת in Aram. style), but used only in pl. with suf. as in עֲדוּתִי 1 K. 2, 3 *his testimonies*.—Tr.

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward (see § 29, 2), as *צִדְקִים*, *קִיל*, *קִלְיָה*; *צִדְקִים*, *קִיל*, *קִלְיָה*;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual¹.

5. In the kindred dialects, when a vowel-letter has before it a vowel, that is not kindred or homogeneous, if it be *a*, then a diphthong is formed, e. g. *אֹ* *au*, *אֵ* *ai*. But in Hebrew, according to the pronunciation handed down, *ו* and *י* retain here their consonant-sound, so that we get *āw*, *ay*,² e. g. *נָוּה* *nāw* (hook), *חַיִּי* *chāy* (living), and so also *גּוֹי* *gōy* (nation), *עֲשׂוּי* *āsūy* (made), *גֵּו* *gew* (back). The sound of *יִי* is the same as *אֹ*, namely, *āw*, as in *דְּבָרָיו* *dēbhā-rā'w* (his words); therefore often *אֹ* defectively for *יִי*.

The LXX give generally, in these cases, an actual diphthong as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which *αβ*, *εβ* sound like *av*, *ev*. In the manuscripts *Yodh* and *Waw* are, in this case, even marked with *Mappiq* (§ 14, 1). The Italian Jews sound these syllables more like diphthongs, e. g. *chài*, *gèu*, and so also *bait* (*בַּיִת*).

§ 9.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as the Heb. vowel-signs appear, they are yet insufficient for completely representing the various modifications of the vowel-sounds in respect to length and shortness, sharpness and expansion. It may be observed further, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary on the character and value of the several vowels,

¹ The same historical relation may be shown in the Phœnician, and in the Arabic when *א* is used as a vowel-letter. Probably the vowel letters have been added to the older text of the Bible, in part at least, by later copyists.

² The *w* and *y* in these cases, as expressing the consonant-sound, are as much as possible like *w* in *wo* and *y* in *yet*, not as in *now* and *nay*.—*Tr.*

especially in respect to *length* and *shortness*; but at the same time noticing also their *changeableness* (see §§ 25, 27).

I. *First Class: A sound.*

1. *Qā'mēš* (—) is every where long *a*, but yet is in its nature of two kinds:

a) The essentially long *ā* which is not easily shortened and never entirely dropped (§ 25, 2), for which the Arabic regularly has **ا**—, as **كَلْبٌ** *k'althā'bh*¹ (writing), **גַּנֵּב** *gān-nā'bh* (thief), **קָם** *qām* (he arose), very seldom written **קָאם**.²

b) The prosodically lengthened or tone-long *ā* (see § 26, 3), both in the tone-syllable and close before or after it. This sound invariably proceeds from the original short *ā*,³ and is found in an open syllable (i. e. one ending with a vowel, see § 26, 3), e. g. **לֶחֶם**, **קָטַל**, **יָקָם**, **אָסִיר** (in Arabic *lākā, qāṭālā, yāqūm, 'āsir*), and also in a closed syllable (i. e. one ending with a consonant), as **יָד**, **כֹּדֵב** (Arabic *yād, kaukūb*). In the closed syllable, however, it can stand only when this has the tone,⁴ **דְּבַר**, **עוֹלָם**, but in the open, it is especially frequent *before* the tone-syllable, as **לֶחֶם**, **קָטַלְנִי**, **גִּדּוֹל**, **זָקֵן**, **דְּבַר**. When the tone is either moved forward or lessened, this vowel becomes, in the former case, short *a* (*Pā'thāch*), and in the latter, vocal *Shewā* (§ 27, 3), **דִּבַּר**, **דְּבַר** (*d'bhār*); **חֶמֶם**, **חָמָם** (*chākhām*); **קָטַלְתָּ**, **קָטַלְתָּ**.

Under the final letter of a word, *Qā'mēš* may stand alone (**קָטַלְתָּ**, **לָהּ**), but in this position it is also indicated by **ח** (**קָטַלְתָּח**, **אָתָח**, **אָשָׁח**). Comp. § 7, 2.

2. *Pā'thāch*, or the short *ā*, stands properly only in a closed syllable with and without the tone (**קָטַלְתָּ**, **קָטַלְתָּ**). Most of the cases where it now stands in an open syllable, had the syllable originally closed, as in **נָחַל** (original form *nachl*) and

¹ This long *ā* is rare in Hebr., since it has generally changed into *ō*, see No. 10, 2 on p. 42.

² Of another sort are the cases in which **א** has lost its original consonant-sound by softening (see § 23, 1, 2).

³ In the Arabic, the short *a* is still maintained.

⁴ When the tone is marked in this book, the sign — is usually put over the first letter of the syllable, see § 15, 2, Rem. 3.—*Tr.*

בַּיִת (Arab. *bait*), see § 28, 4. Such an *ā* in an open syllable is else generally changed into *ā* (—); comp. above in No. 1, *b*.

On the rare union of Pā'thäch with א (א—), see § 23, 2; on *ā* as a helping-sound (*Pā'thäch furtive*), see § 22, 2, *b* and § 28, 4.

3. *S'ghô'l* (ע, é —) belongs, according to its origin, chiefly to the first class of vowels, but now and then to the second or the third. It belongs to the first, when it is a modification of *a* (as in the Ger. *Bad*, pl. *Bäder*) either in an unaccented syllable, e. g. יָדָכֶם (for יָדְכֶם), or in the tone-syllable, e. g. אָרָץ from אָרֶץ קָרֶן (Arabic *qärn*), קָמַח (Arab. *qāmch*); even in an accented final syllable e. g. בָּרוּךְ, or with a final ה as in מָרְאָה (Arab. *mar'ā*), or even in the gravest tone-syllable at the end of a clause or sentence (in *pause*, § 29, 4), as in מִלֵּךְ, צָדִיק, though it then becomes *ā* in other words of this form, as in קָרֶן, קָמַח. *S'ghô'l*, which seems to be lengthened from *sh'wā* but which in fact comes likewise from an original *ā*, stands in pausal forms, as פָּרִי (groundform *pāri*), יָהִי (*yāhī*) etc.

II. Second Class. I and E sound.

4. The long *Ch'réq*, *î*, is most commonly expressed by the letter י (a fully written *Ch'réq* י—); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. צָדִיק *just*, plur. צָדִיקִים (*šād-di-qīm*); יִירָא *he fears*, plur. יִירָאוּ *they fear*. Whether a defectively written *Ch'réq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26), or at the same time from the position of *Méthègh* (§ 16, 2) at its side, as in יִירָאוּ (*yî-r'ā'*).

5. The short *Ch'réq* (never written with י) is especially frequent in sharpened syllables (אָמִי, קָטַל),¹ and in closed unaccented syllables (לָקַטַל). It often comes from a shortening of *a*, as in בָּתִּי (*my daughter*) from בַּת, דְּבָרִי from דָּבָר, יָקַטַל out of יָקַטַל; or it is an original *î*, lengthened by the tone to

¹ For this sharp *î* the LXX mostly use ε, Εμμανουήλ.

ē, as in אֵיבָהּ (*thy foe*) from אֵיבָ (orig. 'āyibh). Sometimes also it is a mere helping-vowel, as in בֵּית for בִּית (§ 28, 4).

The older grammarians call every *fully* written Chîrêq, *Chîrêq magnum*, and every *defectively* written one, *Chîrêq parvum*; but as to the sound, this gives a wrong distinction.

6. The longest ê, Šêrê with Yôdh (יֵ—), is a blended sound of the diphthong ai יֵ— (§ 7, 1), which, in the Arabic and Syriac, stands for it, as הַיְכָל (*palace*), in Arab. and Syr. *haikal*. It is therefore a very long and firm vowel, longer even than יֵ—, since it approaches the quantity of a diphthong. This יֵ— is but very seldom written defectively (עֵנִי for עֵינִי Is. 3, 8), and then it retains the same value.

At the end of a word, יֵ— and יֵ— must be written fully. In the form קִשְׁלֵיךָ (§ 44, Rem. 4), the vowels belong to the marginal reading קִשְׁלֵיךָ, called the Qerî (§ 17).

7. The Šêrê without Yôdh is the long ē of the second rank, always lengthened from a short ě, and it stands only *in* and *close by* the tone-syllable, like the ā above (p. 39) in No. 1, b. It stands in an open syllable *with* or *before* the tone, e. g. סֵפֶר (Arab. *sīphr*) *book*, שְׁנָה (Arab. *šināt*) *sleep*; in a closed syllable only *with* the tone, as in בֶּן *son*, אֵלֶם *dumb*.

8. The Šêghôl, so far as it belongs to the second class, is most generally a short obtuse ě, a shortening of the tone-long —, (this shortening having been occasioned by the weakening of the tone through the addition of a suffix or a word joined by *Mäqqêph*), as הָקֵן from הָקֵן (*give*), יֹצֵר from יֹצֵר (*maker*), but also in the tone-syllable, as גָּרְזֵן (Arab. *kärzin*) *an axe*, אֲחֵרֶת (fem. of אָחֵר), and at the end of a word as in חֹזֶה *chô-zé* (*a seer*); it appears besides as a helping-sound, as in סֵפֶר for סֵפֶר, יָגֵל for יָגֵל (§ 28, 4).

On the rise of Šêghôl out of other vowels see more in § 27, Rems. 1, 2, 4.

III. Third Class: U and O sound.

9. In the *third class* is found much the same relation as in the second. In the *U* sound we have:

1) the *long u*, whether a) fully written as Šhûrêq ו (answering to the וֵ— of the second class), e. g. גְּבֻלָּה (*border*), or b) defectively written (analogous to the long וֵ— of

the second class) without the Wāw, as *Qibbūʿ* (—); viz., that which stands for *Shūʾrēq*, and should more properly be called *defective Shūʾrēq* (שׁוֹרֵק, שׁוֹרֵקִי), being in fact a long vowel like *Shūʾrēq*, and only an orthographic shortening for the same.

2) The short *ū*, the proper *Qibbūʿ* (analogous to the short *Chīʾrēq*), in an unaccented closed syllable, and especially in a sharpened one, as שִׁלְחָן (*table*), סֵבָה (*booth*).

For the latter the LXX put *o*, e. g. Ὀδολλάμ; but this only indicates on their part a defective pronunciation, since they also express *Chīʾrēq* by *ε*, as Ἐμμαουήλ for עֲמַנְנַאֵל. Equally incorrect was the former custom of giving to both sorts of *Qibbūʿ* the Germ. *ü*, though it finds an apparent justification in Palestine, (comp. the Turkish *bülbül* for the Persian *bulbul*, and the Syrian pronunciation *dünjā* of the Arabic *dunja*.)

Sometimes also the short *ü* in a sharpened syllable is expressed by *ı*, e. g. יִרְדִּי = יִרְדִּי (see § 27, Rem. 1 and *Dehltzsch* Com. Ps. 31. 3).

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations:

1) the longest *ô*, sprung from the diphthong *au* (§ 7, 1), and mostly written in full *ı̄* (*Chōʾlēm plenum*), שׁוֹט (*a whip*, Arabic *saut*), עוֹלָה (*evil*) from עוֹלָה; more rarely it is written defectively, as שׁוֹרָה (*thy bullock*), from שׁוֹר;

2) The long *ô*, which has sprung from an original *ā* (comp. Germ. *alt* = Eng. *old*), usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטַל (Arab. *qāṭil* and Aram. *qāṭēl*); אֱלֹהִים (*god*), Arab. *ʾilāh*, and Aram. *ʾēlāh*, pl. אֱלֹהִים; שׁוֹק (*leg*), Arab. *sāq*; גִּבּוֹר (*hero*), Arab. *gābbār*; חוֹתָם (*seal*), Arab. *khâtām*; רִמּוֹן (*pomegranate*), Arab. *rūmmāʾn*; מְלִטוֹן (*dominion*), Aram. מְלִטָּן; שׁוֹלָם (*peace*), Aram. שָׁלָם, Arab. *sālām*. Sometimes both forms co-exist, as שִׁרְיָן and שִׁרְיוֹן (*coat of mail*); comp. § 68.

3) The tone-long *ō*, which is lengthened by the tone from an original short *o* or *u*, and which becomes short again on its removal, as כָּל (*all*), כֹּל (*köl*), כֻּלָּם (*kül-lām*), יִקְטְלוּ, יִקְטְלוּהוּ, יִקְטְלוּהוּ (in this last instance it is shortened to vocal *Shʾwā*, *yiq-ṭlūʾ*, Arab. *yāq-tūlū*). In this case the *Chōʾlēm* is *fully* written only exceptionally.

4) The *Qā'mēṣ-chāṭū'ph* (—), always short and in the same relation to *Chō'lēm* as the *S'ghō'l* of the second class to the *Sē'rē*, כֹּל *kōl*, נָאֵי *nāy-yā-qōm*. On the distinction between this and *Qā'mēṣ*, see below in this section.

11. The *S'ghō'l* also belongs here, so far as it arises out of *u* or *o* (No. 3), e. g. in נָאֵי, נָאֵי. See § 27, Rem. 4, *b*.

On the *half-vowels*, see § 10.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions, which occur in the language, but yet it furnishes a view of those in more frequent use:—

First Class: A.	Second Class: I and E.	Third Class: U and O.
— longest <i>ā</i> (Arabic اَ).	— <i>ē</i> diphthongal (from <i>ai</i>).	— <i>ō</i> diphthongal (from <i>aw</i>).
	— <i>è</i> (from <i>ai</i>).	— <i>i</i> or — <i>ô</i> changed from <i>ā</i> .
	— or — long <i>î</i> .	— or — long <i>û</i> .
— tone-long <i>ā</i> (from short <i>ā</i> or —) in and by the tone-syl- lable.	— tone-long <i>ē</i> (from — <i>ī</i> or — <i>ë</i>) in and immediately before the tone-syl- lable.	— tone-long <i>ō</i> (from — <i>ö</i> or —) in the tone-syllable.
— short <i>ā</i> .	— short <i>ī</i> .	— short <i>û</i> , specially in a sharpened syllable.
— partly tone-long <i>è</i> , partly short <i>ë</i> , — <i>i</i> attenuated from <i>ā</i> .	— <i>ë</i> , accented <i>è</i> .	— short <i>ö</i> .
Greatest shortening to — ^a — ^ë or — ^e , also to	Greatest shortening to — ^e or — ^e .	Greatest shortening to — ^o or — ^e .

ON THE DISTINCTION OF QĀMĒṢ AND QĀMĒṢ-CHĀTŪPH.¹

As an instance of incongruity in the vowel-signs, we may notice the fact, that the long *ā* (*Qā'mēṣ*) and the short *ō* (*Qā'mēṣ-chāṭū'ph*) are both represented by the same sign (—), e. g. נָאֵי *qām*, כֹּל *kōl*.² The beginner who has as yet no

¹ This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26, and on *Méthégh* in § 16, 2.

² For the cause of this, see Note ¹ on p. 35; but cf. *Ber-Del*. Job 17, 9.

knowledge of that surest of guides, viz., the grammatical derivation of the words he has to read, may, in order to distinguish between these two vowels, follow these two chief rules: viz.—

1. The sign (—) is *ö* in a closed syllable which has not the tone (or accent); for such a syllable cannot have a long vowel (§ 26, 5). The examples are various:

a) When simple *Sh'wā'*, as syllable-divider (§ 10, 3), follows, as in חֹכְמָה *chōkh-mā'* (wisdom), אֹכֶלֶת *'ōkh-lā'* (food); with a *Methēgh* on the contrary, the (—) is *ā* and closes the syllable, and then the following *Sh'wā* is a half-vowel (vocal *Sh'wā*), as in אָכַלָה *'ā-khēlā* (she ate), according to § 16, 2.

b) When *Dāghēsh forte* follows, as in חֲנִי *chōn-nē-ni* (pity me); also בָּתִּים *bōttīm* (houses), בֹּת־לֶחֶם *bōt-lē-khēm*, though the *Methēgh* (§ 16, 2) makes others pronounce these words better with *ā*, as *bāt-tīm*.

c) When *Māggēph* follows (§ 16, 1), as כָּל־אָדָם *kōl-hā-'ādhām* (all men).

d) When the closed unaccented syllable is final, as וָיָאֵץ *wāy-yā'qōm* (and he stood up).—There are some cases where *ā* in the final syllable loses its tone by *Māggēph* (§ 16, 1) and yet remains unchanged, e. g. כְּתִיב־הַזֶּה Est. 4, 8, שְׁתִּילִי Gen. 4, 25, 16, קִנְיַת־הַלֵּךְ Ps. 16, 5. In such cases the *Methēgh* or a secondary accent generally stands by the (—).

In cases like לָמָּה *lā'mma*, where the (—) of the closed syllable has the tone, it is *ā*, according to § 26, 6.

2. The sign (—) as short *ö* in an open syllable is less frequent. It occurs:—a) when *Chāṭēph-Qā'mēṣ* follows, as פְּעֻלָּתוֹ *pū-'lō'* (his deed); or simple vocal *Sh'wā* as שְׁרִיגָה *sh'ringā* sting;—b) when another *Qā'mēṣ-chāṭēph* follows, as פְּעֻלַּתְּךָ *pū-'ōl'khā'* (thy deed);—c) in two anomalous words, where it is also written with (—), which is found in manuscripts, viz., קְדָשִׁים *qō-dhā-shīm* (sanctuaries) and שְׁרָשִׁים *shō-rā-shīm* (roots).

In these cases (—) is followed by *Methēgh*, which indicates that the *Massora* (comp. *Bær-Del.* Job VI.) read *ā* thus: *pā-'lō*, *dā-rēbān*, *pā-'lēkhā*, *qā-dāšīm*. This tradition though sustained by the Babylon. Punct. (§ 8, 2, Note) and by the orig. Jewish Grammarians, is not to be accepted without question. The *Methēgh* may orig. have had another meaning, or have been founded upon an error. It is better to divide and read: *pō-'lō* (f. *pō-'lō*), *pō-'lēkhā*, *qōdā-šīm* (clearly orthogr. for *qōdāšīm*). Quite as difficult would be *Methēgh* as a sign of *ā* in פְּתִיחַ Ex. 11, 8, however possibly in בָּאֵי *bā-'nī*, in the feet 1 K. 9, 27 where the *ā* of the article is found under the *ā*.

§ 10.

THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SHĒWÂ).

1. Besides the full vowels, which § 9 chiefly treats of, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.¹ They are to be regarded in general as extreme shortenings, perhaps mere traces, of fuller and more distinct vowel-sounds in an earlier period of the language.

To them belongs, first, the sign —, which indicates the shortest, slightest, and most indistinct half-vowel, something like an obscure half *ē* (e). It is called *Shĕwâ*,² and also *simple Shĕwâ*, to distinguish it from the *composite* (see below in No. 2), and *vocal Shĕwâ* (*Shĕwâ mobile*), to distinguish it from the *silent* (*Shĕwâ quiescens*), which is merely a divider of syllables (see No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Shĕwâ*. Of the vocal *Shĕwâ* we have again to distinguish two kinds,

1) the real *Shĕwâ mobile*, beneath such consonants as are closely united (as a kind of *appoggiatura*), with the following syllable, whether—*a*) at the beginning of the word, as קָטַל *qāṭal*, מַלְלֵה *māllē*; or—*b*) in the middle of the word, as קָטַל־יָקַח *qāṭal-yāqāḥ*, קָטַל־לָוִי *qāṭal-lāwī*,

2) the so-called *Shĕwâ medium*,³ or *Shĕwâ* wavering [*schwebende*] placed under such consonants as stand at the end of a syllable with a short vowel, and thus effect at least a slight close of the same, while at the same time they serve as *appoggiatura* to the following syllable. The *Shĕwâ medium* therefore stands between the *Shĕwâ quiescens* and the real *Shĕwâ mobile*. With reference to pronunciation however, it must be

¹ In the table § 9, 12 on p. 43, the half-vowels have already been exhibited for the sake of a more complete view. We express them by very small letters.

² The name שְׁוָא is written also שְׁוֹא, and its derivation and proper meaning are disputed.

³ Dr. Davies preferred to regard the cases here classified (under the name of *medium*) as exceptionally faint vocal *Shĕwâs*, to be indicated in English by an apostrophe ('), thus מַלְלֵה' *māl-khē*.—Ed.

counted among the latter; e. g. *הִנְנִי* *hin-nî* (which stands for *הִנְנִי* *hin-n-nî*); *לַמְנַשֶּׁח* *la-m-naššē^{ch}* (for *לַמְנִי*), *מַלְכֵּה* *mal^{chē}*.

The sound *ē* may be regarded as representing *vocal Sh^{wā}*, although it is certain that it often accorded in sound with other vowels. The Sept. express it by ε, even η, *Χερουβίμ*, *ἡ ἀλληλοῦσα*, oftener by α, *Σαμουήλ*, but very often they give it a sound to accord with the following vowel, as *Σόδομα*, *Σολομών* (besides *Σαλωμών*), *Ναβάζ*, *Ναθανάη*.¹ A similar account of the pronunciation of *Sh^{wā}* is given also by the Jewish grammarians of the middle ages².

How the *Sh^{wā}* sound springs from the slight or hasty utterance of a stronger vowel, we may see in *בָּרַךְ* (for which also *בָּרַךְ* occurs, see No. 2, Rem.) from *barakha*, as this word also sounds in Arabic. This language has still regularly for *vocal Sh^{wā}* an ordinary short vowel.

2. With the simple *vocal Sh^{wā}* is connected the so-called *composite Sh^{wā}* or *Chāṭēph (rapid)*, i. e. a *Sh^{wā}* attended by a short vowel to indicate that we should sound it as a half *ä*, *ē*, or *ö*. We have, answering to the three principal vowel sounds (§ 7, 1), the following *three Chāṭēphs*:

(—) *Chāṭēph-Pāthäch*, as in *חֲמֹר* *ch^{môr}* (ass).

(—) *Chāṭēph-S^ghō^l*, as in *אָמַר* *emōr* (to say).

(—) *Chāṭēph-Q^dmēs*, as in *חָלִי* *ch^olî* (sickness).

These *Chāṭēphs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be rather more distinctly sounded. At the beginning of the syllable a guttural can never have a *simple Sh^{wā}*.

Rem. Only (—) and (—) occur under letters which are not gutturals.

¹ This is not unusual in the Greek and Latin transcriptions of Phœnician words, e. g. *מַלְכֵּה* *Malaca*, *גִּבּוּלִים* *gubulim* (see *Gesen. Mon. Phœnicia* p. 436, *Schröder*, die phonic. Spr., S. 138 ff., *Movers'* article *Phœnizien* in the *Encyclop.*, p. 436). Comp. the Latin augment in *momordi*, *pupugi*, with the Greek in *τέτυφα*, *τετυμμένος*, and the old form *memordi*.

² See, especially *Juda Chayyug*, p. 4 and p. 130 of the edition by Nutt, (Berlin, 1870) = p. 200 in ed. by Dukes (Stuttg. 1844), also in *Ibn Erra's* *Sachoth*, p. 3, *Gesenius's* *Lehrgebäude der hebr. Sprache*, S. 68. The "Manuel du lecteur" mentioned above § 6, 1 contains also express rules for the different utterances of the *vocal Sh^{wā}*.

The *Chāṭēph-Pāṭhāch* is thus found instead of *simple vocal Shēwā*, especially *a*) under a doubled letter, since the doubling causes a more distinct utterance of the vocal Shēwā, as שָׁבְלִי *branches* Zech. 4, 12, especially also where the sign of doubling has fallen away (*Del.* and *Guer.* Ztschr. Bd. 24, p. 499), יִתְאַבְּצִי Judg. 16, 18; no less universally where after a consonant with (—) the same consonant follows (for sharper distinction) e. g. שָׁדַדְרִים Ps. 68, 7; קָלְלִיתָ Gen. 27, 13 (except some special cases like הִנֵּנִי *see me!*) and finally under ר after the long vowel and before the tone e. g. בָּרַכְרִי Ps. 108, 1; *b*) under the initial sibilants after א copulative e. g. וְזָרַב Gen. 2, 12; וְשָׁקַח Gen. 27, 26, to give the *Shēwā* more prominence; for the same reason under emphatic פ in וְקָרַב Ps. 55, 2 and under ר in וְרָצַם Ps. 28, 9; *c*) under liquids, sibilants, or ק after י, e. g. אֶצְרוּר Ps. 12, 7, בָּטָקְךָ Ps. 74, 5 for the same reason, as cases under *b*.

The *Chāṭēph-Qā'mēṣ* is less restricted to the gutturals than the first two, and stands frequently for *simple vocal Shēwā* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רָאָי for רָאָי *vision* (§ 93, VI. Rem. 6), יִרְדָּקָה for the usual יִרְדָּקָה Ez. 35, 6, from יִרְדָּקָה *his pate* from יִרְדָּקָה. It is used, also, like (—) when *Dāghē'sh fortē* has fallen away, לָקַחְהוּ for לָקַחְהוּ Gen. 2, 23. Here, as in וְיָדָהוּ 1 K. 13, 7, and וְצָקְרִי Jer. 22, 20, the choice of this *composite Shēwā* is dependent on the following guttural and the preceding *U* sound; in וְשָׁחָרְהוּ (*u-ṣhōr*) additionally on the fol. *O* sound.

3. The sign of the *simple Shēwā* (—) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Shēwā* (Arab. *sukūn* rest). It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* ד, e. g. מֶלֶךְ (*king*), and in the less frequent case where a word ends with a mute after another vowelless consonant, as in נָרָד (*nard*), אַת (*thou, fem.*), קָטַלְתָּ (*thou hast killed*), וַיַּשְׁק (*and he watered*), וַיִּשֶׁב (*and he took captive*), אַל־תִּשָּׂא (*drink thou not*).

Yet in the last examples *Shēwā* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתְּ *'attē* from אַתְּ *'attī*, קָטַלְתָּ from קָטַלְתִּי *yishbē* from וַיִּשְׁבֵּה, etc. The Arabic actually has a short vowel in the analogous forms. In נָרָד (Cant. 4, 14) borrowed from the Indian, קֵשֶׁת (*truth*) Prov. 22, 21, קֹשֶׁת, אֶל־תִּדְבֹר (*ne addas*) Prov. 30, 6 the final mute draws from itself a very slight vowel sound.

¹ So thought *Juda Chayyūṣ* among the Jewish grammarians.

§ 11.

OF THE OTHER SIGNS WHICH AFFECT THE READING.

In intimate connection with the vowel-points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of w and w (p. 27), a point is used *in* a letter, in order to show that it has a stronger sound, or is even doubled; and, on the contrary, a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold*: — *a*) as *Dāghē'sh fortè* or sign of *doubling* (§ 12); — *b*) as *Dāghē'sh lenè* or sign of the hard (not aspirated) sound (§ 13); — *c*) *Mappī'q*, a sign that the vowel-letter (§ 7, 2) especially the v at the end of a word (§ 14, 1), has the sound of a consonant. The stroke *over* a letter, *Rāphè*, has a contrary effect, and is rarely used in the printed text (§ 14, 2).

§ 12.

OF DĀGHĒ'SH IN GENERAL, AND DĀGHĒ'SH FORTÈ IN PARTICULAR.

1. *Dāghē'sh* is a point written in the bosom¹ of a consonant, and is employed for two purposes; *a*) to indicate the *doubling* of the letter (*Dāghē'sh fortè*), e. g. w $\text{qū-} \{ \text{ē' l}$; *b*) the *hardening* of the aspirates (§ 6, 3), i. e. the removal of the aspiration (*Dāghē'sh lenè*). Comp. Note p. 49.

The root w qū , from which w qū is derived, signifies in Syriac to *thrust* or *bore through* (with a sharp iron). Hence the word *Dāghē'sh* is commonly supposed to mean, with reference to its figure merely, a *prick* or a *point*. But the names of all similar signs are expressive of their grammatical power, and in this case, the name of the sign refers both to its figure and its use. In grammatical language w qū means,— 1) *acuere* (*literam*), to *sharpen* the letter by doubling it;—2) to *harden* the letter by taking away its aspiration. Accordingly w qū means *sharpening* and *hardening*, i. e. the sign of sharpening or hardening (like

¹ The v with *Dāghē'sh* is easily distinguished from *Shūrēq*, which never admits a vowel or *Sh'wā* under or before the v . The *Wāw* with *Dāghē'sh* (†) ought to have the point not so high up as the *Wāw* with *Shūrēq* (†). But this difference is mostly neglected in print.

Mäppî'q, מַפְּי'ק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stilus* (*punctum*). In a manner somewhat analogous, in textual criticism letters and words are represented as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them.—The opposite of Dāghē'sh is רַמַּח soft (§ 14, 2).—That רַמַּח, in grammatical language, is applied to a *hard pronunciation* of various kinds appears from § 22, 4, Rem. 1.

2. Its use as *Dāghē'sh forte*, i. e. for doubling a letter, is of chief importance (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*). It is wanting in the unpointed text, like the vowel and other signs.

For the cases where it stands, and for further particulars respecting its varieties, see § 20.

§ 13

OF DĀGHĒSH LENE.

1. Dāghē'sh *lene*, the sign of *hardening*, belongs only to the aspirates (*literae aspiratae*) בְּנִרְכַּח (§ 6, 3)¹. It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literae tenues*) e. g. מֶלֶךְ *mal'-lēkh*, but מֶלְכוֹ *mal-kō'*; תָּפַר *tā-phār*, but יִתְפַּר *yith-pō'r*; שָׁחַד *shū-thā'*, but יִשָּׁחַד *yish-tē*.

2. Dāghē'sh *lene*, as shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Dāghē'sh *forte*, since in such cases the doubling of a letter is impossible. Thus the Dāghē'sh is *forte* in אָפִי *'āp-pī*, רַבִּים *rāb-bīm*, but *lene* in יִגְדֵּל *yigh-dāl*, פָּנִים *pānim*.

3. Dāghē'sh *forte* in an aspirate doubles it in its original harder sound, so excluding its aspiration and serving at once for both *forte* and *lene*, as in אָפִי *'āp-pī*, רַכּוֹת *rāk-kō'th*. Compare in German *stechen* and *stecken*, English *stitch* and *stuck*, *wachen* and *wecken*, Engl. *watch* and *wake*.

It is natural that where the letter is to be doubled, it does not admit easily of such a softening of its sound. In confirmation of this rule

¹ Prof. *Kautzsch* notices here an anomalous application of the *Dāghē'sh lene* to other than the aspirates in order to accentuate the beginning of a new syllable. Examples of this are to be found in the corrected text of *Baer-Delitzsch*, e. g. בְּקֵל-לֵבִי Ps. 9, 2, מְיֻשִׁי Ps. 62, 8, comp. *Delitzsch*, luth. Ztschr. 1863, S. 413.—*Ed.*

we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as $\alpha\pi\pi\alpha$ (not $\alpha\alpha\pi\alpha$), yet $\alpha\pi\pi\alpha\sigma\alpha\iota$.

The doubling of a letter does not occur in Syriac, at least not in its Western dialects. Where it would be required, however, according to etymology and analogy, in some cases the hard sound at least remains: thus $\alpha\pi\pi\alpha$ in Syriac is read 'apîn for 'appîn, דַּכִּי *dakî* for *dakkî*.

§ 14.

MAPPÎ'Q AND RÂPHÈ.

1. *Mappî'q*, like *Dāghē'sh*, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters י, ר, and א, ה (*literae quiescibiles*, see § 7, 2), and shows that they are to be fully sounded as *consonants*, instead of serving as vowels. It is at present used only in final ה, for in the body of a word this letter always has its consonant force, e. g. גְּבִהָה *gā-bhā'h* (to be high), אֶרֶץ אֲרָם *'ār-šā'h* (her land), the *h* having its full consonant-sound (shortened from *-hā*), in distinction from אֶרֶץ אֲרָם *'ār-šā* (land-ward), which ends with a vowel.

Without doubt such a ה was uttered with stronger aspiration, like the Arabic *He* at the end of the syllable. The use of *Mappî'q* with א, י, ר, to mark them as consonants, is almost confined to manuscripts, e. g. עֵי (gōy), קָו (qāw); and it appears in the printed text only very seldom with the 'Alēph, thus א Gen. 43, 26, Lev. 23, 17, Ezr. 8, 18.

The name מְפַק signifies *proferens* i. e. a sign that requires the sound of the letter to be clearly expressed as a consonant. The same sign was selected for this and for *Dāghē'sh*, because the design was analogous, viz., to indicate the strong sound of the letter. Hence also *Rāphè* is the opposite of both.

2. *Rāphè* (רפה i. e. *soft*), a horizontal stroke over the letter, is the opposite of both *Dāghē'sh* and *Mappî'q*, especially of *Dāghē'sh lene*. In exact manuscripts especially an aspirate has either *Dāghē'sh lene* or *Rāphè*, e. g. מְלֶכְךָ *mā'lekh*, מְלֶכְךָ, מְלֶכְךָ; but in printed editions of the Bible (except of Baer-Delitzsch, v. Note, p. 49) it is used only when the absence of *Dāghē'sh* or *Mappî'q* is to be expressly noted, e. g. *Dagh. f.* wanting in מְלֶכְךָ for מְלֶכְךָ Judg. 16, 16, and *Dāghē'sh lene* in מְשַׁחֵר v. 28, and *Mappî'q* in Job 31, 22.

§ 15.

OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text, especially in the poetical books. But as such the use is two-fold, according to which they are chiefly to be noticed in the grammar, viz.—*a*) to show the logical relation of each word to the whole sentence;—*b*) to mark the tone-syllable in each word. In respect to the former, they serve as signs of *interpunction*; in respect to the latter, as signs of the *tone* or *accent*.

In their *original* idea accents are chiefly signs of *declamation*, intimating the elevation and depression of the tone, and are used as such in the recitation, or rather the *cantillation*, of the Old Test. in the synagogues. This use of them is also connected with the general rhythmical design.

2. As a sign for marking the *tone* of a single word, the accent, whatever its rhythmical value besides may be, stands regularly (comp. Rem. 2, p. 54) with the syllable which has the chief tone in the word. In most words the tone is on the last syllable, less frequently on the last but one (*penultima*). In the first case, the word is called by the grammarians *mīl-rā'* (מִלְרָא' Aram. *from below*), e. g. קָמַל *qā-ḥāl'*; in the second, *mīl-ē'l* (מִלְעֵל Aram. *from above*), e. g. מִלְכָּה *mū-lēkh*. On the third syllable from the end (*antepenultima*) the chief tone never stands; but we often find there a secondary one, or by-tone, which is indicated by the *Méthègh* (§ 16, 2). The Jewish grammarians accept also a *proparoxytone* in such cases as יָחַד יְצַמְדָּה Is. 50, 8.

3. The use of the accents as signs of *interpunction* is somewhat complicated, since they serve not merely to *separate* the members of a sentence, like our period, colon, semicolon and comma, but also as marks of *connection*. Hence they form two general classes, *Distinctives* (Domini) and *Conjunctives* (Servi). Again there is to be distinguished a double system of accentuation *a*) the *Prosaic*, found in 21 O. T. books (the so-called כ"א i. e. 21) and *b*) the *Poetical* in the three first

books of the *Hagiographa*, Psalms, Proverbs and Job. Comp. Note⁵ p. 22. The latter system is not only richer and more complicated in itself, but also musically more significant than the Prosaic.

The following list of the accents presents them in the order¹ of their value as *signs of interpunction*.

I. PROSAIC ACCENTS.

A. Distinctives (Domini)

- | | | |
|------------------------|---|---|
| I. <i>Impetratores</i> | { | 1. () סוף פסוק (<i>Sillū'q</i> , ² "end") with (:) סוף פסוק; |
| | | 2. () אתנח (<i>Athnā'ch</i> , "rest"); ³ |
| | | 3. () סגלתא (<i>S'ghöltā</i> , "bunch of grapes"); †† |
| | | 4. () שלשלתו (<i>Shālshēlēth</i> , "chain") with פסוק following; |
| II. <i>Reges</i> | { | 5. () זקה קטון (<i>Zāqēph qātōn</i> , "slight suspension"); |
| | | 6. () זקה גדול (<i>Zaqēph gādhol</i> , "great suspension"); |
| | | 7. () רביע (<i>Rēbhā'</i> , "square" or "reposing"); |
| III. <i>Duces</i> | { | 8. () פשטא (<i>Pāshṭa</i> , "letting down"); †† |
| | | 9. () יתיב (<i>Yēthibh</i> , "sitting still"); † |
| | | 10. () טפחא (<i>Tiphchā</i> , "palm of the hand"); † ⁴ |
| | | 11. () תביר (<i>Tēbhīr</i> , "interruption"); |
| | | 12. () זרקא (<i>Zarqā</i> , "dispersion"); †† |
| | | 13. () גרש (<i>Gerēsh</i> , "expulsion"); |
| IV. <i>Comites</i> | { | 14. () גרשים (<i>Gerāshim</i> , "double Geresh"); |
| | | 15. () לגרמיה (<i>L'garmēh</i> = מרחה (see 21) with פסיק (:) (<i>P'siq</i> , "cut off"); |
| | | 16. () פזר (<i>Pāzēr</i> , "separator"); |
| | | 17. () קרני פרה (<i>Qārnē-phārā</i> , "heifer's horns"); |
| | | 18. () תלישא גדולה (<i>Tēlishā G'dholā</i> , "great shield"); |

¹ This list has been tabulated and enlarged for the sake of clearness. The order here given is that adopted by *Kautzsch*, with the addition of the Hebrew names and their definitions as given by *Stade* (*Lehrb.* 1879), *Ewald* and others.—*Ed.*

² Only at the end of the verse and always united with (:) *Sōph-pāssū'q* which separates each verse, e. g. : סוף פסוק.

³ Usually under the tone-syllable of the last word in the first half of the verse.

⁴ For explanation of the signs † and †† see Rem. 2 below.

† = prepositional
 †† = postpositive

B. *Conjunctives* (Servi).

19. (.) מִירְכָּא (*Mēr'khā*, "prolonging");
20. (,) מִירְכָּא כְּפֻלָּא (*Mer'khā kh'phūla*, "m. doubled");
21. (.) מוֹנָח (*Mūnāch*, "at rest");
22. (,) דְּרָגָא (*Dārgā*, "progress");
23. (') קֶדְמָא (*Qūdhmā*, "beginning");
24. (.) מַהֲפָךְ (*Māhpāch*, "inverted");
25. (') תְּלִישָׁא קַטְנָה (*T'lishā Q'atannā*, "little shield"); ††
26. (,) יְרַח בְּנִי יוֹמֹי (*Yērāch ben Yōmō*, "moon a day old");
27. (.) מֵאַלָּא (*M'ailā*, "from afar").¹

II. POETICAL ACCENTS.

A. *Distinctives*.

1. (:) סְלֻק *Silluq* (see above).
2. (') מִירְכָּא מַהֲפָךְ *Mer'khā m'huppākh* or 'Ölev'jōrēd, a stronger separator than
3. (,) אֲתַנָּח *'Athnā'ch* (v s). In smaller verses *'Athnāch* suffices as chief separator; in larger ones the *Mer'khā m'huppākh* serves as such, and is then always followed by *'athnach* as greatest distinctive of the second half of the word,
4. (') רַבִּיעַ גְּדוֹל *Great R'biā*,
5. (') רַבִּיעַ מִגְרֵשׁ *R'bhī' Mugrāsh*, i. e. *R'bhī'* with *Ge'rēsh* over the same word,
6. (') שְׁלֵשֶׁלֶת *Shālshēlēth* (v. s.),
7. (') צִנּוֹר *Šinnôr* (*Zārqā*) ††;
8. (,) רַבִּיעַ קְטוֹן *Little R'bhī'*, immediately before *Mēr'khā m'huppākh*,
9. (,) דְּחִי *D'chî* or *tūphchā* prepositive †,
10. (') פָּזֵר *Pāzēr* (v. sup.),
- 11a. (,) מַהֲפָךְ לְגַרְמָה *M'huppākh l'garmēh*, i. e. *māhpākh* with *P'siq*,
- 11b. (') אֲזִלָּא לְגַרְמָה *'Azlā l'garmēh*, i. e. *Azlā* with *P'siq*.

¹ To indicate the secondary tone in words which have *Silluq* or *'Athnā'ch*.

B. Conjunctives.

12. () מִרְכָּא *Mēr'khā* (v. s.),
13. () מוֹנַח *Mūnach* (v. s.),
14. () עֲלִי *Illui* or *Munach Superior*,
15. () טָרְחָא *Tārchā* placed under the tone-syllable and thus easily distinguished from No. 9.
16. () גָּלְגַל *Galgāl* (or *Yērāch* v. no. 26 supra.),
17. () מַהְפָּח *Māhpākh* (v. s.),
18. () אֲזֵלָא *Azlā* (v. s.),
19. () שְׁלִשְׁתָּ קֶטְנָה *Shalsheleth q'tannūh* (little Sh). The last three are distinguished from the distinctives of the same name by the absence of the *P'siq* stroke.

REMARKS ON THE ACCENTS.

I. As Signs of the Tone.

1. As in Greek and English (comp. εἴμι and εἴμι, *entrānce* and *ēntrance*), so also in Hebrew, words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנוּ *bā-nū'* (*they built*), בָּנוּ *bā'nū* (*in us*), קָמָה *qā'mā* (*she stood up*), קָמָה *qāmā'* (*standing up, fem.*).

2. As a rule, the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known in some other way.

3. The place of the accent, specially when it is on the penultima, is indicated in this book by the sign (—), e. g. קָטַלְתָּ *qā-ṭāl-tā*.

II. As Signs of Interpunction.

4. In respect to this use of the accent, every verse is regarded as a period, which closes with *Sillū'q*¹, or, in the figurative language of the grammarians, as a realm (*dūtio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, so varies the number of *Domini* of different grades, which form the larger and smaller divisions.

¹ This has the same form with *Méthēgh* (§ 16, 2); but they are readily distinguished, as *Sillūq* always stands at the last tone-syllable of a verse, while *Méthēgh* never stands at a tone-syllable.

§ 16. MAQQEPH AND METHEGH.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive. For the closest connection of two or several words *Mäqqēph* is used (§ 16, 1).¹

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. Without attempting here to explain¹ the laws of consecution, we may remark, to avoid misunderstanding, that in poetic accentuation, the *Ebhlā* *Mugrāsh* before *Sillāq* and the *Dēchī* before *ʾAthnāʿch* must be changed into a conjunctive, unless at least two unaccented syllables precede the chief distinctives. Here *Shēwā mobile* after *Qāʾmēṣ*, *Ṣēʾrē* or *Chōʾlēm* (with *Methēgh*) is considered as forming a syllable.

§ 16.

OF MÄQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Mäqqēph* (מקף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man*, אֶת־כָּל־עֵשֶׂב *every herb* Gen. 1, 29, אֶת־כָּל־אֲדָמָה *all which to him* (was) Gen. 25, 5.

Certain monosyllabic words, like אֶל *to*, עַל *on*, אֶת־ sign of the *Acc.*, כָּל *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הָיָה־לְיָמֵינוּ Gen. 6, 9, הָיָה־לְיָמֵינוּ Gen. 1, 7, 9; or two polysyllables, e. g. שָׁמַר־לְפָנָיו Gen. 7, 11. —Compare the Greek proclitics ἐν, ἐξ, ἐκ, ἐλ, ὦς, οὗ, which as ἄτονα lean on the next word.

2. *Methēgh* (מֶתֶחַךְ *a bridle*), a small perpendicular line on the left of a vowel, indicates a kind of check upon the influence of the accents as marking the tone-syllable, and shows

¹ The curious student is referred, for a full treatment of the Accents, to *Ewald's Lehrbuch d. hebr. Sprache*, §§ 97—100. See also Prof. A. C. Davidson's *Outlines of Heb. Accentuation*. Edinb. 1861, the appendix to *Delitzsch's* commentary on Psalms, and *Delitzsch's* review, in Curtiss' English translation of Bickell's elements (Leipz. 1877). It is to be noted that a thorough study of the accents can only be made with the aid of correct editions of the text, like those of *Baer Delitzsch*, our ordinary texts being corrupt.

that the vowel, though not accented, should not be hastily passed over in pronunciation; (hence the other names of *Mèthègh*: *Ma'rikh* (מַאֲרִיחַ), i. e. *lengthener*, or *gā'yā* (גַּאֲיָא) i. e. *raising of the voice*).¹

There has to be distinguished: 1) The *light Mèthègh*. This is divided again into: a) the ordinary *Mèthègh* of the secondary tone, as a rule on the second syllable before the tone, e. g. הָאֶרֶם; but also in the third when the second is closed, e. g. הָאֶרְבָּעִים and, when the third cannot take it, even the fourth (open) syllable before the tone. This *Mèthègh* may be repeated in the fourth syllable before the tone when it already stands in the second. Finally it is always added to the vowel of an open *ultima* which is joined by *mäqqē'ph* to a word beginning with *Shēwā* pretonic, e. g. מִירְלָהּ to prevent the *Shēwā* from being regarded as *silent*.

This *Mèthègh* never stands with the *copulative*; therefore not. וְבָנִים etc. (likewise not וְבָנִי etc.—contrary to *b*, *α*, below; although וְזָרַח etc. according to *b*, *δ*, comp. § 10, 2. Rem.)

b) the firm or indispensable *Mèthègh*. α) with all long vowels which are followed by vocal *Shēwā* pretonic, e. g. קָטָה etc. β) to emphasize a long vowel immediately before *Mäqqē'ph*, e. g. שְׁדֵלִי Gen. 4, 25 (*ā*, not *ō*). γ) with *Šērē* which has lost its accent by the removal of the tone, to prevent its pronunciation as *Sēghôl*, e. g. אֶרֶב (not *'ôhēbh*). δ) with all vowels before composite *Shēwā* e. g. רַעְמֵד, צִצְקִים etc. except when the following consonant is doubled, e. g. יִקְבְּרֵהּ. Is. 62, 2, because the sharpening by *dāghē'sh* excludes the lengthening of the vowel by *Mèthègh*. ε) In the initial syllable of all forms of הָיָה to *be*, and הִיָּה to *live*, where the ה and ה stand with *silent Shēwā* (for greater distinctness of utterance) e. g. הִיָּה, הָיָה etc. ζ) with the *Qā'mēs* of the plural forms בָּיִת, *house* (thus בָּתִּים *bāttim* etc.) and with אָמֵן *prithē!* to avoid the sounds *bōttim*, *ōnnā*.

Every kind of light *Mèthègh* may in certain circumstance be changed into a conjunctive accent.

¹ Comp. as the source of the article on *Mèthègh*, the thorough discussion of S. Baer upon the "Metheg-Setzung nach ihren überlieferten Gesetzen" in A. Merx, Archiv für die wissenschaftl. Erforschung des A. Test. Heft I (Halle 1867), S. 56, and Heft II (1868), S. 194.

2) The *grave Mèthègh* (Ga'yā in a more limited sense) is not employed to lengthen, but only to give more importance to a short vowel or an initial *Sh'wā*, especially to the *Pāthäch* of the article or the prefixes ל, כ, ב, when followed by *Sh'wā*, e. g. הַמִּסְלָה, לַמִּסְלָה *etc.*, but not before י (except יְיָ and יְיָי when they stand before *Mèthègh* or with the accent *Pāshtā*) nor before or after the ordinary *Mèthègh*. It is also put with interrogative ה when it has *Pāthäch* and at the *right side* of it e. g. הֲאֵלֶּךְ (except before י, *dāghēsh forte*, or the tone). The so-called *Sh'wā Gáyā* is especially important in poetical accentuation, for purposes of musical recitation. It stands chiefly upon words whose principal tone is marked by a *Distinctive* without a preceding *Conjunctive*.

3) The *Euphonic Gáyā*, for the distinct enunciation of such consonants as, in consequence of the loss of the tone, might easily be neglected, e. g. וַיִּשָּׁבַע לוֹ Gen. 24, 9; מִדְּבַר אֲרָם 28, 2 *etc.*

Rem. 1. The *Mèthègh* is of special service to the beginner, as indicating (according to letter *a*, above) the quantity of *Qāmēṣ* and *Chîrēṣ* before a *Sh'wā*. Thus in אֶחָלָה 'a-kh'elā' the *Mèthègh* shows that the *Sh'wā* is here *vocal*; but the (—) in an open syllable before (—) must be *long* (§ 26, 3), consequently *Qāmēṣ*, not *Qāmēṣ-chāṭū'ph*. On the contrary, in אֶחָלָה without *Mèthègh* the (—) stands in a closed syllable and is consequently *short* (*Qāmēṣ-chāṭū'ph*). Thus also יִירָאוּ (they fear) with *Mèthègh* with a long *i*, *yî-r'-û*, but יִרְאוּ (they see) without *Mèthègh* with short *i*, *yîr'û*; see also the rule about *Qāmēṣ* and *Qāmēṣ-chāṭū'ph* above in § 9.

Rem. 2. It should be said however that the Jewish Grammarians do not consider syllables lengthened by *Mèthègh* as open. With them the *Sh'wā* is silent, in cases like אֶחָלָה (above), the כ belonging to the preceding syllable. Comp. *Baer*. *Torath 'Emeth* p. 9. and in *Merx's Archiv* I. p. 60. Rem. 1.

§ 17.

OF THE QERĪ AND KETHĪBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2), called קרי (*read*), because in the view of the Jewish critics they are to be preferred

to what stands in the text, and to be read instead of what is there written, hence called כְּתִיב (written). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text; e. g. in Jer. 42, 6, we find in the text אָנֹכִי, in the margin אֶנְחִי קָרִי. Here the vowel-points in the text belong to the word in the margin, which is to be pronounced אֶנְחִי *we*; but in reading the *Kethibh* אָנֹכִי, the proper vowels must be supplied, namely אָנֹכִי *we*. A small circle or asterisk over the word in the text always directs to the marginal reading. — With some words of frequent occurrence, that are *always* read otherwise than they are written, it has not been thought needful to put in the margin the word as read, but only to attach its vowels to the word in the text; and the word so pointed is called a *Qeri perpetuum*. So we find הוּא (Q. הוּא) in the Pentateuch wherever it stands as *feminine* (§ 32, Rem. 6); יֵשׁעֶכָּר (Qeri יֵשׁוּכָּר) Gen. 30, 18 *etc.* comp. *Gesen. Lex.* and *Baer-Delitzsch*, *Liber Genesis* p. 84, יְרוּשָׁלַם (Qeri יְרוּשָׁלַיִם), properly יְרוּשָׁלַיִם; יְהוָה (Qeri אֲדֹנָי the Lord), or יְהוָה (Q. אֱלֹהִים God) whenever אֲדֹנָי stands next before it in the text, but properly it is always יְהוָה *Yäh-wé* (comp. § 102, 2, Rem.).

As to the critical value of the marginal readings see *Gesenius's* *Gesch. der Hebr. Sprache*, S. 50, 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS: THE SYLLABLES AND THE TONE.

§ 18.

In order fully and rightly to comprehend the changes which the forms of the various parts of speech undergo, it is necessary first to get acquainted with certain general laws which govern those changes. These laws are founded

partly on the peculiarities of certain classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to the syllables and the tone.

§ 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the progress of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are *homorganic* or homogeneous (comp. § 6, Rem. 1 on page 29), e. g. עָלַם, עָלַז, עָלַז to *exult*; לָאָה, לָהָה, Aram. לָעָא to *tire*; יָם— and יָן— (as plural ending); לָחַץ and לָחַץ to *press*; סָבַר and סָבַר to *close*; מָלַט and מָלַט to *slip* or *escape*. In process of time, and as the language approximated to the Aramæan, hard and rough sounds specially were exchanged for softer ones, e. g. נָעַל for נָעַל to *reject*, צָחַק for צָחַק to *laugh*; and for the sibilants were substituted the corresponding flat sounds, as דָּ for דָּ, טָ for טָ, תָּ for תָּ; which latter cases may be regarded as a return to an earlier pronunciation.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs rather to the lexicon. Examples occur, however, in the grammatical inflection of words; viz., the interchange — a) of תָּ and טָ in Hithpa'el, (§ 54); — b) of רָ and רָ in verbs *Pe I'ôdh* (§ 69), as רָדָּר for רָדָּר (*he began*).

2. *Assimilation* usually takes place when a consonant, at the close of a syllable, passes over into the one beginning the next syllable, so as to form with it a double sound, as *illustris* for *inlustris*, *affero* for *adfero*, συλλαμβάνω for συν-λαμβάνω. In Hebrew this occurs—

a) most frequently with the slightly nasal נ, especially before harder consonants, e. g. מִשָּׁם (for מִשָּׁם) *from there*,

מִיָּדָה (for מִיָּדָה) *from this*, יָתֵן (for יִתֵּן) *he will give*, נָתַתָּ (for נָתַתָּה) *thou hast given*. Before gutturals נ is commonly retained (except sometimes with ח); also after the prefix ל, as לִנְתָּה *etc.* and when the נ is the third letter of the stem, as שָׁכַנְתָּ *thou hast dwelt* (comp. however נָתַתָּ for נָתַתָּה); finally in isolated cases as הִנֵּדָה Ps. 68, 3 (here and elsewhere probably as intentional emphasis in long pause, comp. Is. 29, 1; 58, 3 Deut. 33, 9).

b) less frequently, and only in special cases, with ל, ר, ת, ר, e. g. יִקַּח for יִלְקַח *he will take*; הִכְוִינִי for הִתְכַּוִּינִי *to be established*, לִי for לִי אֲשֶׁר *who to me* (§ 36); אָהָה for אָהָה.

c) in isolated cases with אהרי e. g. בִּסְאֶסְאָה Is. 27, 8; אָנָּה from אָנָּה; אָנָּה and י mostly before sibilants in forms like יִצָּר for יִצָּר comp. § 71.

In all these cases, the assimilated letter is expressed by *Dāghē'sh fortè* in the next following. In a consonant at the end of the word, however, as it cannot be doubled (§ 20, 3, a), the *Dāghē'sh* is omitted, e. g. אָה *nose* for אָנָּה or אָנָּה, תָּה for תָּנָה (prop. תָּנָה) *to give*, לָהּ for לָהּ *to bear*; comp. τύψας for τύψαν.

In these last cases the assimilated letter has not *Sh'wā*, but the helping-vowel *S'ghōl* (§ 28, 4), which, however, is only recognized as an euphonic substitute for *Sh'wā*.

By way of assimilation backwards, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קָלְהָהּ from קָלְהָהּ (§ 59, Rem. 3), מִמֶּנִּי for מִמֶּנִּי *from him* (§ 103, 2). With this may be reckoned יִסָּב for יִסָּב *he will surround* (§ 67, 5), also אִסָּב for אִסָּב (§ 66, 2).

3. The complete *rejection* or *falling away* of a consonant easily happens, especially in the case of the weaker ones, viz. the breathings (א, ה), or vowel-letters (ו, י), or liquids (נ, ל). It happens—

a) at the beginning of a word (*aphæresis*), when such a feeble consonant has not a full vowel, and its sound is easily lost upon the ear, as נָחֵנִי and אָנָּה (we), שֵׁ for אָשֵׁר (comp. No. 2, b, above), שֵׁב (*sit thou*) for יִשָּׁב; דֵּעַ for orig. יָדַע; קָה for לָקַח; תָּהָה 2 Sam. 22, 41 is anomalous.

b) in the midst of a word (*contraction*), when such a feeble consonant is preceded only by a Sh'wâ, e. g. מרם for מארם (but comp. ראשון for ראשון, ראשון for ראשון) (§ 23, 4, and § 35, Rem. 2), יקטיל for יקטיל (§ 53, 1). The contraction (or *syncope*) of א in the beginning of the syllable as בארץ, and לקראת for לקראת—the א being orthographically retained. Finally to the department of syncopè belongs the elision of the half vowel at the close of a syllable after a heterogeneous vowel, as e. g. ירד for ירד as well as that of the ו and י in verbs ל"ה (§ 75, 3).

c) at the end of words (*apocopè*), e. g. יקטיל for יקטיל, בנים, before the genitive בני (§ 89). Upon the apocopè of half vowels in verbs ל"ה see § 75.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus, from און was formed און only; perh. from בית, ב, from חל, ח (see § 99, and § 100, 4). Here belongs also the change of the feminine ending ת—*āth* to ת—*ā* (see § 44, 1, and § 80, 2).

4. To avoid harshness in pronunciation the *addition* of א (*Āl'ph prostheticum*), with its vowel, takes place sometimes at the beginning of a word, e. g. זרוע and ארז, arm (comp. χθός, ἐχθός, Lat. *spiritus* = French *esprit*, Welsh *ysprid*).

5. *Transposition* seldom occurs in the grammar, as in השמר for השמר (§ 54, 2) because *sh* is easier to sound than *thsh*; but oftener in the province of the lexicon, as כבש and קטב *lamb*, שמלה and שלמה *garment*, מלתכה and מלתכה *tooth*; they are, however, chiefly confined to the sibilants and liquids.

Even consonants, especially the weaker ones, may at the end of a syllable be softened to vowels, like עז from עז, F. *chevaux* from *cheval* (comp. § 30, 3, c), e. g. כוכב *star* from כוכב for כוכב. Comp. Davies' Heb. Lex. art. כוכב.

§ 20.

OF THE DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Dāghē'sh fortè* (§ 13) takes place, and is *essential*, i. e. necessary to the form of the word (*Dāghē'sh essential*)—

- a) when the same letter is to be written twice in succession, without an intermediate vowel—or *vocal Sh'wâ*; thus for נָתַתִּי we have נָתַתִּי *we have given*; for שָׂתַתִּי שָׂתַתִּי *I have set*; for הִכְרַתִּי הִכְרַתִּי *I have cut off*.
- b) in cases of assimilation (§ 19, 2), as יָתַן for יָתַן. In both these instances (a and b) it is called *Dāghē'sh compensative*.
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַד *he has taught* (*Dāghē'sh characteristic*).

The double consonant is actually and necessarily written twice (without admitting the compensation), whenever a vowel sound, even the shortest (a vocal *Sh'wâ*), comes between. In the latter case according to the correct Maṣsora, there should be a composite *Sh'wâ* preceded by *Mithēgh* e. g. הוֹלִלִים, הוֹלִלִים etc. (comp. § 16). The *compos. Sh'wâ* does not stand before the ה, e. g. הִכְרַתִּי Gen. 27, 4, but also here the first כ has *Vocal Sh'wâ* (otherwise the 2d כ would have naturally a *Dāghē'sh lene*). Also in cases where the first of the two consonants has already been doubled by *Dāghē'sh forte*, it can have no other than the *Vocal Sh'wâ* and therefore a further contraction is impossible. This holds true also there when the *Dāghē'sh forte* (v. below 3 b) has been omitted, e. g. מִן הַלֵּלִי really מִן הַלֵּלִי = *hal-lē-lā*. The form הִנְנִי Ps. 9, 14 (not הִנְנִי) may be explained as *Imper. Pi'el* = הִנְנִי; in the *Imper. Qāl* the insertion of a *Vocal Sh'wâ* under the first נ would be just as strange as in כָּרַרְי Jer. 40, 28 and in the *Imperf.* וְשָׂדֵם Jer. 5, 6.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of *Dāghē'sh* in such cases (*Dāghē'sh euphonic*) is only occasional, as being less essential to the forms of words. It is employed—

- a) when two words are more closely united in pronunciation by doubling the initial consonant of the second (*Dāghē'sh forte conjunctive*), 1) in the first letter of a monosyllable or of a word accented on the first syllable and closely united by *Maqqeph* to a preceding word which ends in accented ה־ or ה־ (except when the ה־ is the ending of the 3. masc. sing. perf. of a verb לָ"ה, or of a substantial infinitive) the so-called *pulsum* of the Jewish grammarians. Some limit the use of the *dāchiq* to the closest union of a monosyllable with a following,

B'gadkephath. However here belong also cases like וְהָיָה שְׂמוֹ Jer. 23, 6 (for שְׂמוֹ is considered *one* accented syllable): לִקְהִלָּה Gen. 2, 23; יִצְחָקֶךָ Ps. 91, 11, and even with רֶשֶׁת מִצְחֶרֶךְ Prov. 15, 1 (here each 1st word was orig. *mil'ra*).

Analogous to this usage is the Neapolitan *le llagrima* for *le lagrima*, and (including the union of the two words in one) the Italian *alla* for *a la, della* for *de la*.

Rem. 1. It is very doubtful whether the close attachment of the interrogative מָה (מַה) to the following word by *Dāghēsh forte* must also be counted here. According to *Olshausen* this *Dāghēsh* comes from assimilation of the really consonantal *Hē*. In favor of this hypothesis are *a*) the form מַה־הִיא *etc.* in which the ה has been kept only orthographically (therefore also מַה־הִיא Exod. 4, 2 בְּלִבָּם Is. 3, 15); *b*) the fact that the close union exists when no monosyllable or word accented on the first syllable follows, e.g. מַה־פָּרַצְתָּ Gen. 38, 29.

Rem. 2. By no means do such examples as the following belong here: נָאֵה נָאֵה Ex. 15, 1, 21 (Comp. verse 11, בְּמִלָּה, v. 13 נֶאֱלָה, v. 16, בְּנֶאֱלָה). In all these cases the *Dāghēsh* can be nothing but *lene* v. § 21, 1. Rem.

2) in the first letter of a monosyllable or word accented on the first syllable, after a closely connected *Mil'el* terminating in *Qu'mēs*, ה־ or ה־. Such a *Mil'el* is called by the Jewish grammarians אָחִי מְרַחֵק *veniens e longinquo* (i. e. as to accent). The attraction of the following tone syllable through *Daghesh forte conjunctive* has here its reason in a rhythmical pressure, e.g. שְׁבִיתָ שְׁבִי Ps. 68, 19; הִרְחִיבָה שְׂאוֹל Is. 5, 14 (only the prefixes ב, כ, ל, in such cases receive no *Daghesh*). Forms like מִלְאָה שְׁחָדָה Ps. 26, 10; רָחֵקָה מִנִּי Job 21, 16 as well as נִעְמְדָה יָחַד Is. 50, 8, with an accented antepenultima(?), are likewise considered *Mil'el*. The *Daghesh* is used even then when the attracted word does not begin with the principal accent but with a syllable having *Méthēgh*, e.g. הָמָה יִירָשׁוּ Ps. 37, 9; אֵלָה יַעֲקֹב Is. 44, 21; עֲשִׂיתָ קְדָרְחִירִי Ex. 25, 29.

Rem. Cases like קִרְבֵּי צֶאֱזָה Gen. 19, 14 (Com. Ex. 12, 15, 31, Deut. 2, 24.) have been wrongly counted here. In such cases the *Dāghēsh* is not *conjunctive* but *orthophonic*, that the sibilants may be duly articulated; v. *Delitzsch* (commentary) upon the *Dāghēsh orthophonic* in פִּי Ps. 24, 12.

b) when a consonant with *Shenâ*, preceded by a short vowel, is doubled in order to sharpen the syllable still more, and

to make the *Shewâ* more audible (*Dāghē'sh dirimens*), e. g. ענבִי for עֲנַבִּי *grapes* Deut. 32, 32; comp. Gen. 49, 10, Ex. 2, 3, Is. 57, 6, 58, 3, Job 17, 2, 1 Sam. 28, 10, Ps. 45, 10; Hos. 3, 2; Is. 9, 3. Several cases of this sort may be referred to the influence of a following consonant.¹

- c) when the final tone-syllable of a clause or sentence (§ 29, 4), is to receive more strength and emphasis by the doubling, the *daghesh forte affectuosum*, e. g. נָתַנּוּ for נָתַנּוּ *they gave* Ez. 27, 19, יָחֲלוּ for יָחֲלוּ *they waited* Job 29, 21, Is. 33, 12.
- d) the doubling of liquids by the so-called *Daghesh forte firmativum* in the pronoun הֵמָּה, הֵנָּה, אֵלֶּה and in לָמָּה *wherefore*, to give greater firmness to the preceding vowel.

3. The Hebrew omitted, however, the doubling of a letter by *Dāghē'sh fortè*, in many cases where the analogy of the forms required it: viz.—

- a) *almost always* at the end of a word, because there the pronunciation, at least as handed down to us, does not easily admit of such a sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone, but like the English *all*, *call*, *small*. Instead, therefore, of doubling² the consonant, they often lengthened the preceding vowel (§ 27, 2, b), as רֵב (*multitude*) from רָבָב; עַם (*people*) with a distinctive accent (§ 15, 3), for עָם from עָמַם. The exceptions are very rare, as אַתָּה *thou f.*, נָתַתָּה *thou hast given* Ez. 16, 33 (see § 10, 3, Rem.).
- b) *often* in certain consonants with *vocal Shewâ* in the body of a word (where the doubling of a letter is less audible, as in Greek ἄλτο, Homeric for ἄλλετο), under this rule come first ר and י, as well as the liquids מ, נ and ל, and then the sibilants (except ש), especially when a guttural

¹ *Kautzsch* refers such cases chiefly to the nature of the consonant affected viz: *liquids, sibilants, or the emphatic Qôph*. Comp. however 3, b.—*Ed.*

² The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*), gen. *fellis*; *mel*, gen. *mellis*; *os*, gen. *ossis*. In the Middle-High German, the doubling of consonants never took place at the end of a word, but always in the middle (as in the Old-High Germ.), as *val* (Fall), gen. *valles*; *svam* (Schwamm), etc.: *Grimm's Deutsche Gramm.* 2nd ed. I. 383.

follows, and finally the emphatic ק. Of the *B'gadk'phat* ת is found only once (Is. 22, 10) without *Dāghē'sh*. Examples: עירום, ניהר, (so always the prefix נ in the *Impf.* of the verb), למנצח, הנהי, הללו, יסא, יקחו etc. In correct MSS. the omission of the *Dāghē'sh* is indicated by the *Rāphē* stroke (§ 14) over the consonant. Moreover the preceding short vowel, which would be lengthened in open syllables, indicates that at least a *virtual* doubling takes place by means of the *Dag. forte implic.* v. § 22, 1. Rem.

c) In the gutturals (see § 22, 1).

Rem. We sometimes find *Dāghē'sh* omitted, especially in the later books in an abnormal way by lengthening the preceding vowel which is usually *chîrēq* (comp. *mîle* for *mîlle*), as יחיתן *he terrifies them* for יחתן (Hab. 2, 17), ויקיר *Is. 50, 11 fiery darts* for וקיר.

§ 21.

ASPIRATION WHERE IT OCCURS AND WHERE NOT.

The *hard* but *thin* (*tenuis*) sound of (ת, פ, כ, ג, ד, ב) the six *aspirates* with *Dāghē'sh lenē* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13). The original hard pronunciation maintained itself in greatest purity when it was the initial sound, and after a consonant; but when it immediately followed a vowel or vocal *Sh'wâ*, it was softened and aspirated by the influence of the vowel, so פָּרַץ *pārā'sh* becomes יִפְרֹץ *yīphrō'sh*; כָּל *kāl*, לָכֵל *l'k'hōl*. Hence the *aspirates* take *Dāghē'sh lenē*:

1. At the beginning of words, a) without exception when the preceding word ends with a vowelless consonant, as עֲלִיכֶן *'āl-k'n* (*therefore*), עֵץ פְּרִי *'ēš p'rî* (*fruit-tree*, lit. *tree of fruit*), b) at the beginning of a chapter (בְּרֵאשִׁית *in the beginning* Gen. 1, 1), a verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), even when the preceding word ends with a vowel. The distinctive accent in such a case prevents the influence of the vowel on the

following *tenuis*, e. g. **וַיְהִי כִּאֲשֶׁר** *it happened when* Jud. 11, 5 (on the contrary, **וַיְהִי־כֵן** *it was so* Gen. 1, 7); **וַהֲנֵה חֲרָבָה פָּנֶי** *and lo! the face of the ground was dried up* Gen. 8, 13; **וַיִּפְּלֵי פָנֶיהָ** (with dist. accent) 4, 5, but in ver. 6 **וַיִּפְּלֵי פָנֶיהָ** (with conj. accent); **וַיִּשְׁתַּחֲוֶי בְּנֵי יִשְׂרָאֵל** Gen. 35, 5; **וַיִּשְׁתַּחֲוֶי בְּנֵי יִשְׂרָאֵל** Ex. 5, 14.

Rem. 1. The vowel letters **א, ו, י, ה**, as such, naturally effect no close of syllable and are therefore followed in close connection by aspirates without *Dāghēsh*, e. g. **וַיִּמְצָא** *etc.* On the contrary syllables are closed by consonantal **ו** and **י** as well as by **ה** with *Mappiq*, e. g. **פָּצוּ עָלַי פִּיחֶם** Ps. 22, 14. (*Dāghēsh lenè* is therefore regularly found after **והיה**, because **וַאֲדָרְיָ** was read instead of it, § 17.)

2. In a number of cases the *Dāghēsh lenè* remains, although a vowel closely precedes. It is almost always so when the word begins with combinations of consonants like the following: **כב, ככ, בכ, כפ** (i. e. the aspirates with *Shewâ* before another aspirate), **כג** is uncertain; according to *David Kimchî* **כד, כר** and **כב** must remain aspirate. Sometimes the first letter in the above cases has a *Dāghēsh*, even when it is followed by a firm vowel instead of *Shewâ*. In all these cases an endeavor is shown to prevent too great an accumulation of aspiration. Doubly anomalous are the forms **כָּרַכְר** Is. 54, 12 and **כָּלְכַל** Jer. 20, 9.

2. In the middle of words after *silent Shewâ*, i. e. at the beginning of a syllable, immediately preceded by a vowelless consonant, e. g. **יָרַפָּא** *yir-pā' (he heals)*, **יִזְכֹּר** *he remembers*, **קָטְלָתֶם** *ye have killed*. On the contrary, after *vocal Shewâ* the soft pronunciation obtains, e. g. **רָפָּא** *r-phā (heal thou)*, **כָּבֵדָה** *she was heavy*.

On **קָטְלָתֶם** and like forms see in § 10, 3.

Whether *Shewâ* be vocal and consequently cause the aspiration of the *tenuis*, depends upon the formation of the respective words. It is always vocal

- a) when it has arisen from the weakening of a strong vowel, e. g. **רָרְפוּ** *pursue ye* (not **רָרְפוּ**) from **רָדְפוּ**; **מָלְכִי** (not **מָלְכִי**) formed immediately from **מְלָכִים** *kings* (on the contrary, **מָלְכִי** *māl-kî*, because it is formed directly from **מָלְכָּ** *mālk*); **בֵּיתָהּ** *house-ward* (not **בֵּיתָהּ**) from **בֵּיתָהּ**.
- b) With the **כ** in the suffixes of the 2d person (**־כָּ, ־כֶּ, ־כִּי**), in which *vocal Shewâ* is characteristic, see § 58, 3, b.

Rem. 1. The form **שָׁלַחְתְּ** *thou (fem.) hast sent*, where we might expect the feeble pronunciation of **ח** on account of the preceding vowel, was originally **שָׁלַחְתְּ**; and the sound of the **ח**, notwithstanding the slight vowel sound thrown in before it, was not changed. Comp. § 28, 4.

2. The hard or soft pronunciation of these letters does not affect the *signification* of the words (comp. in Greek *θρῆ, τριχός*); but this affords no ground to deny that such a distinction was made in the sound.

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, ה, ח, ע, א, have the following properties in common, which result from the pronunciation peculiar to them; yet א and ע, both having a weaker sound than ח and ה, differ from these in several respects.

1. The gutturals cannot really be doubled in pronunciation, although they may be strengthened and so they do not admit *Dāghē'sh fortè*. But we must here carefully distinguish between *a*) the complete omission of the doubling and *b*) the so-called *half*, or better *virtual* doubling. In the first case the syllable preceding the letter which omits *Dāghē'sh* becomes longer in consequence of the omission;¹ hence its vowel is commonly lengthened, especially before א (*always* after the article § 35); as a rule also before ע, less often before ח, and still less before ה. The second case admitted a sharpening of the syllable, though orthography excluded the *Dāghē'sh f.* (as the *ch* in the German *sicher, machen*, has the sharp pronunciation without being written double), and hence the short vowel almost universally maintains its place before these letters, or in some cases, when it is a *Päthäch* followed by a guttural with *Qāmeš*, it is merely augmented into *Sēghôl*. This virtual doubling takes place most frequently with ח, usually with ה, more rarely with ע and very seldom with א.

Examples of *a*) מאן (f. מאן); האדם f. האדם; ההר; ההר; (f. רחב). Of *b*) החדש, אחר, החג, מוח (f. מוחות); החרים, החרים, בער, החרים (on the contrary before ע as initial letter of the tone-syllable always *Qāmeš* of the article, e. g. החרב and so mostly before ח,

¹ Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*; Germ. *drollig*, and Fr. *drôle*. In this omission we see an enervating of the language. The fresher and more original sounds of the Arabic (§ 1, 6), still admit always the doubling of the gutturals.

e. g. *הָרָרִי*, whilst *הָרָרִי* Gen. 6, 19 is an exception); *נִאֲנִי*, *נִאֲנִי* etc.—In all these cases of virtual doubling the *Dāghēsh fortè* is to be regarded at least as *implied* (therefore it is called *Dāghēsh fortè implicitum, occultum, delitescens*).

2. The gutturals are apt to take a short *A* sound before them, because this vowel is organically closely akin to them. Hence—

- a) Before a guttural, *Päthäch* is used instead of any other short vowel, such as *i, e* (*Chirēq parvum, Sēghöl*), and even for the rhythmically long *ē* and *ō* (*Šerē* and *Chōlēm*); e. g. *זָבַח* *sacrifice* for *זָבַח*, *שָׁמַע* *report* for *שָׁמַע*. This is still more decidedly preferred when the form with *Päthäch* is the original one, or is otherwise admissible. Thus in the *Imper.* and *Impf.* *אֵל* of verbs, *שָׁלַח* *send thou*, *יִשְׁלַח* *he will send* (not *יִשְׁלַח*); *Perf.* *פָּעַל* *שָׁלַח* (not *שָׁלַח*); *נָעַר* *youth*, *יָחַד* (not *יָחַד*) *he will desire*. In the last 3 cases, *ä* is the original vowel.

Rem. But before the weak *א* final the — remains, e. g. *בָּרַא*, *דָּשַׂא*, etc.

- b) After a heterogeneous long vowel i. e. after all except *Qā'mēš*, the hard gutturals (consequently not *א*) demand, when standing at the end of the word, the insertion of a hasty *ä* (*Päthäch furtive*) between them and the vowel. This *Päthäch* is placed under the guttural but sounded before it. It is merely an orthographical indication not to neglect the guttural sound in pronunciation, e. g. *רוּחַ* *rūäch* (*spirit*), *שְׁלוּחַ* *shū-lūäch* (*sent*), *ריחַ* *rēäch* (*odour*), *רֵעַ* *rēäch* (*companion*), *גְּבוּהַ* *gā-bhōäch* (*high*) when consonantal *ח* is final, it necessarily takes *Mäppiä*, *הִשְׁלִיחַ* *hish-liäch*,¹ etc. But *הַמְצִיא* without *Päthäch furt.* and so with hard gutturals at the beginning of a syllable e. g. *רוּחַ* etc.

For the same reason the Swiss pronounces *ich* as *iäch*, *Buch* as *Buäch*, and the Arabian *مَشِيح* as *mesīäch*, though neither writes the supplied vowel. The LXX write *ε* instead of *Päthäch furtive*, as *חַ* *Nōε*, at times *α*, as *יְרוּעַ* *Ἰρῶε* (also *Ἰρῶε*).

¹ Compare with the above our use of a furtive *e* before *r* after long *ē, ī, ū* and the diphthong *ou*, e. g. *here* (sounded *hēer*), *fire* (*fīer*), *pure* (*pūer*), and *our* (*ouer*).—Tr.

Rem. 1. The guttural sometimes exerts an influence on the following vowel. But the examples (esp. with ר) are few, and are to be regarded rather as exceptions than as establishing a general rule, e. g. נֶצַח a *youth* (not נֶזַח), פָּעַל *deed* (not פָּעַל); but also רחם etc.

2. S^cghôl is used instead of Chî'ôq attenuated from Pâthäch both *before* and *under* the guttural, but only in an initial syllable, as יחבש¹⁷ (also יחבש, חבלי, רהגי, נאדר, צמדה etc.

When, however, the syllable is sharpened by Dāghē'sh, the more slender and sharp Chirēq is retained even under gutturals, as חִירֶק, חִירָה, חִירָהּ; but when the sharpening of the syllable ceases by the falling away of Dāghēsh, the S'ghól, which is required by the guttural, returns, e. g. חִירֶיךָ const. state חִירֶיךָ *meditation*; חִירֶיךָ constr. state חִירֶיךָ *vision*.

3. Instead of *simple Sh'wâ vocal* (§ 10, 1), the gutturals take a *composite Sh'wâ* (§ 10, 2), e. g. אָהִים, אָמַר, אָנְשׁוּל. שָׁחֲטוּ *they have slain*, יִשְׁחָטוּ *they will slay*. This is the most common use of the composite Sh'wâs.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, it may retain its silent *Sh'wâ*, especially with ה or ע at the end of the tone-syllable, e. g. שְׁלַחְתָּ *thou hast sent*, but also before the tone (v. examples under No. 2, Rem. 2) and this also with ה and א. But when the syllable stands *before* the tone, the closed syllable is artificially opened by giving to the guttural a slight vowel (one of the *composite Sh'wâs*), which has the same sound as the full vowel preceding, as יַחֲשַׁב *he thinks* (also יַחֲשֵׁב), פָּעִלּוּ *pô'êlô* (f. פָּעִלוּ, יִחוּק, also יִחוֹק); this composite *Sh'wâ* is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יַחֲזִיקוּ, יַעֲבִדוּ *yô-'ôbhê-dhû'* (from יַעֲבִד, יַחֲפֹז *yă-hăphê-khû'* (from יַחֲפֹז).

Rem. 1. The grammarians call *simple Sh'wâ* under the gutturals *hard* (חָדָשׁ), and the *composite Sh'wâs* in the same situation *soft* (רַחֵם). See more in the observations on verbs with gutturals (§§ 62—65).

2. Respecting the choice between the three composite Sh'wās it may be remarked, that—

a) ה, ח, ע, at the beginning of syll. prefer — , but מ prefers — , e. g. חמור *ass*, חרג *to kill*, אמור *to say*. But when a word receives an

increase at the end, or loses the tone, א also takes — (considered as lighter), as אֶלִּי *to*, but אֶלֶיכם *to you*; אָכַל *to eat*, but אָכַלְתָּ Gen. 3, 11. Comp. § 27, Rem. 5.

- b) In the middle of a word, the choice of a composite Sh'wá is regulated by the vowel (and its class), which another word of the same form, but without a guttural, would take before the Sh'wá, as *Perf. Hiph'il* הִקְמִיר (after the form הִקְטִיל), *Inf.* הִקְמִיר (after הִקְטִיל), *Perf. Höph'äl* הִקְמִיר (after הִקְטִיל).

For some further vowel changes in connection with gutturals, see § 27, Rem. 2.

5. The ר, which in sound belongs also to the gutturals (§ 6, 4), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz. —

- a) The exclusion of Dāghū'sh fortè; in which case the vowel before it is always lengthened, as בָּרַךְ *he has blessed* for בָּרַךְ; בָּרַךְ *to bless* for בָּרַךְ.
- b) The use of Pāthāch¹ before it, in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וָיָרָא *and he saw*, while the full form יִרְאֶה is in use; וָיָסַר for וָיָסַר *and he turned back*, and for וָיָסַר *and he caused to turn back*.

Rare exceptions to the principle given under letter *a* are מָרָה *mōr-rā'th* (trouble) Prov. 14, 10; לֹא-קָרַח שִׁירָי לֹא-קָרַח שִׁירָי *lō khōrrā'th shōr-rē'kh* (thy navel was not cut) Ez. 16, 4, (cf. Pi. 3, 8); וָיָרָא Cant 5, 2 וָיָרָא 1 Sam. 10, 24 (the Arab. and Samar. retains this doubling, and the LXX write שִׁירָה Σίρρα). A case of virtual doubling (after מ for מן) is found in Is 14, 3 מְקַנְנֶה and in 1 Sam. 23, 28 מְקַנְנֶה (for מְקַנְנֶה), comp. 2 Sam. 18, 16.

§ 23.

OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (i. e.

¹ The preference of *r* for the vowel *a* is seen also in common Greek, e. g. in the feminine of adjectives ending in ποσ, as φανερά for φανερή from

quiesces), whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *roh, geh, nahte*), as in מָצָא *he has found*, מָלֵא *he was filled*, מֵצֵא *to find*, כָּלֵא, מִצְאָה, (from מִצְאָה). In cases like הָרָא, שָׁא, הָטָא etc. the א has only an orthographical significancy.

2. On the contrary א retains, generally, its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאָסוּ *they have rejected*, or in a closed syllable with silent *Sh'wā* e. g. נָדָר *nēdār*, or where it is protected by *Chāṭeph* in a slightly closed syllable e. g. לֶאֱכַל *for to eat*. Yet even in this case it sometimes loses its consonant sound, *a*) when it follows with a long vowel, a half-vowel (*vocal Sh'wā*) in the middle of a word; for then the vowel under א is shifted back, to the place of the *Sh'wā*, as in רָאשִׁים (*heads*) for רִאשִׁים, בָּרָאם for בְּרָאם Neh. 6, 8, מֵאֲרִים (*two hundred*) for מֵאֲרִים; א is *orthogr.* in רִאשֶׁן for רִאשֶׁן (*chōṭi'm*) for חֲטָאִים 1 Sam. 14, 33. Sometimes this causes a still greater change in the syllables, as מִלְאָה for מִלְאָה, לִקְרָאתָ for לִקְרָאתָ or with silent *Sh'wā* יִשְׁמְעָל for יִשְׁמְעָל; *b*) when it stands with (—) or (—) preceded by their corresponding firm vowel, the latter is sometimes lengthened and retains א only as a vowel letter (or merely orthographically), e. g. וְרָאָל Num. 11, 25 for וְרָאָל; יִאֲכַל modified from יִאֲכַל for יִאֲכַל; יִאֲמַר for יִאֲמַר etc. An elision of the *Chāṭeph* and retention of the short vowel occurs in וְיִאֲדָרִי and *my lord* for וְיִאֲדָרִי, וְיִאֲדָרִי for וְיִאֲדָרִי (§ 102; 2) וְיִאֲדָרִי Is. 41, 25, etc.

Instead of א in such a case, there is often written one of the vowel letters ו and י, according to the nature of the sound, the former with *ō* and the latter with *ē* and *i*; e. g. בָּאָר for בָּאָר (*cistern*), בָּאָר (*buffalo*) for בָּאָר, רִישֶׁן (*first*) for רִישֶׁן in Job 8, 8; comp. לֹא for לֹא (*not*) 1 Sam. 2, 16 in *K'thīb*; at the end of a word ה also is written for א, as רִמְלָה (*he fills*) for רִמְלָה Job 8, 21.

3. When א is thus quiescent, it is sometimes entirely dropped, e. g. יֵצְאִי (*I went forth*) for יֵצְאִי, מְלֵאִי (*I am full*) for מְלֵאִי Job 32, 18, אָמַר (*I say*) constantly for אָמַר, מְלֵאִי for מְלֵאִי Ezek. 28, 16, לְהַשְׁוֹת (*to lay waste*) 2 K. 19, 25 for לְהַשְׁוֹת (*K'th.*) comp. Is. 37, 26.

Rem. 1. In Aramaean the \aleph becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography \aleph serves also to indicate the lengthened \hat{a} ; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long \hat{A} sound, as in קָאם Hos. 10, 14 for the usual קָם *he stood up*, קָאשׁ *poor* Prov. 10, 4, 18, 23 for קָשׁ (comp. § 7, 2). Hebrew orthography generally omits, in this case, the vowel-letter (§ 8, 3).

2. In Syriac \aleph even at the beginning of words cannot be spoken with a half vowel (*vocal Sh'wâ*), but always receives then a full vowel, usually *E*, as Aram. אַכַל, in Syr. ܐܬܝܠ. Accordingly in Hebrew, also, instead of a composite *Sh'wâ* it receives, in many words, the corresponding long vowel, as אֶזֶר *girdle* for אזור, אֶתֶּלֶם *tents* for אֶתְלִים, אֶסְתַּל *stalls* for אֶסְתִּיר, אֶפֶס *bake ye* Ex. 16, 23 for אֶפֶס.

3. We may call it a mode of writing common in Arabic, when at the end of a word an \aleph (without any sound) is added to a final \hat{u} , \hat{i} and \hat{o} , as הֵלְכוּא for הֵלְכוּ (*they go*) Josh. 10, 24; אָבוּא (*they are willing*) Is. 28, 12; also נִקְיָא for נִקְיָ *pure*, לוֹא for לוֹ *if*, אִפֵּיא for אִפֵּי *then*, רְבוּא *for myriad* Neh. 7, 66, 72. As to the \aleph in הוּא and הִיא, see also § 32, Rem. 6.

4. The ה is stronger and firmer than the \aleph , and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;¹ at the end also it may remain a consonant, and then it takes *Müppiq* (§ 14, 1). Yet at times the consonant sound of the ה at the end of a word is given up, and ה (without *Mäppiq*, or with *Rāphè* ה) then remains only as a representative of the final vowel, e. g. לָהּ (*to her*) Num. 32, 42 for לֶהּ, Job 31, 22, Ex. 9, 18. The ה is often elided *a*) by transferring its vowel to the place of the preceding *vocal Sh'wâ* (v. § 23, 2, *a*, with א) e. g. (the ה of the article) לַבֹּקֶר (*at the morning*) for לְהַבֹּקֶר, בְּאַרְץ (*in the land*) for בְּהָאֶרֶץ; יִפְקִיד (*Impf. Hiph.*) for יִהְיֶהֱפִקֵּד; יִהְיֶהֱתֵן contracted יִהְיֶהֱתֵן. *b*) by contraction of the vowels preceding and following the ה, e. g. סוּכּוֹ (also written סוּכָה) from סוּכָהּ ($a + u = \hat{o}$).—In other cases, however, the vowel *under* ה is displaced by the one *before* it, as בָּם (*in them*) from בָּהֶם.

¹ A very few examples are found in *proper names*, as קְדִירָצוֹר, קְשִׁתְהָאֵל, which are compounded of two words, and in many MSS are also written in two separate words. One other case, יְהוֹרִימָיָה Jer. 46, 20, is also in the printed text divided by *Magqeph*, in order to bring the *quiescent* ה at the end.

According to this, the so-called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, viz., to represent final *ā*, as also *ō*, *ē* and *é* (S^ghō'l), e. g. אָשָׁה, גָּלָה, גָּלָה, גָּלָה, יָגֵלָה. See § 7, 2, and § 8, 3.

Rem. In connection with *ō* and *ē*, ה is occasionally changed for ו and י (וָאֵל=וָאֵל, וָאֵל=וָאֵל Hos. 6, 9), and in all cases for א according to later and Aramaean orthography, particularly with *ā*, e. g. שָׁנָא (sleep) Ps. 127, 2 for שָׁנָה, נָשָׂא (to forget) Jer. 23, 39 for נָשָׂה, etc., which shows that the so-called vowel letter, ה final, has chiefly an orthographical importance.

§ 24.

CHANGES OF THE FEEBLE LETTERS ו AND י.

The ו *w* and the י *y* are as consonants so feeble and soft, approaching so near to the corresponding vowel-sounds *u* and *i*, that they easily turn into these vowels in certain positions. On this depend, according to the relation of the sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflection of words. This is especially important for the form and inflection of the feeble stems, in which a ו or י occurs as a stem consonant (§ 69 etc., § 85, III.—VI, and § 93).

1. The cases where ו and י lose their power as consonants and turn into vowel-sounds, are principally only in the middle and end of words, their consonant sound being nearly always heard at the beginning. (Respecting the use of ו for ו and, see § 26, 1, and § 104, 2, c.) These cases are chiefly the following:—

- a) When ו or י stands at the end of a syllable with a *silent Shewā* immediately after a *homogeneous* vowel. The feeble letter has not strength enough, in this position, to maintain its consonant sound but blends with its homogeneous vowel. Thus הוֹשֵׁב it has been inhabited for הוֹשֵׁב or הוֹשֵׁב, יִקָּץ he awakes for יִקָּץ, בִּיהִיָּה for בִּיהִיָּה; so also at the end of the word, e. g. עֲבָרִי 'ibh-rī'

(properly *-riy*, hence fem. עֲבִירָה *'ibh-riy-yā'*) a *Hebrem*; עָשָׂה (*made*) Job 41, 25 for עָשִׂיתָ (comp. עֲשִׂיתָ 1 Sam. 25, 18 in *Kethibh*). Thus the vowel substance of ו and י is blended with the preceding vowel into *one* (necessarily long) vowel, but they are mostly retained orthographically as quiescent letters. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as in שָׁלוֹ quiet, מַי May (*month*), גּוֹי nation, נָלַי disclosed. Yet with a preceding short *ā* the ו and י mostly form a diphthongal *ô* and *é*; see below, No. 2, b.

- b) When ו or י is preceded by *vocal Shewâ*, and such syllables are formed as *qēmom*, *bēno*. Hence בֹּא to come for בִּיא, קִים to arise for קִים. When ו and י preceded by *Sh'wâ* come to stand at the end of a word, they are either entirely dropped and orthographically replaced by ה (e. g. בָּכָה from בָּכִי, though we have also the regularly formed בָּכִי *fletus*; comp. § 93) or they are likewise softened into their vowel sound. In the latter case the י, with its homogeneous *Chireq*, also attracts the tone and the preceding vowel becomes *Shewâ*, as e. g. פָּרִי from פָּרִי, really פָּרִי; ו changed into ו is often without the accent (e. g. תָּוִה from תָּוִה).
- c) Very seldom when the feeble letter has a full vowel both before and after it; as קִים *surgendo* for קִים, קִים for קִים. Comp. in latin *mhi*=*mî*, *quum*=*cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, י is sounded, even at the beginning of words, merely as *i*, not as ו or י (like *e* for *ā* § 23, 3, Rem. 2); and so in the LXX יִרְדּוּהָ is written 'loudā, יִצְחָק יִצְחָק. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which shifts the vowel *i*, belonging to the feeble letter, forward to the preceding consonant, which should properly have simple *Sh'wâ*, e. g. כִּיָּרִי as the *superiority* for כִּיָּרִי Ec. 2, 13, יִרְדּוּ (in some editions) for יִרְדּוּ Job 20, 21 (acc. to *Kimchi* יִרְדּוּ=*iktol* and the 1. pers. is punct. יִרְדּוּ to avoid confusion; in fact the Babylonian punct. has always *i* instead of *e*).

2. After such a contraction has taken place, the vowel-letter quiesces (see No. 1, a above) regularly in a *long* vowel. Respecting the *choice* of this vowel, the following rules may be laid down:—

- a) When the vowel is short and homogeneous with the vowel-letter (ו or י) they are contracted into their corresponding long vowel, as *he is good* for *יִיטב* (analogous to *יִכבֵּד*), *הִישָׁב* for *הִישָׁב*.
- b) When a short *ā* stands before י and ו, then we get diphthongal *ē* and *ō* (according to § 7, 1); thus *מַיטִיב* becomes *מֵיטִיב* *doing good*; *הוֹשִׁיב*, *הוֹשִׁיב*; *עוֹלָה*, *עוֹלָה*.¹
- c) But when the vowel is heterogeneous (*ā*), while the character of the form prevents contraction to a diphthong, especially at the end of words, the above mentioned dropping of ו and י (No. 1, b), or the substitution of ה occurs. So especially in the so-called ל"ה verbs, e. g. orig. *גָּלִי* = *גָּלִי* = *גָּלָה*, whilst *ā* after the rejection of י comes to stand in an open syllable, and must be lengthened to *ā*. ה stands orthographically for the long vowel; in the same way *שָׁלָה* for *שָׁלַח*.² On the origin of *יגלה* from *יגלי* v. § 75, 1; upon *קָם* as perf. of *קום* § 72, 2; upon *יָלַד* etc. from *וָלַד* § 69, 1.

§ 25.

IMMOVABLE OR FIRM VOWELS.

What vowels in Hebrew are firm and not removable, can be known, certainly and completely, only from the nature of the grammatical forms, and from a comparison with the Arabic, in which the vowel-system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which, having arisen out of short vowels,

¹ Instances in which no contraction takes place after a short *a* are *מַיְמִינִים* *using the right hand* 1 Chron. 12, 2; *אִי־סִירָם* *I chastise them* Hos. 7, 12; *שְׁלֵוִי* *I am at ease* Job 3, 26. At times both forms are found, as *עוֹלָה* and *עוֹלָה* *evil*; *חַי* *living*, constr. state *חַי*. Analogous is the contraction of *מָוֶת* (ground-form *מָוֶת*) *death*, constr. *מוֹת*; *עֵיִן* (ground-form *עֵיִן*) *eye*, constr. *עֵיִן*.

² The Arab. often writes in this case (etymologically) *גָּלִי*, but speaks *gālā*, So the LXX write *סִינִי* as *Σινᾶ*. But in Arabic *שָׁלַח* is written for *שָׁלַח* and sounded *shālā*.

readily become short again or become *Shwâ* by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications: —

1. The essentially long and hence hardly changeable vowels of the *second* and *third* class, viz., *i*, *û*, *ê*, *ô*, are mostly expressed in the text by their vowel-letters, *i* and *ê* by ו, *û* and *ô* by ו, with their appropriate vowel signs; thus וי, וי, וי, וי, as in ויטב *he does well*, ויכל *palace*, ויכל *boundary*, ויכל *voice*. The *defective* mode of writing these vowels (§ 8, 4) is frequent enough; e. g. ויטב for ויטב, ויכל for ויכל, ויכל for ויכל; but this is merely a difference of orthography, by which nothing is essentially changed in the nature and quantity of such a vowel, and the *û* in ויכל is as essentially long as in ויכל; comp. § 8, 4.

It is an exception, when now and then a merely tone-long vowel of these two classes is written *fully*, e. g. the *ô* in ויטב for ויטב.

2. The essentially long and immovable *â* (so far as it is not become *ô*; see § 9. No. 10, 2) has in Hebrew, as a rule, no representative among the consonants, though in Arabic it has, viz., the *â*, which occurs in Hebrew but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining, therefore, whether *â* is long by nature (*â*) or only tone-long (*â*), there is no guide but a knowledge of the forms (see § 84, Nos. 6, 13, 28).

Cases like ויטב (§ 23, 1) do not belong here.

3. Unchangeable is also a short *ô* vowel in a sharpened syllable (§ 26, 6), followed by *Dāghē'sh fortè*, e. g. ויכל *thief*; likewise in every closed syllable (§ 26, 2, c) which is followed by another closed syllable, e. g. ויכל *garment*, ויכל *poor*, ויכל *wilderness*.

4. Such are also the vowels lengthened because a *Dāghē'sh fortè* has been omitted on account of a guttural, according to § 22, 1 (or ו see § 22, 5), e. g. ויכל for ויכל *he has refused*, ויכל for ויכל *he has been blessed*.

§ 26.

OF SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

To obtain an adequate view of the laws, according to which the long and short vowels are chosen or exchanged one for another, a previous acquaintance is required with the *theory of the syllable* on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1, and partly to its close (its *final* sound) as in Nos. 2—7.

1. With regard to the *commencement* of the syllable, it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ו (and), in certain cases for ו, e. g. in וּמַלְכָּךְ (§ 104, 2, c),¹ The word אֶמֶר is no exception, because the א has here its consonant force as a light breathing.

2. With regard to the *close* of a syllable, it may end—

a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in קָטַלְתָּ qā-ṭā'l-tā the first and last are open. See No. 3.

b) With one consonant, and called a *closed* or *mixed* syllable, as the second in קָטַלְתָּ qā-ṭā'l, לָבַב lā-bhā'bh. See No. 5

Here belongs also the *sharpened* syllable, as the first in קָטַלְתָּ qāṭṭ-ṭā'l. See No. 6.

c) With two consonants, as in קֹשֶׁטְךָ qōshṭ, קָטַלְתָּ qā-ṭā'lt; comp. § 10, 3.

We shall now (in Nos. 3—7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long vowel*,² whether they have the tone, as in בָּךְ in thee, סֵפֶר book,

¹ It may be questioned whether ו in the above position be a real exception; for וּמַלְכָּךְ ought probably to be pronounced wima'lēkh (not ūmälēkh), the ו retaining its feeble w sound before the Shûrêg.—Tr.

² In opposition to the fundamental law in Hebrew (long vowel in open syllable) the Arabic, and partly also the other Semitic languages retain every-

c) In some other forms, as יִחְזָקוּ *yē-chē-zēqū'* (*they are strong*), תַּעֲשֶׂה *pō'ēl'khā'* (*thy deed*). These cases had originally a closed syllable (therefore also יִחְזָקוּ; the other case originally sounded *pō'ēl'khā*).

The first syllable in יִחְזָקוּ, יִחְזָקוּ, and similar forms, does not belong here (cf. No. 6); neither does accented — (fr. *ā*) in suffix as יִחְזָקוּ, on שְׂרָשִׁים and קְרָשִׁים (ō for —) comp. p. 44, No. 2.

4. The above described independent syllables with the firm vowel are often preceded by a consonant with *vocal Shēwā* (simple or composite). Such consonants with *vocal Shēwā* have never the value of an independent syllable, and they constantly lean on to the stronger syllable that follows, e. g. חֵרֶם (*cheek*) *l'chi*, יִלְמְדוּ *yil-mēdhū'*, חֵלִי (*sickness*) *chēli*, פְּעֻלָּה (*his work*) *pō-'alō'*. The so-called prefixes ו, ב, כ, ל, especially belong here. See § 102. It is true, these *vocal Shēwā*'s have sprung from an originally firm vowel (e. g. יִקְטֹלוּ, Arab. *yāqtūlū*, בָּה, Arab. *bihā* etc.); from this however it cannot be concluded that the Masorites should have considered them as a kind of open syllable, for this would be in contradiction of their fundamental law requiring a long vowel in an open syllable, much more so than the exceptions cited in No. 3 above. Nor does the placing of the Méthēgh by the *Shēwā* in certain cases (v. § 16, 2) prove that the Masorites considered these as open syllables.

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,¹ as מַלְכָּה *queen*, חֲשָׁבוֹן *understanding*, חֲכָמָה *wisdom*, וַיָּסֹר *and he turned back*, וַיָּקָם.

When *with* the tone, they may have a long-vowel just as well as a short, e. g. חָכֵם *wise* and הָיָה *he was wise*; yet of the short vowels only *Pā'thäch* and *Sēghôl* have strength enough to stand in such a tone-syllable.² The accented closed penult permits only the *tone* long vowels (*ā, ē, ō*), not the *longest* vowels (*î, ê, û, ô*). Thus with יִקְטֹלוּ (3d pl. impf. masc.

¹ There are some exceptions, when a word loses the tone through *Maqqēph*, as כֶּתֶב-יְהוָה (*kethābh*) Esth. 4, 8. In such cases the *Methēgh* prevents a wrong pronunciation.

² See § 9, 2. Short *Chîrēq* (*i*) occurs only in the particles אֵם, אֵן, אֵם, which, however, are often toneless, because followed by *Maqqēph*.

Hiph.) we have the fem. **הַקְטִילָהּ**, the *i* being reduced to *ē*; with **קִימֵי** (2d pl. imperat. *Qāl*) the fem. is **קִמְיָהּ** (*ū* contracted into *ō*).

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as **אָמִי כָלֹ** *'im-mī' kāl-lō'*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given, when *with* the tone, either a short vowel, as **סָבֵר**, **רִנְנֵר**, or a long, as **שָׁמָּה**, **הָמָּה**.

Sharpened syllables are wholly avoided at the end of words; see § 20, 3, *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as **קָטִילָהּ**, **וַיֵּשֶׁב**, yet sometimes also *Šērē*, as **נָרַדָּהּ**, **וַיִּבְרָךְ**, and *Chōlēm*, as **קָשַׁטָּהּ**. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

§ 27.

CHANGES OF VOWELS. ESPECIALLY IN RESPECT TO QUANTITY.

The changes which the Hebrew language has undergone, with respect to its sounds, before arriving at the state represented in the Massoretic text (see § 2, 4), have especially affected its vowel-system, so that, for the better comprehension of the vowel changes occurring in the O. T. language, it is of importance to go back to the corresponding states and relations of the language in that earlier period, and, at any rate, to compare that which is preserved in the Arabic. In general it is to be observed especially:—

1) That the language has now in an originally open syllable often preserved only a half-vowel (vocal *Shēvā*), where a full, short vowel stood; this is the case in the second syllable of the noun, and the first of the verb, before the tone, e. g. **עֲגָלָהּ** (original form *'ägälāt*) *waggon*, **צִדְקָהּ** (original form *šādāqāt*) *righteousness*, **קָטָלִי** (Arab. *qātālū*);

2) That vowels originally short have now, in the tone-syllable, as also in open syllables before the tone, passed

over into tone-long vowels, *ă* into *ā*, *ĭ* into *ē*, *ŭ* into *ō* (see § 9, No. 1, 2. No. 7 and No. 10, 3). These, again, either return to their original shortness, when the tone is shifted or made lighter, or they become still more shortened even to half-vowels (vocal *Shewās*), at a greater distance from the tone, or are entirely dropped in consequence of a change in the relations of the syllables. E. g. מָטָר (Arab. *māṭār*) *rain*, in construction with a following genitive (in the *construct state*, § 89) מֵטָר, pl. מֵטָרוֹת, *constr.* מִטְרוֹת; עָקֵב (Arab. *‘āqīb*) *heel*, dual עֲקֵבַיִם, עֲקֵבַי, יָקְטֵל (Arab. *yāqtūl*), pl. יִקְטְלוּ (Arab. *yāqtūlū*).

The vowels, with the changes of which we are chiefly concerned here, have been given in the vowel-table § 9, No. 12. According to that threefold classification, we have the following graduated scale to describe the process of lengthening or shortening:

A-class *ă* (ĕ) *ā*. Shortening: *ā* (ĕ) *ă*, attenuation from *ă* to *ĭ*.

I-class *ĭ* (ĕ) *ē*. " *î ē ě ĭ*.

U-class *ŭ* *ō* *ō*. " *ô û* (as obs. from *ô*) *ō ō ŭ*.

Here also occurs in all the three classes the reduction of the original strong vowel (especially also the tone-lengthened or pretonic *ā ē ō*) to simple *Shewā mobile*.

Agreeably to the principles of § 26, the following changes occur:—

1. A tone-long vowel is changed into the original or kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus, when the tone is moved forwards, יָד *hand* is יֶד, as יְדֵי־הוֹדָה *hand of God*; בֶּן *son*, בְּנֵי־הַמֶּלֶךְ *son of the king*; כָּל *a whole*, כָּל־הָעָם *the whole-of-the-people*; also when the tone is moved backwards, e. g. יָקָם, יִקָּם; יָלַךְ, יִלָּךְ. So also, when an open syllable with a tone-long vowel becomes by inflection a closed one, e. g. סֵפֶר *book*, סֵפֶרִי *my book*; קֹדֶשׁ *sanctuary*, קֹדֶשִׁי *my sanctuary*. In these cases *Šērê* (*ē*) passes over into *Chirêq* (*ĭ*) or *Sêghôl* (*ĕ*), *Chôlêm* (*ō*) into *Qâmêš-châṭûph* (*ô*). But

when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Ṣērē* is changed back into *Chirēq*, and *Chōlēṃ* into *Qibbūṣ*, as **אִמִּי** *mother*, **אִמִּי** *my mother*; **חֹק** *statute*, plur. **חֻקִּים**.

2. On the contrary, a short vowel is changed into a corresponding long one,—

- a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession beginning with a vowel, to which the final consonant of the closed syllable is attached, as **קָטַל**, **קָטַלָּהּ** *he has killed her*; **מָרָה** *my mare* from **מָרָה** = **מָרָה**
- b) When a syllable, which should be sharpened by *Dāghē'sh forte*, has a guttural or **ר** for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a).
- c) When it meets with a feeble consonant (according to § 23, 1, 2, § 24, 2), as **מָצָא** for **מָצָא** *he has found*, for the **א**, losing its value as a consonant, loses also the power to close a syllable, and the open syllable demands a long vowel.
- d) When the syllable is in *pause*, i. e. is the tone-syllable of the last word in a sentence or clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, full vowels (long and short) may, according to the division of syllables, either pass over into a half-vowel (vocal *Sh'wā*), or may even be entirely *dropped*, so that only the syllable-divider (silent *Sh'wā*) supplies their place; e. g. the first is the case in **שֵׁם** (*name*), pl. **שִׁמוֹת**, which become **שְׁמִי** (*my name*), and **שְׁמוֹתָם** (*their names*); the second in **בְּרָכָה** (*blessing*), constr. **בְּרַכְתָּ**. Whether the full vowel remains, or is changed into a half-vowel, or is altogether dropped (**דָּם**, **דְּמִי**; **שֵׁם**, **שְׁמִי**), and which of the two vowels disappears in two successive syllables, must be determined by the nature of the word; but in general it may be said, that in the inflection of nouns the first vowel is mostly shortened in this manner, while the second, when it stands immediately before the tone-syllable (as a pretonic vowel), remains, as **יָקָר** (*dear*), fem. **יָקָרָה** *yēqārā'*; in the in-

flexion of verbs, the second, as קָרָה (*he was dear*), *fem.* קָרָה *yāq'rū'*. Thus we have a half-vowel in place of—

a) *Qā'mēš* and *Šērē* in the first syllable (principally in the inflection of nouns), as קָדוֹל *word, plur.* דְּבָרִים *great, fem.* גְּדוֹלָה; לֵבָב *heart, fem.* לִבִּי *my heart*; תָּשׁוּב *she will return, fem.* תִּשְׁוֹבָה *they (fem.) will return*.

b) The short or merely tone-long vowels *a, e, o*, in the last syllable, especially in the inflection of verbs, e. g. קָטַל *fem.* קָטְלָה *qāṭelā'*; קָטַל *plur.* קָטְלִים *qōṭlīm*; יָקַטְלוּ *yāqṭlū'*. The *Sēghôl* as a helping vowel is entirely rejected (becomes silent *Sh'wâ*), e. g. מָלַךְ (*grdf* מְלִיכָה *מלכי*). If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as יָשׁוּב, יָשׁוּבוּ, כָּרַמְל, כָּרַמְלָה.

Where the tone is advanced two places or syllables, *both* the vowels of a dissyllabic word may be shortened, so that the first becomes *i* and the second becomes *Sh'wâ*. From דְּבָר we have in the *plur.* דְּבָרִים, and with a *grave suffix* (i. e. one that always has a strong accent) this becomes דְּבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *i*, see especially in Rem. 3, below.

Some other vowel changes, chiefly also with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal *ā ō* (from *au*), as also the *ō* derived from the firm *ā* (§ 9, 10, 2), is longer than *ā ū*, and therefore, when the tone is moved forward, the former is often shortened into the latter, e. g. נִפְּחָה (*see Paradigm M. Niph.*), נִפְּחָה *flight, fem.* מְנוּחָה, with *suffix* מְנוּחָה; מְנוּחָה *sweet, fem.* מְנוּחָה. The *ā* stands sometimes even in a sharpened syllable, as in הוֹכֵחַ Ps. 102, 5, כוֹחֵם Jer. 31, 34, חוֹכֵם Ez. 20, 18, יוֹזֵל Judg. 18, 29. Nearly the same relation exists between diphthongal *ā ē* and long *ā î*; see examples in § 75, 2.

NB. On the contrary, *ā ū* is shortened into *ō*, which in the tone-syllable appears as a tone-long *ō* (*Chōlēm*), but on the removal of the tone it becomes again *ō* (*Qāmēš-chāṭūph*), as רָקַם (*he will rise*), רָקַם (*jussive, let him rise*), וַיָּרָם (*and he rose*), see Parad. M. *Qal*. So also *ā ē* becomes a tone-long *ē* (*ē*), as רָקַם (*he will set up*), רָקַם (*let him set up*), and in the absence of the tone, *Sēghôl* (*ē*), as in וַיָּרָם (*and he set up*); see Parad. M. *Hiph'ûl*.

2. From a *Päthäch* (*ă*) in a closed syllable there arises a *Sēghôl* (*ě*), through an obscuring of the sound [Umlaut]. This happens—

- a) in the closed antepenult, e. g. אֲבִירָה (*proper noun*) for אֲבִירָה; also in the closed penult e. g. יָדְכֶם *your hand* for יָדְכֶם.
- b) This is more regularly the case when *Dāghē'sh fortè* is omitted in a guttural, that has a *Qāmēš* under it. Thus always הָ— for הָ— (הָ—) e. g. אחֵיו *his brothers* for אחֵיו, from אחֵיו; הַזֵּוֹן *the vision*; בָּחַשׁ *false* for בָּחַשׁ, and so always with ח. With ה and ע the *Sēghôl* is used only where a greater shortening is required on account of the distance of the tone; hence, הַהָרִים for הַהָרִים *the mountains*, but הָהָר *the mountain*; הַזֵּן *the misdeed*, but הָזֶם *the people*. Before א and ר, where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qāmēš* is constantly used, as הָאֲבוֹת *the fathers*, הָרֹאשׁ *the head*, הָרָקִיעַ *the firmament* (as an exception we find הָרֶה *mountain-ward*). Comp. also the interrogative הָ (הָ, הָ) in § 100, 4.
- c) in the first class of the so-called *segholate* forms, when a helping vowel is inserted after the 2nd cons. (§ 28, 4); thus from כֵּלֶב with helping *Sēghôl*, כֵּלֶב (Arab. *kelb*, and the LXX, Μελαχισεδέχ for כֵּלֶב) with helping *Päthäch*, כֵּלֶב. Thus in verbal forms like יִגַּל (*Jussive* of the *Hiph.* of גָּלָה) with a helping *Sēghôl* for יִגַּל.

3. In a closed syllable, which loses the tone, *ă* is often attenuated into *ĩ*, e. g. a) with firm closing: מִדָּו *his measure* for מִדָּו (sharpened); יִגַּדְתִּי *I have begotten*, יִגַּדְתְּ *I have begotten thee*,¹ cf. Ez. 38, 23, Lev. 11, 44; b) with a loose closing: דְּמָמְךָ *your blood* for דְּמָמְךָ; so with numerous *segholates* forms (*grdf.* קָטַל e. g. צִדְקִי for צִדְקִי *constr. st. pl.* of בָּנָה).

4. The *Sēghôl* arises, not only in the cases given above, in Rem. 1 and 2, but also—

- a) From the obscuring in isolated cases of *ă* (*Qāmēš*) final (ח— for ח—): Ps. 20, 4, Is. 59, 5, 1 Sam. 28, 15.
- b) Even from the obscuring of *u*, as אַתָּם (*you*) from the original 'attum (Arab. 'antum), see § 32, Rem. 5 and 7; לָהֶם (*to them*) from the original (also Arab.) lakum. Comp. § 8, Third Class of vowels, p. 35.

5. Among the Chatephs (—) counts for shorter and lighter than (—), and the group (—) than (—), e. g. אֶדֹם *Edom*, but אֶדְמִי *Edomite*; אֶמֶת (*mēth*) *truth*, אֶמְתִּי *his truth*, נֶעְלָם *hidden*, plur. נֶעְלָמִים.

¹ Analogous to this attenuating of *ă* into *ĩ*, is the Latin *tango*, *attingo*; *laxus*, *prolixus*; and to that of *ă* into *ě* (in Rem. 2), the Latin *carpo*, *decerpo*; *spargo*, *conspargo*.

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a so-called *Appoggiatura* (§ 26, 4), i. e. with a consonant which has a vocal *Sh'wâ*, and there comes another consonant with *Sh'wâ* before it, then this latter receives, instead of the *Sh'wâ*, an ordinary short vowel. This vowel is almost always *ĭ* (*Chî'rěq*). In most cases this is probably a weakened *ă* (*Păthăch*), and not a mere auxiliary vowel. In other cases analogy may have led to the choice of the *ĭ*. Thus the prefixes ב, כ, ל, before a consonant with (—) become ב, כ, ל, e. g. בפרי, כפרי, לפרי; ביהודה (from ביה according to § 24, 1, *a*); the same with *Waw copulative* ויהודה for ויה. This restoration of the original vowel i. e. of *ă* (or *ĭ* weakened from *ă*) occurs frequently in certain *appoggiatura* in the formation of verbs which elsewhere (that is to say before consonants with a firm vowel) are pronounced simply with *Sh'wâ*. At times the first *appoggiatura* after the restoration of the short vowel combines with the second into a firmly closed syllable, as לִנְפֹל *lin-pōl* Num. 14, 3, in isolated cases also with כִּכְרֹךְ Jer. 17, 2.

2. When the second of the two consonants is a guttural with *composite Sh'wâ*, then the first takes, instead of the simple *Sh'wâ*, the short vowel with which the other is compounded, so that we obtain the groups —, —, — e. g. כְּאֶשֶׁר *as*, לְעַבְדִּי *for to serve*, לְאָכַל *for to eat*, לְחָלִי *for sickness*, for כְּאֶשֶׁר, לְעַבְדִּי, לְאָכַל, לְחָלִי. The new vowel has *Méthëgh*, according to § 16, 2, *a*. Sometimes also a fully closed syllable is formed. In such a case the consonant of the half-syllable retains the short vowel which belonged to the suppressed *Chăṭeph*, e. g. לְחָטָב *for לחטב*; לְאָסֵר (but also לְאֶסֵר; and even רַעֲצֹר Job 4, 2). In the verbs הָיָה *to be* and חָיָה *to live* a simple *Sh'wâ* vocal is maintained under the gutturals after a prefix, e. g. לְהָיָה *to be*, and וְהָיָה *and be ye!* (comp. וְחָיָה *and be thou!* and וְחָיָה *and live!* with *S'ghó'l* of the prefix, for וְחָיָה)

3. By the same analogy a *Chāṭeph* (especially under a guttural) before a vocal *Sh'wā*, in the midst of a word is changed into the short vowel with which it is compounded, e. g. יַעֲמְדוּ *yā'ām'dhū'* for יַעֲמְדוּ *they will stand*, נֶהֱפְכוּ *nēhēph'khū'* for נֶהֱפְכוּ *they have turned themselves*, פָּעֲלָהּ *pō'ōl'khā' (thy work)*. Comp. § 26, 3, e. The division should be *yā'ā-m'dhū'*.

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), viz. ב, ד, ג, ח,¹ e. g. יָשַׁב *let him turn aside*, וַיִּשָּׁק *and he caused to drink*, קָטַלְתָּ *thou (fem.) hast killed*, וַיִּבֶךְ *and he wept*, וַיִּרָד *let him rule*, וַיִּשָּׁב *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping-vowel*, which is mostly *S'ghō'l*, but *Pāthäch* under gutturals,² and *Ch'irēq* after י, e. g. וַיִּגַּל *and he revealed* for וַיִּגַּל *let it increase* for וַיִּרַב *sanctuary* for וַיִּרַב *stream* for וַיִּרַב *thou f. hast sent*, בֵּית *house* for בֵּית. These helping-vowels have not the tone, and they are dropped when-

¹ There is hardly an instance of a similar use of ג and ח, which would in that case likewise require *Dāghē'sh*. The use of חִיִּים in Prov. 30, 6 (shortened from חִיִּים) is the only exception, and in some MSS the ח has not *Dāghē'sh* here.

² With the exception, however, of the א, as אָרַא *wild ass*, רִיִּשָׁא *fresh grass*. Elsewhere the א loses its consonant power and is merely retained orthographically as in חִטָּא *sin*, גִּיאָ *valley* (also גִּיאָ), שִׁיאָ (Job 15, 31 *Kethibh* שִׁיאָ).

³ In this form (§ 65, 2) *Dāghē'sh lenē* remains in the final *Tūw* just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pāthäch* is not a full vowel but merely an orthographical indication of a hasty sound. (Accordingly לָקַחְתָּ *thou hast taken* is distinguished also in pronunciation from לָקַחְתָּ *for to take*) The false epithet *furtive* given to this helping-vowel, in connection with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake, which long had its defenders, viz., that שָׁלַחְתָּ should be read *shalāacht*; although such words as שָׁחַח, נָחַל were always correctly sounded *shāchāth*, *nāchāl* not *naāchl*. Quite analogous is יָחַד *yichād* in Job 3, 6 (from יָחַד *to rejoice*, see § 75, Rem. 3, d).

ever the word increases at the end, as בֵּיתָהּ *house-ward*, קִדְשִׁי *my sanctuary*.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Päthäch* sounded before a final guttural, according to § 22, 2, *b*.

5. Full vowels rise out of *simple Shewâ* also by reason of the *Pause*; see § 29, 4.

·§ 29.

OF THE TONE AND ITS CHANGES, AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבַר; דְּבָרָו, קָטְלוּ, קָטְלוּם (and as the last four examples show, even on additions to the stem); less frequently on the penultima, as in מָלַךְ, לַיְלָה *night*, קָטַלָּהּ, סָבַר, קָמַר.

Connected with the principal tone is *Méthëgh*, a kind of secondary accent (§ 16, 2). Words which are united by *Mäq-qeph* with the following one (§ 16, 1), can have at the most a secondary tone.

It is not necessary here to single out the words accented on the penultima (*voces penultima*); for the sake, however, of calling attention to these words, they are chiefly marked in this book with —, put over the tone-syllable.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Aram. also accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בָּרָא, which they pronounce *brëshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבַר *word*, דְּבָרִים *words*, דְּבָרֵיכֶם *your words*; קִדְשׁ *sanctuary*, קִדְשֵׁים *sanctuaries*; קָטַלָּהּ, קָטְלוּהָ. On the effect of this in the changes of the vowels, see § 27, 1, 3.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*)—

- a) When the syllable נִי (§ 49, 2) is prefixed to certain forms of the Imperfect, as יֹאמַר *he will say*, יֹאמַר *and he said*; יֵלֵךְ *he will go*, יֵלֵךְ *and he went*.
- b) For rhythmical reasons, when a monosyllabic word, or one with the tone on the 1st syllable follows, in order to avoid the concurrence of two tone-syllables.¹ This rhythmical shifting back of the tone (נָסוּג אָחֹרֶר *retrogression* as it is called by the Jewish grammarians) takes place however only on condition that the penult which now receives the accent, be an open syllable,—with long vowel,—while the last syllable, which loses the accent, must be an open one with a long vowel, or a closed one with a short vowel. Only *Sé're* can be kept in a closed unaccented *ultima*, but it is then, in correct editions, provided with a retarding *Méthègh* in order to prevent its pronunciation as *S'ghô'l*, e. g. לִבְּכֶר קִין Num. 24, 22. In other instances the shortening into *S'ghô'l* really takes place, e. g. הוֹלֵם פָּעַם *beating the anvil* Is. 41, 7, for הוֹלֵם פָּעַם , Gen. 1, 5, 3, 19, 4, 17, Job. 3, 3, 22, 28, Ps. 5, 11, 21, 2.
- c) In *pause*. See No. 4 below.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz., by writing the words with *Mäqqeph* between them, in which case the first wholly loses the tone, as וַיִּכְתֹּב שָׁם *and he wrote there* Josh. 8, 32.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word, which closes a verse or clause of a verse, where a great *distinctive accent* stands (*Sillûq*, *Athnûch*; also *Ôlè neyôrêd* in poetical accentuation); apart from these principal pauses there also occur often pausal changes with smaller distinctives (espec. with *Zäqeph-qâtôn*, *R'biâ*, *Päzër*, even with *Tiphchâ* etc.) The changes are as follows:—

- a) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל , קָטַל ; מִים , מִים ; קָטַלָּה , קָטַלָּה ; קָשֶׁר (orig. form

¹ Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of *Méthègh*.

קשר) *conspiracy*, קשר 2 K. 11, 14; ארץ, ארץ Jer. 22, 29. דבר becomes in pause דבר.

Yet sometimes the sharper *ä* is intentionally retained in Pause, especially if the closing consonant has *Dāghēsh forte implicitum*, the vowel thus being really sharpened e. g. בּו Is. 8, 1 etc. but also elsewhere, e. g. צר.

- b) When a full vowel in an accented final syllable has lost its tone and become *Shewā* before an affirmative, it is restored again in *pause*—if it was a short vowel—lengthened e. g. קטל *fem.* קטלה (*qāṭlā*) in *pause* קטלה (*qāṭlā*); שמעו (*šimē'u*) *pause*: שמעו (from sing. שמע); מלאה, מלאה; יקטלו, יקטלו (sing. יקטל). In segholate forms like לחי, פרי (*grdf.* לחי, פרי) the orig. *ä* returns at least as accented *Sēghôl*, thus לחי, פרי; orig. *i* as *ē*, e. g. חצי, in *pause* חצי; orig. *ö* (*ü*) as *ō*, e. g. חלי (*grdf.* חלי), in *pause* חלי. In analogy with forms like לחי etc. the shortened *impf.* יהי and יחי would become in *pause* יהי and יחי (because in the full forms like יהיה *he will be*, and יחיה *he will live* the *Chîrēq* is attenuated from orig. *ä*). Here belongs also שכם *the neck*, in *pause* שכם (*grdf.* שכם) and the pronoun אני *I*, in *pause* אני, as well as the restoration of orig. *ä* as *ē* before the suff. ה—*thou, thee* e. g. דברה *thy word*, in *pause* דברה; ישמרה, in *pause* ישמרה (on the other hand after the prepositions ב, ל, את, אה, בה, לך, אה become in *pause* בך, לך, אה).

- c) This tendency to place the tone on the *penultima* in *pause* shows itself, moreover, in several words, as אנכי *I*, אנכי; אתה *thou*, אתה; עתה *now*, עתה; and in special cases, like כלו Ps. 37, 20 for כלו, and also לעו Job 6, 3 for לעו, from לעה.

Of other influences of the pause we have still to mention 1) the transition of an *ē* (lengthened from *ĕ*) into the sharper *ä* (v. supra. Remark to letter a) e. g. הוּ for הוּ Is. 18, 5; קמל Is. 33, 9; הפּר Gen. 17, 14 etc. mostly before liquids or sibilants (yet also השב Is. 42, 22 and without the pause הדר Lam. 3, 48). The pausal of נלך (shortened from נלך) is נלך; comp. Lam. 3, 1 נלך; Judg. 19, 20 חלן for חלן. 2) the

¹ Such a pause-syllable is sometimes strengthened further by doubling the following consonant, § 20, 2, c.

transition from *ā* into *ē* in the ultima; so always in the expression לעולם ועד (for עַד) *for ever and ever*. 3) the *pausal Qāmeṣ* of the *Hithpael* form (for Šērē) e. g. ירחיק Job. 18, 8. for ירחיק Job. 21, 11 ירחיק for ירחיק. 5) the restoration of the י dropped from the end of the stem with its preceding vowel e. g. אָרִי, בָּרִי Is. 21, 12 (for בָּרִי, אָרִי, the latter word found thus also outside of the pause Is. 56, 9, 12); Comp. Job. 12, 6 and the same occurrence even in a word before the pause Deut. 32, 37; Is. 21, 12.

Several other changes occasioned by the *pause* will be noticed farther on, when treating upon the inflections of verbs and nouns.

NB. The supposition of Olshausen and others that the phenomena of the pause springs merely from liturgical considerations, i. e. "to develope conveniently the *musical value* of the final accents by the aid of fuller forms" at Divine service, is at variance with the fact that similar phenomena may be observed even at the present day in the vulgar Arabic, where they can be based only upon rhythmical reasons of a general character.

PART SECOND.

OF FORMS AND INFLECTIONS, OR THE PARTS OF SPEECH.

§ 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRI- LITERALS, QUADRILITERALS).

1. The stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. עָמַק *he was deep*, עֶמֶק *deep*, עֲמֻק *depth*, עַמּוּק *valley*. Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as זָרַע *he has sown*, זֶרַע *seed*; חָכַם *wise*, חֵכֶם *he was wise*. Yet it is customary and of practical utility for the beginner to consider the *third pers. sing. mas. of the Perf.* in *Qāl* (i. e. one of the most simple forms of the verb), as the stem-word, and the other forms of both the verb and the noun (both substantive and adjective), together with most of the particles, as derived from it, e. g. צָדִיק *he was righteous*, צִדִּיק *righteousness*, צַדִּיק *righteous*, etc. Sometimes the language, as handed down to us, exhibits only the verbal stem, without so simple a form for the cognate noun, as סָקַל *to stone*, נָהַק *to bray*; and occasionally the noun is found without the corresponding verb-stem, e. g. נָגַב *south*, אֶבֶן *stone*. Yet it must be supposed that the language, as spoken,

often had the forms now wanting, since they still exist in several of the other Semitic dialects, e. g. for אֲבִיךָ the Arabic has the verb-stem 'ābinā to become hard (for נָגַב Aram. *n'gabh*).

Rem. 1. The Jewish grammarians call the stem-word, i. e. the 3. pers. sing. masc. of the Perf. in *Qāl* the *root* (שֹׁרֶשׁ), for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile* (or *formative*) *letters* (viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, forming the mnemonic expression אֶתָּן מֹשֶׁה וְקָלֵב *Ethan, Moses and Caleb*), which are added in the derivation and inflection of words.¹ We, however, employ the term *root* in a different sense, as explained here, in No 3.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root. מִלַּךְ (*ruling in general*)

Verb-stem. מָלַךְ *he has reigned.* Noun-stem. מֶלֶךְ *king.*

This supposition of an unpronounceable root is, however, an abstraction, and the term root instead of stem is liable to mislead and it is better, at least for the historical mode of treatments, to consider the concrete verb (3. pers. sing. masc. Perf. *Qāl*) as the stem-word.

3. These triliteral stems now generally form two syllables, as מֶלֶךְ. But among them are reckoned also such as have for their middle letter a י, and by contraction (§ 24, 2, c) become one syllable, e. g. מָלַךְ for מָלִיךְ; also, as a rule, stems whose second and third consonant are identical, e. g. צָרַר with צָרָר. But the original forms were doubtless trisyllabic, and became dissyllabic by dropping the final vowel, as מָלַךְ from *qātālā* (still so in Arab.); מָלַךְ from *qāwāmā* (already dissyllabic in Arab. *qāmā*).

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that sometimes there is a semblance of artificial effort to preserve the triliteral form (e. g. יָרַם for יָרַם in verbs עָרַם). Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and commonest ideas, as אָב *father*, אָם *mother*, אָח *brother*, show by inflection that they also are mutilations of a triliteral stem. However the verbal stem has not been found for all such cases.

¹ See more in § 81, Rem. 1, Note 2.

3. Yet, on the other hand, stems with three consonants may be traced back to two consonants, which, in themselves unutterable are pronounced with a vowel between them and form a sort of *root-syllable*, to designate which grammarians use the sign $\sqrt{\quad}$, e. g. $\sqrt{\text{כר}}$. Such root-syllables are called *primary* or *biliteral* roots. They are very easily distinguished when the stem has a feeble consonant, or the same consonant in the second and third place. Thus the stems כָּרַךְ , דָּרַךְ , דָּכָא , דָּכַךְ have all the meaning of *to beat* and *to break in pieces*, and the two stronger letters דך *dakh* (comp. Eng. *thwack*, Sans. *tag* = ठिगृन् , L. *tago* (*tango*) = E. *touch*) constitute the monosyllabic root. The augmentation into a stem may also take place however by the addition of a strong consonant, which may be either a sibilant, liquid or guttural. To such a monosyllabic root there often belongs a whole series of triliteral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort:—

From the root קץ , which imitates the sound of *cutting*, are derived immediately קָצַח , קָצָה *to cut off*, and metaph. *to decide, to judge* (hence קָצִין Arab. *qāḏhī*, *a judge*); then קָצַר , קָצַע , קָצַב , with the kindred significations *to shear, to mow*. Related to this is the syllable קש , קס , from which is derived קָסַס *to cut into*, קָשַׁשׁ and קָשָׁה *to pare*. With a lingual instead of the sibilant קט , קד ; hence קָטַב *to cut down, destroy*, קָטַל *to hew down, to kill*, קָטַח *to tear off, to pluck off*, קָרַר *to hew asunder, to split*. A softer form of this radical syllable is כס ; hence כָּסַח and כָּסַם *to cut off, to shear off*, נָכַס Syr. *to sacrifice or to slay a victim*. Still softer are גז and גר ; hence גָּזַח *to mow, to shear*, גָּזַח *to hew stones*, גָּזַל , גָּזַר *to hew off, to cut off, to eat off, to graze*; and so גָּדַר *to cut, to divide*; compare also גָּדַח , גָּדַר . With the change of the palatal for the guttural sound, חָצַב , חָצַב *to hew stones or wood*, חָצַץ , חָצַח *to split, divide*, חָץ *arrow* (חֵץ), חָדַר *to sharpen*, חָדַר *arrow*, *lightning*, also חָזַח *to see* (comp. חָרַל , חָרַס , חָרַר , חָרַשׁ , חָרַס , חָרַץ , חָרַס , חָרַשׁ in Ges Lex.).

The syllable חם expresses the *humming* sound made with the mouth closed (חֻמ); hence חָמַח , חָמַם (Arab. *ḥamam*) *to hum, to buzz*. To these add בָּהַם *to be dumb*; רָהַם *to become mute, to be astonished*.

The root-syllable רע , of which both letters have a trilling sound, means *to tremble*, in the stemwords רָעַר , רָעַל , רָעַם , רָעַשׁ ; then it is expressive of what causes thrilling motion or agitation, as *thunder* (רָעַם), the act of *shattering* or *breaking in pieces* (רָעַע , רָעַץ). Comp. פָּר , פָּל .

See also what is said in the Heb. Lexicon about the root-syllables **גב** with the idea of *elevation, curving upward (gibbous)* **פר** to *break*; **לע**, **לח** to *lick, to sip up*, under the articles **גָּבַב**, **פָּרַר**, **לִיץ**.

From further consideration of this subject, the following observations occur:—

- a) These roots are *mere abstractions* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form, that they exhibit only the elements of the root itself, as **הם** to *be finished*, **לל** *light*. The determination of the root and its signification is of the highest importance to the lexicographer. Another much contested question is whether there has ever been a period in the development of the Semitic languages when merely bi-literal roots, either rigidly isolated or already augmented by inflection, have served for the communication of ideas. If so, it must have been at a stage in its progress, when the ideas conveyed were extremely few and elementary and the gradual enlargement of words was required by the influx of stronger shades of thought. No historical evidence of such a transition has been clearly established.
- b) Many of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with like-meaning roots of the Indo-Germanic stock (§ 1, 4), e. g. **הָפַח** (comp. E. *tap, thump, dump*), **רָפַח** (comp. E. *rope=ribbon*), **רָפַח** (comp. Welsh *rhâff*=G. *Reif*=E. *rope=ribbon*), **חָפַח** (comp. E. *club, clap*). Of other roots it is evident that the Semitic linguistic instinct regarded them as onomatopoeic, whilst the spirit of the Indo-Germanic languages refuses to accept them as imitations.
- c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations, e. g. **פָּרַח** and **פָּלַח** to *be smooth, to be shorn, to be bald*; and even **פָּלַח** to *be bare*. Comp. **פֹּר** and **פֹּר**, **פֹּר** and **פֹּר**, **פֹּר** and **פֹּר**, and also the almost universal softening of initial **פ** and **ר**. In other instances however harder stems have been adopted at a later period from the Aramaic, (e. g. **פָּרַח**, Hebr. **פָּרַח**). Sometimes the harder or softer sound is essential to the imitative character of the word, as **פָּלַל** to *roll* (spoken of a ball, of the rolling of waves), but **פָּרַר** more for a rough sound, as made in the act of *scraping*=**פָּרַר**, **פָּרַר**, **פָּרַר**; so in **פָּרַר** to *cut stones or wood*, we find a stronger sound than in **פָּרַר** to *cut grass, to mow*.
- d) It appears also that those consonants, which *resemble* each other in strength or feebleness, are commonly associated in the formation of root-syllables, as **פָּרַר**, **פָּרַר**, **פָּרַר** (never **פָּרַר**, **פָּרַר**, **פָּרַר**); **פָּרַר**, **פָּרַר** (seldom **פָּרַר**); **פָּרַר**, **פָּרַר** (not **פָּרַר**). Rarely if ever are the first two radicals the same

in the (trilateral) stem. The seeming exceptions come from the reduplication of the root, e. g. אִיִּבּ אִיִּבּ Ab. אִיִּבּ or from other reasons. Comp. בָּבֵב in the Lexicon. The first and third consonants may be identical only in the so-called hollow stems (with middle ו or י), e. g. בִּיץ, צִיץ. On the contrary, the last two are very often the same (§ 67).¹

- e) The tendency to substitute smooth for harsh sounds (see letter c) is sometimes so great, that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as אָלֵץ, אָיֵץ (comp. אָנֵס) to *press*, שָׁלַח, שָׁיַח, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *falsus*, It. *falso*, in Calabria *fauzu*, French *faux*, and the pronunciation of the English words *talk, walk*. Comp. § 19, 5, Rem.
- f) The cases where the trilateral stems cannot safely be traced back to a biliteral root, may have arisen in part from a combination of two roots, by which were created corresponding expressions for complicated ideas.

A fuller development of this active change in the primitive elements of the language belongs to the Lexicon.

4. To a secondary development (or later stage) of the language belong stem-words of *four*, and, in the case of nouns, even of *five*, consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects, especially Ethiopic. They spring from the extension of the trilateral stem. This extension of the form is effected in two ways:—*a*) by adding a fourth stem-letter;—*b*) in some cases probably by combining into one word two trilateral stems, by which process even *quadrilateral* forms are formed. Such lengthened forms as arise from the mere repetition of one or two of the three stem-letters, as קָטַל from קָטַל, סָכַס from סָכַס, are not regarded as quadrilateral, but as variations in the so-called conjugation forms (§ 55). So likewise the few

¹ Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as קָ, כָּ, גָּ, פָּ, בָּ. Some letters, however, have been falsely considered *incompatible*, as ל, ר, which are found associated, e. g. in לָרַל and רָרַל, softened from the harsher forms לָרַר, רָרַר. Comp. γαργαρεύς along with γράβδην, ἄτατά along with ὑγῆος, and much that is analogous in Sanskrit.

words which are formed by prefixing ש, as שֹׁלֶהֶבֶת *flame* (from לָהֵב), Aram. conj. *Shāphēl* שֹׁלֵהֵב.

Rem. on a). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as בָּרַחַם, בָּרַחַם to *shear off, to eat off*; שֹׁרֵבֵית = שֹׁרֵבֵית *sceptre* (the form with ר very frequent in Syr.); by the insertion of *l* we have from זָרַח to *glow*, זָרַחַח *hot wind*, זָרַחַח *tranquil* (from שָׁאֵן) Job 21, 23, possibly also זָרַחַח from זָרַח but comp. *Delitzsch* in Is. 40, 21. Comp. the Aramaic עָרַגַל to *roll*, as an expansion of the *Pa'el* conjugation (corresponding to the Hebrew *Pi'el*) עָרַל. In Latin there is a corresponding strengthening of the stem; as *findo, scindo, tundo, jungo* (in Sanskr., Class. VII.) from *fid, scid, sxdedw* (=Eng. *scatter*), *tud* (=Eng. *thud*), *jug* (=Eng. *yoke*=Welsh *iau*). Additions are also made at the end, principally of *l* and *n*; as גָּרַזַן to *cut* (comp. *graze*); גָּרַזַן *orchard*, from גָּרַז; כִּרְסַל *flower-cup*, from כִּרְס; חִירְסַל to *hobble* which *Ges.* derived from חִירַג is by *Dietrich* referred to חִירְסַל with the insertion of ר, v. Lex.

Rem. on b). So probably are compounded צִפְרִידֶּה *frog* Ex. 8, 1 ff., and חֲבַצְלֵהָ *meadow-saffron* (or *crocus*, comp. *Delitzsch* on Is. 35, 1) Cant. 2, 1, although this explanation is not altogether certain. [Comp. *Ges. Lex.* 8th Ed. where צִפְרִידֶּה is not regarded as a compound but, according to *Dietrich*, a derivation from the Arabic form of the word (ضَفْدَع) as the older, and this from the usual stem expansion]. Many words of this class may prove to have been taken from other languages (§ 1. 4) and therefore not appropriately considered here.

5. To a special class as derived from an earlier stage of the language, in which other laws prevailed, or from mutilations of already developed word-stems belong the *pronouns*. At all events their very irregular mode of formation requires a special treatment (§ 32). In like manner the *interjections* (§ 105), as an immediate imitation of natural sounds stand outside of existing formative laws.¹ On the other hand all the so-called particles (adverbs, prepositions, conjunctions) have in Hebrew, arisen from the fully developed nominal-stem, although in some instances, on account of their very great abbreviations, the original form is no longer distinguishable, see § 99.

¹ Comp. *Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung*, in the *Zeitschrift für die Kunde des Morgenlandes*, Bd. II, S. 124 ff. 427 ff.

§ 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the stems, and their inflection, are effected in two ways:—*a*) internally by changes in the stem itself, particularly in its vowels;—*b*) externally by the addition of formative syllables before or after. On the other hand the expression of grammatical relations through separate words by periphrasis (as in expressing the comparative degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, viz., by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, and particularly the Semitic, had early recourse also to the first mode, viz., internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process, but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution.—This is exemplified in the Greek (including the modern), and in the Latin with its branches (called the *Romance dialects*).

2. Both methods of formation and inflection are found together in Hebrew. That which is effected by vowel changes exhibits considerable variety (קטל, קטל, קטל; קטל, קטל, etc.). To this is joined in numerous cases the external formation (התקטל, הקטיל, נקטל etc.), and even the formative additions undergo, also often, the inner transformation, e. g. הקטל, הקטל. The addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover, it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect traces (§ 90).

CHAPTER I.

OF THE PRONOUN.

§ 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. The personal pronoun (as well as the pronouns generally) belongs to the oldest and simplest component parts of the language (§ 30, 5); and therefore it here claims our first attention, because it lies at the foundation of the inflection of the verb (§§ 44, 47).

2. The separate and primary forms of the personal pronoun, which, as in Greek and Latin, serve to express more emphatically the subject-nominative, are the following:—

<i>Singular.</i>	<i>Plural.</i>
1. <i>com.</i> אֲנִי, in <i>pause</i> אֲנִי; } <i>I</i> אני, in <i>pause</i> אני }	1. <i>com.</i> אֲנֹכְנִי, in <i>pause</i> אֲנֹכְנִי } <i>we</i> (אֲנִי, בְּחֻנִּי, p. בְּחֻנִּי) }
2. { <i>m.</i> אַתָּה (אתָּ) in <i>p.</i> אַתָּה } or אַתָּה } <i>thou</i> f. אתָּ (אתִּי, pr. אַתִּי) p. אתָּ }	2. { <i>m.</i> אַתֶּם } f. אַתֶּנָּה (אתֶּנָּה; אַתֶּן, אַתֶּן) } <i>ye</i>
3. { <i>m.</i> הוּא } <i>he, also it</i> f. הִיא } <i>she, also it</i>	3. { <i>m.</i> הֵם (הֵם), הֵמָּה } <i>they</i> f. הֵנָּה (הֵן, הֵן) }

The forms included in parentheses seldom occur. A complete view of these pronouns, with their shortened forms (*suffixes*), is given in Paradigm A at the beginning of this Grammar. Comp. also § 121.

REMARKS.

I. *First Person.*

1. The form אֲנִי is less frequent than אני which is probably shortened from it. The *former* is found in the Phœnician, Moabitic and Assyrian, but in no other kindred dialect;¹ from the *latter* are

¹ In Phœnician and Moabite (§ 2, 2) it is אֲנִי, without the ending אֲנִי, and in Punic *anec* (Plaut. Pœn. 5, 1, 8) or *'anekh* (Plauti Pœnulus, 5, 2, 35, comp. Schröder, Phon. Sprache, S. 143); in Assyrian, *anaku*. In ancient Egyptian, ANEK, Coptic *anok*, *nok*.

formed the *suffixes* (§ 33). אָנִי prevails chiefly in the Pentateuch. In the Talmūd אָנִי has almost entirely disappeared and in some later books wholly. The *ō* is probably an obscuring of orig. *a* (comp. Aram. אָנִי, Arab. 'āna).

2. The formation of the plural in this and the following persons, though analogous with that of nouns, exhibits (as also in the pronoun of other languages) much that is peculiar and irregular. The short אָנִי, which resembles the suffix (§ 33), occurs only in Jer. 42, 6 (*Kethîbh*). The form אָנִי is found only six times; e. g. Num. 32, 32. (Gen. 42, 11 in pause אָנִי). In the Mishna the form אָנִי alone appears; in Arab. *nachnu* is the standard form.

3. The first person only is always of the *common gender*, because one that is present speaking needs not the distinction of gender, as does the second person addressed (in Greek, Latin, English etc., the distinction is omitted here also), and as the third person spoken of which needs it still more (but see Rem. 6).

II. Second Person.

4. The forms אָנִי, אָנִי, אָנִי, are contracted from אָנִי, etc., and the kindred dialects have still the *n* before the א, Arab. *ānta*, f. *ānti* thou, plur. *āntum*, f. *antîmma* ye. In Syriac אָנִי, fem. אָנִי is written, but both are pronounced *at*, in the Western Aramaic אָנִי stands for both genders.

אָנִי without א occurs only five times, e. g. Ps. 6, 4, and each time as *Kethîbh* with אָנִי as *Qerî*. As the vowels of the text belong to the *Qerî* (§ 17), the reading of the *Kethîbh* may have been אָנִי, as an abbreviation from אָנִי (acc. to Aram., see above), for אָנִי actually serves twice for masc., as in Num. 11, 15, Deut. 5, 24, Ezek. 28, 14.

The feminine form was originally pronounced אָנִי, as in Syriac, Arabic, and Ethiopic. This form is still found in seven instances as *Kethîbh* (e. g. Judg. 17, 2, 1 K. 14, 2), and shows itself also in the corresponding personal ending of the verb (see § 44, Rem. 4), specially before suffixes (אָנִי § 59, 1, c). The final *i* sound, however, was gradually given up (in Syriac also it was at length only written, not pronounced), and the *i* therefore dropped, so that the Jewish critics, even in those seven passages, place in the *Qerî* אָנִי, the Sh'wâ of which stands in the punctuation of the text (אָנִי, § 17). The same final *i* appears, moreover, in the rare forms of the suffix, אָנִי, אָנִי (§§ 58, 91).

5. The plurals אָנִי, אָנִי (אָנִי), are blunted forms (comp. 27, Rem. 4, b) of אָנִי (Arab. *āntūm*, Aram. אָנִי, אָנִי, and אָנִי or אָנִי (Arab. *antūnnā*, Aram. אָנִי, אָנִי). Hence doubtless the fact that the *suffix* of the 2d pers. pl. perf. is added to the ending אָנִי (instead of אָנִי or אָנִי). אָנִי is ἀπαξ λεγόμενον, being found only in Ez. 34, 31 (so *Kimchi*,

others אֲתָן, and אֲתָהּ (for which MSS have also אֲתָהּ) occurs only four times, viz., in Gen. 31, 6, Ez. 13, 11, 20, 34, 17 (13, 20 together with אֲתָם for *fem.*).

III. Third Person.

6. At the end of הוּא *hû* and הִיא *hî*, the א seems to be only an orthographic finish for the long open syllable, as in לֵוִי, לֵוִיָּהּ, (§ 23, 3, Rem. 3), yet the writing with א is constant in the separate pronoun, and הוּא becomes הוּ (but הִיא becomes הִי) only as a toneless suffix (§ 33, 1)¹ (In Arab., as in Syr., they write הוּ and הִי but speak *hûwa*, *hûa*, *hû*, and *hîya*, *hîc*). However this Arab. pronunciation alone would decide nothing, as the vowel complement may be derived from the more consonantal pronunciation of the ו and י; but the Æthiopic *we'tû* for הוּא, *yêlî* for הִיא, shows that originally the א indicated a vowel termination (comp. *Noldeke*, *Ztschr. der DMG* Bd. XX, S. 439).

The form הוּא stands in K'thîbh in the Pentateuch (except in 11 cases) also for the *fem.* הִיא as if similar to the epicene use of נָזַר for boy and girl (see § 2, 5, Rem.). But the punctitors, whenever it stands for הִיא, give it the pointing הוּא, and require it to be read הִיא (comp. § 17).²

7. The plural forms הֵם (הֶמָּה) and הֵנָּה (after *pref.* הֵן. הֵן) are derived from הוּא and הִיא in the same manner as אֲתָם from אֲתָהּ. In Arab., where they are sounded *hûm*, *hûnna*, the obscure vowel-sound is retained, for which in Hebrew Š'ghôl stands also in the suffixes הֵם and הֵן (comp. § 27, Rem. 4, b). The הֵ- in both forms (הֶמָּה, הֵנָּה) is of demonstrative nature, but without observable effect of the sense. In West Aram. (רֻמַּי, רֻמַּיָּהּ), Syr. *henûn*, Arab. *hûmû*, (archaist. for *hum*) and Ethiop. (*tômû*) there is an ô or û appended, which appears in Hebrew in the poetical forms מִי, מִיָּהּ, מִיָּהּ (§ 58, 3, Rem. 1). In some passages הֵמָּה stands as feminine (Zech. 5, 11; Cant. 6, 8; Ruth 1, 22). The quite anomalous עֲדֵיהֶם 2 K. 9, 18 should probably be read עֲדֵיהֶם.

8. The pronouns of the third person הוּא, הִיא, הֵם, הֵן, refer to *things* as well as *persons*. On their demonstrative meaning, see § 122, 1.

¹ In the inscription of Mēsha' (see § 2, 2), הוּא stands for הִיא in line 6.

² *Kautzsch* does not accept the common opinion (v. Lex. 8th ed.) that this use of הוּא for הִיא is an archaism,—since the epicene use *a*) lacks analogy in Sem. dialects, *b*) is not in oldest texts outside the Pent., *c*) is wanting in the kindred text of Joshua, and since *d*) הִיא occurs 11 times (Gen. 38, 25 together with הִיא),—but regards it as an orthographic peculiarity arising from some revision of the text of the Pentateuch. He cites as deserving of consideration, the supposition of Levy that originally הוּא was written for both forms (as it is found on the Moabite stone, see note above) and was then enlarged into הוּא without regard to gender.—*Ed.*

§ 33.

THE SUFFIX PRONOUN.

1. The full forms of the personal pronoun (the *separate pronouns*), as given in the foregoing section, express only the nominative (but comp. § 121, 3): the accusative and genitive, on the contrary, are expressed mostly by shorter forms (or fragments) of them which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, or usually *suffixes*); e. g. הוּ (without accent) and הֵּ *him* and *his* (from הוּא *he*), thus קָטַלְתִּיהוּ *I have killed him*, קָטַלְתָּהּ or (with *āhū* contracted to *ō*) קָטַלְתָּהּ *thou hast killed him*, סוּסָהּ and סוּסוֹ *his horse*.

The same method occurs in all other Semitic tongues, as also in the Egyptian, Persian, Finn, Tartar and others; but in Greek, Latin and German, we find only slight traces of it, as πατήρ μου for πατήρ ἐμῷ, Lat. *eccum* in Plautus for *ecce eum*, Germ. *er gab's* for *er gab es*.

2. As to the *cases* which these suffixes indicate, let it be remarked that—

- a) When joined to verbs, they denote the accusative (but comp. § 121, 4), as in קָטַלְתִּיהוּ *I have killed him*.
- b) When joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (ābh-i') *my father*, סוּסוֹ *his horse* (answering to the Latin *equus ejus* or *equus suus*, comp. § 124, 1, b).
- c) When joined to particles, they denote either the genitive or the accusative, according as the particle involves the meaning of a noun or a verb, e. g. אִתִּי (prop. *my vicinity*) *with me*, like Lat. *mea causa*, on the contrary הִנֵּה *behold me*, Lat. *ecce me*. בֵּינִי literally *interstitium mei* “between me.”
- d) The Indo-Germanic dative and ablative of the pronoun are expressed by combining with the suffixes the prepositions, that are signs of these cases (לֵּ to sign of the dative, בֵּ *in*, מִן *from*, § 102), as לֵּי *to him* (Lat. *ei* and *sibi*), בֵּי *in him*, מִנִּי *from me*.

3. The suffixes of the 2d person (ךָ—, etc.) are formed with the *k* (and not *t*) sound, based on an exchange of these two sounds exemplified also elsewhere.¹

So likewise in all the Semitic tongues; but in Ethiopic also the verbal form is *gataka* (thou hast killed)=Heb. קָטַלְתָּ.

4. The *suffix of the verb* (the accusative), and the *suffix of the noun* (the genitive), are mostly the same in form, but sometimes they differ, e. g. נִי— *me*, י— *my*.

Paradigm A at the beginning of this Grammar, gives a view of all the forms of the *pronoun*, both *separate* and *suffix*; fuller explanations about the *suffix to the verb* and the mode of attaching it to the verb will be found in §§ 58—61, about the *suffix to the noun* in § 91, about *prepositions with suffixes* in § 103, about *adverbs with suff.* in § 100, 5.

§ 34.

THE DEMONSTRATIVE PRONOUN.

Sing. m. זֶה ^d	}	Plur. com. אֵלֶּה (rarely אֵל)
f. זֵאת (זֶה, זֹה)		these.

The feminine form זֵאת is (*ð* obs. fr. orig. *â*) for זֶה (comp. אֵי=זֶה; for the feminine ending ך, see § 80), and the forms זֶה, זֹה, which are both of rare occurrence, come from זֵאת by dropping ך. In Ps. 132, 12 זֶה is used as *relat.*, v. Lex. For זֵאת is found Jer. 26, 6 in *Kethibh* הִנֵּה זֵאת (with article and demonstrative הֵּ—). אֵל and אֵלֶּה are plural by usage, and not by grammatical form. The former (אֵל) occurs only in the Pentateuch and then always with the article as אֵלֶּה and 1 Chr. 20, 8, (without הֵּ). Both the singular and the plural is applicable to things as well as to persons.

¹ That a palatal (*k*) and lingual (*t*) are liable to be exchanged, is manifest from the speech of young children, who frequently confound them, as *likke* for *little*. Obvious instances of this exchange are found in many languages, as Gr. δαίω=χαίω, Gr. τίς=Aeol. χίς, Lat. *quis*, and in the Hebrew itself שָׁרַח=שָׁרַח to drink. There is thus a strong presumption that the pronoun of the second person in the Semitic languages must have had two forms, one with *k* and the other with *t*, as אָכַח and אָרַח, אָכַם and אָרַם.—*Tr.*

² In many languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* (as in Heb. זֶה) or a rough breathing. Thus in Aram. דֵּה, דִּי, דִּי, דִּי *this*, Arab. *dhâ*, *dhî*, *dhâ*, Sanskr. *sa*, *sâ*, *tat*; Gr. *ô*, *î*, *τό*; Goth. *sa*, *sô*, *thata*; Germ. *da*, *der*, *die*, *das*, Eng. *the*, *this*, *that*, Welsh *dyna*; *hyn*, *hyna*; *hwn*, *hon*, etc.

A secondary form **הַ** is used only in poetry. It stands mostly for the relative (like Eng. *that* for *who*), and serves alike for the sing. and plur. and for both genders, like **אֲשֶׁר** (§ 36). Cf. § 122, 2.

Rem. 1. This pronoun receives the article (**הַ**, **הָ**, **הֶ**, **הִ**) according to the same rules as the adjectives, § 111, 2 and § 122, 1.

2. Rarer secondary forms, with stronger demonstrative force, are **הַזֶּה** Gen. 24, 65, 37, 19; **הַזֵּה** fem. Ez. 36, 35, and shortened **הֵן** masc. in Judg. 6, 20, 1 Sam. 14, 1, 17, 26; but fem. in 2 K. 4, 25. In Arabic there is a corresponding form *‘allādhī*, as relative pronoun.

3. Also the personal pronouns of the 3d person often have a demonstrative force, see § 122, 1. Some other pronominal stems occur among the particles, § 99—105.

§ 35.

THE ARTICLE.

By nature the article is a demonstrative pronoun, akin to the pronoun of the 3d person. It nowhere occurs in Hebrew as an independent word, but always in closest connection with the word before which it stands; and it usually takes the form **הַ**, with a short sharp-spoken *ă* and a doubling of the following consonant (by *Dāghē’sh fortē*), e. g. **הַשֶּׁמֶשׁ** *the sun*, **הַיָּאֵר** *the river* for **הַיָּאֵר** (see § 20, 3, b).

When, however, the article (**הַ**) stands before a word beginning with a guttural, which (according to § 22, 1) cannot be doubled, then the short and sharp *ă* (*Pă’t’hăch*) is mostly lengthened into *ā* (*Qā’mēs*) or *ā* (*S°ghôl*).

But to be more particular:—

1) Before the weakest guttural **א** and before **ר** (§ 22, 1 and 5, comp. § 27, Rem. 2, b) the vowel of the article is always lengthened into *Qā’mēs*, as **הָאָב** *the father*, **הָאֵמֶר** *the other*, **הָאִמָּה** *the mother*, **הָאִישׁ** *the man*, **הָאֹר** *the light*, **הָאֵלֶּהִים** *the gods*, **הָרֶגֶל** *the foot*, **הָאָרֶץ** *earth* becomes **הָאָרֶץ** *the head*, **הָרָשָׁע** *the evil-doer*.

2) For the other gutturals there occurs either a sharpened syllable (virtual doubling § 22, 1),—especially with **ח** and **ה**, less often with **ע**—or the doubling is wholly omitted. In the

first case the article retains —, the syllable remaining virtually closed; in the second, the *Pāthäch* is either slightly lengthened to — or fully to —. The following cases are to be distinguished:—

- A) When the guttural is followed by any other vowel than *ā* (—) or *ō* (—), then—1) before the stronger ה and ה, the article regularly remains ה, as הַהוּא *that*, הַחֹדֶשׁ *the month*, הַחֵיל *the force*, but with some rare exception, as in הַחַיִּי Gen. 6, 19, הַחַיִּים Is. 17, 8 and always in הַהֵם, הַהֵם הַהֵם *those*;—2) before ע *Pā'thäch* becomes generally *Qāmēs*, as הַעֵיִן *the eye*, הַעִיר *the city*, הַעֲבָד *the servant*, pl. הַעֲבָדִים. (Exceptions in Is. 24, 2; 42, 18, Jer. 12, 9, Prov. 2, 17.)
- B) But when the guttural is followed by *ā* (—), then—1) before ה and ע the article is always ה, provided it stands immediately before the tone-syllable, else it is ה, e. g. הָעָם *the people*, הָהָר *the mountain*, הָעֵין (in *pause*), הָהָרָה *towards the mountain*, on the contrary הַהָרִים *the mountains*, הָעוֹן *the guilt*;—2) before ה the article is always ה, without regard to the place of the tone, as הַחֶכֶם *the wise*, הַחֹזֶק *the strong*, הַחֹג *the festival*, הַחַיִּי *the live* Lev. 16, 20; so also—3) before ה, as הַחֲלִי *the sickness*, הַחֲרָשִׁים *the months*. On the contrary הַחֲכָמָה according to A, 1.)

Gender and number, as in English and Welsh, have no influence on the form of the article.

Rem. 1. The form of the Hebrew (also the Phœnician) article הֵן seems to have originated from הֵן, the ה of which however has been constantly assimilated to the next letter (as in הֵן from הֵן, § 19, 2). This assimilation is to be accounted for from the enclitic nature of the article. In the Arabic it sounds هـ (pronounced *hal* by the modern Bedāwīn¹), the ه of which is likewise assimilated, at least before all letters like *s* and *t*, and before *l*, *n* and *r*; e. g. 'al-Qor'ān but 'as-sana (Bed. *has-sana*)=Heb. הַשָּׁנָה *the year*. The Arabic article itself occurs also in the Old Testament prob. in the Arabic name אֱלִימוֹרֶד Gen. 10, 26, in אֱלִימוֹרֶד 1 K. 10, 11, 12 (also אֱלִימוֹרֶד 2 Ch. 2, 7, 9, 10, 11) perhaps

¹ See Wallin in the Zeitschr. d. D. Morgenl. Ges. Bd. VI, S. 195, 217.

sandal wood (acc. to Ges. fr. Sansk. *mocha*¹, but comp. Lex. 8th ed.), and perhaps also in אֵלֶּכְרִישׁ *ice, hail*=גִּבֵּשׁ (Arab. *gibs*) Ez. 13, 11, 13, 36, 22, and perhaps also אֵלֶּכְרִישׁ² in Prov. 30, 31.

2. When the prepositions בְּ, לְ, and the ׀ of comparison (§ 102, 2, b) come before the article, the ׀ is dropped by contraction, and the preposition³ takes its points (§ 19, 3, b, and § 23, 4), as בְּשָׁמַיִם *in the heaven* for בְּהַשְׁמַיִם לְכָם *to the people* for לְהָכֶם בְּהָרִים *in the mountains*. Exceptions appear almost exclusively in the later books (Ezr. Eccl. Neh. Chr.; yet comp. 1 Sam. 13, 21, Ps. 36, 6. Elsewhere e. g. 2 K. 7, 12 the Massora, in Q^oî requires the Syncope). But in 8 places with בְּ, the ׀ remains in בְּהָרִים Gen. 39, 11, etc. but oftener without ׀, as בְּיָם Gen. 25, 31, 33. But see 1 Sam. 13, 21, Ps. 36, 6.—With וְ (and), the ׀ always remains, as וְהָעָם *and the people*.

§ 36.

THE RELATIVE PRONOUN.

The relative pronoun is the same for all *genders* and *numbers*, viz., אֲשֶׁר *who, which*. In the later books, (esp. Eccl. Lam. and the late Psalms) as well as in Canticles constantly and in Judges occasionally, instead of this full form we have ךְּ (with the א elided and the ר assimilated, § 19, 2, 3), more rarely ךְּ Judg. 5, 7, Cant. 1, 7, once ךְּ before א Judg. 6, 17 (else ךְּ before gutturals), and before ה even ךְּ⁴ Eccl. 3, 18, and according to some (e. g. *Kimchi*) also 2, 22. On the mode of expressing the *cases* of the relative, see § 123, 1. On the signification see *Lex.* 8th ed.

¹ So also ἐλέφας=elephant is most likely derived from the Sanskrit *ubhas* (elephant), with the Semitic article הָ or אֵל prefixed.—Tr.

² Arab. *alqum* with the signification of *multia* (Heerbann).

³ The prep. בְּ, if prefixed before the article (as rarely happens, § 102, 1), does not take its place, but becomes בְּ, as in בְּהַשְׁמַיִם in 2 Ch. 7, 1, for the usual בְּהַשְׁמַיִם מִן *from the heavens*.—Tr.

⁴ In Phœnician the full form אֲשֶׁר does not occur, but ךְּ, esp. in the later Ph. (Plaut. Pœn.) pronounced *sa, su, si*, and אֲשֶׁ (pron. *asse*=אֲשֶׁ, *esse* but also *as, es, is, us, ys*), *Schroder's Phœn. Sprache*, p. 162—66. Comp. above in § 2, 7. Also in modern Hebrew the ךְּ has become quite predominant.

§ 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun (about persons) is **מִי** *who?* and (about things) **מָה** *what?*

According to Olshausen **מָה** *what?* was originally **מַה**, which in close connection (v. below) was assimilated with the following consonant. The forms **מָה**, **מַ** etc. (with *Dāghē'sh fortè conj.*) can however be sufficiently explained from the close uttering of the words. It should be further remarked that *a*) in closest connection stands **מַה־** *mă* with *Mäqqē'ph* and *Dāghē'sh fortè conjunctive* (§ 20, 2) as **מַה־לָּךְ** *what to thee?* and even in one word, as **מַלְכְּכֶם** *what to you?* Is. 3, 15. **מַה־זֶּה** *what is this?* Ex. 4, 2;—*b*) before gutturals in close connection with *Mäqqē'ph* or a conjunctive accent it either likewise receives *Pä'thäch* with the *Dāghē'sh* implied in the guttural (§ 22, 1)—so especially before **ח**, and (Gen 31, 36, Job 21, 21) before **ה**,—or the doubling is wholly omitted. In the latter case either *ă* is lengthened into *Qā'mēs* comp. § 35, 1,—so always before **א** and **ר**,—or only slightly lengthened into *S'ghō'l*, especially before **ק**, **ך**, **ג** (before **ח** however also **מָה**). The omission of the implied doubling also occurs, as a rule, with the hard gutturals, when they have no *Qā'mēs* and then it stands **מָה** or **מַה** the latter especially before **ח**, **פ** when *Mäqqē'ph* follows. The longer forms **מַה־** and **מַה־** also remain before non-gutturals if the connection does not take place through *Mäqqē'ph*, but by a simple conj. accent. As a rule then **מָה** stands, but, by a wider separation from the chief tone we have also **מַה** Is. 1, 5. Ps. 4, 3 (upon **מַה** in the combination **בְּמַה**, **בְּמַה־** and even **לְמַה** 1 Sam. 1, 8, comp. § 102, 2, *d*). *c*) in great pause **מָה** stands without exception, also generally with smaller *distinctivi*, and almost always before gutturals (**מַה־** in very rare cases only). On the other hand **מַה** stands also occasionally before letters that are not guttural, as **מַה קוֹל וְגו'** *what voice, etc.*? 1 Sam. 4, 6, 2 K. 1, 7, but only when the tone of the clause is far removed from the word; moreover, in the form **בְּמַה**, **בְּמַה־** (see under **מַה** in the Heb. Lexicon).

2. Both **מִי** and **מָה** occur also as indefinite pronouns, in the sense of *whoever, whatever*; see § 123, 3.

CHAPTER II.

T H E V E R B.

§ 38.

GENERAL VIEW.

1. The verb is, in the Hebrew, the most elaborated part of speech as to inflection, and also the most important, inasmuch as it mostly contains the *word-stem* (§ 30), and its various modifications are, to a great extent, the basis for the forms of the other parts of speech.

2. Verbal stems are either original or derived. They may be divided, in respect to their origin, into three classes,—

- a) *Primitives*, representing the simple stem, e. g. מָלַךְ *to reign*.
- b) *Verbal derivatives*, those derived from *primitives*, e. g. צָדַק *to justify*, הִצְטַדֵּק *to justify one's self*, from יָצַד *to be just*; usually called *conjugations* (§ 39).
- c) *Denominatives*, those derived from nouns (both primitive and derivative), e. g. אָהַל and אָהַל *to pitch a tent*, from אֹהֶל *tent*; הִשְׁרִישׁ *to take root* and שָׁרַשׁ *to root out*, from שֹׁרֶשׁ *a root*.

The noun, from which the denominative verb comes, is in most cases itself derivative, though the meaning shows that the orig. stem is nominal and not verbal, e. g. לָבָן *to be white*, hence לִבְנָה *a brick*, and hence again לָבַן *to make bricks*, from דָּבַח *to be prolific* comes דָּג *a fish*, and hence again דָּג *to fish*.

§ 39.

1. The 3d person singular of the *Perfect*, in the simple form of the primitive verbs (i. e. in Qāl, see No. 4) is generally regarded as the stem or ground-form of the verb, as קָטַל *he*

has killed, *הָרַג* he was heavy, *הָיָה כָּבֵד* he was little.¹ From this are derived the other persons of the Perfect, and also the *Participle*. Another stem-form, more simple still, is the *Infinitive*, as *קָטַל*, also *קָטֵל*, with which the *Imperative* and the *Imperfect* (see § 47) connect themselves.

Both groundforms contain the idea of a noun (§ 44, 1) and both have therefore this analogy in noun forms. More closely considered the second ground-form, which is generally monosyllabic (Arab. *qāṭl*, *qāṭl*, *qāṭl*) may be called the abstract, and the first, consisting of two syllables (Arab. *qāṭalā*, *qāṭūlā*, *qāṭūlā*), the concrete. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is י, the full stem appears only in the second form which is accordingly adopted to represent the verb; e. g. Inf. *שָׁבַע* to turn, of which the 3d person Perf. is *שָׁבַע* he turned; also most stems with middle י, e. g. *דָּיַן* to judge.

2. From the simple form of the primitives, viz., *Qāl*, are formed, according to an unvarying analogy in all verbs, the verbal derivatives, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, privative, causative; reflexive, reciprocal, partly with corresponding passive forms); e. g. *לָמַד* to learn, *לִמַּד* to cause to learn, to teach; *שָׁכַב* to lie, *הִשְׁכִּיב* to cause to lie, to lay; *שָׁפַט* to judge, *נִשְׁפָּט* to contend in judgment, to litigate. In other languages such words are regarded as new, derivative verbs, e. g. G. *fallen*, *fällen* = E. to fall, to fell, G. *trinken*, *tränken* = E. drink, drench, L. *lactēre* (to suck), *lactāre* (to give suck); *jacēre* (to throw), *jacēre* (to lie down); *γίνομαι*, *γεννώω*. But in Hebrew, where these formations are incomparably more regular than (e. g.) in the German, Latin and Greek, they are usually called, since the time of Reuchlin, *conjugations*² (the Heb. grammarians call them *בְּנֵי־קִיּוּם* i. e. formations, more correctly species) of the primitive form, and both in the grammar and lexicon are always treated of in connection, as parts of the same verb.

¹ For brevity's sake the sense of the Heb. stem is expressed in the Infinitive, in most of our grammars and lexicons, thus *לָמַד* to learn, prop. he has learned.

² The term *conjugation* must therefore be taken here in a totally different sense from what it bears in Greek and Latin grammar.

3. The changes of the primitive form consist partly in varying its vowels, and doubling the middle consonant (קָטַל, קָטַל; קוּטַל, קוּטַל); comp. G. *liegen, legen; fallen, fällen*. E. *to lie, to lay; to fall, to fell*; partly in the repetition of one or two stem consonants קָטַל, קָטַל and finally in the addition of formative letters or syllables (נִקְטַל, comp. E. *to speak, to bespeak; to count, to recount; to bid, to forbid*), to which sometimes the first is united, as הִתְקַטַּל. Comp. § 31, 2.

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אִרְ, אִרְ. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number and arrangement* of these so-called conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The simple form is called *Qāl* (קָל *light*, because it has no formative additions); the others (כבדים *heavy*, because weighted as it were with formative additions) take their names from the Paradigm (or pattern) used by the old Jewish grammarians, viz. עָשָׂה *he has done*.¹ Several of them have passives which distinguish themselves from their actives by more obscure vowels. The most common conjugations (including *Qāl* and the passives) are the *seven* following; but only a few verbs exhibit them all:—

	<i>Active.</i>	<i>Passive.</i>
1. Qāl,	קָטַל <i>to kill</i> .	(wanting)
2. Niph'āl,	קָטַל <i>to kill one's self; also passive.</i> ²	

¹ This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and has been exchanged by some for קָטַל, which has this advantage, that all its conjugations are actually in use in the Old Testament, but the disadvantage, that there is some indistinctness in the pronunciation of some of its forms, as in קָטַל, קָטַל. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Ethiop. קָטַל) in them all. In Hebrew, it is true, it occurs only a few times in *Qāl*, and that only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

² Comp. § 51, 2 d.

Active.	Passive.
3. Pī'ē'l, קטל to massacre.	4. Pū'ā'l, קטל.
5. Hīph'ī'l, הקטיל to cause to kill.	6. Hōph'ā'l, הקטל.
7. Hīthpā'ē'l, התקטל to kill one's self.	(Hōthpā'ā'l, התקטל.)

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages; and in the weak (see § 41) or irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55)

In Arabic there is a greater variety of forms, and their arrangement is more appropriate. Arranged after the Arabic manner, the Hebrew conjugations would stand thus — 1. Qāl. 2. Pī'ē'l and Pū'ā'l. 3. Pō'ē'l and Pō'a'l (§ 55, 1). 4. Hīph'ī'l and Hōph'ā'l. 5. Hīthpā'ē'l and Hōthpā'ā'l. 6. Hīthpō'ē'l (§ 55, 1). 7. Nīph'ā'l. 8. Hīthpā'ē'l (§ 54, Rem. 2). 9. Pī'ē'l (§ 55, 2). The more appropriate division is into *three* classes. — 1. The intensive Pī'ē'l, with the analogous form Hīthpā'ē'l; — 2. The causative Hīph'ī'l, and its analogous forms Shāph'ē'l, Tīph'ē'l; — 3. The reflexive and passive Nīph'ā'l.

§ 40.

1. It is chiefly from these *conjugations* or derivative forms, that the Hebrew verb obtains a certain affluence and compass. In *moods* and *tenses* however it is poor, having only two tenses, the *Perfect* (or *Preterite*) and the *Imperfect* (or *Future*),¹ besides an *Imperative*, (active) an *Infinitive* (with two forms), and a *Participle*. All relations of time, absolute and relative, are expressed either by these forms alone (hence the diversity in the senses of the same form, §§ 125—129), or by syntactical combination. The *Jussive* and the *Optative* are partly indicated by expressive modifications of the Imperfect (see § 48).

¹ See note on § 47. Gesenius, like other Hebraists, called the tenses the *Preterite* and the *Future*; but since Ewald adopted the names *Perf.* and *Imperf.* instead, Rodiger and most of the present Orientalists have followed the example, which therefore may now be accepted as the most approved style; though one may not be able to see clearly any decided advantage in the change of terminology, and hence the name *Future* is used in my Heb. Lexicon, as being more convenient. The truth is, that the well-known difficulty about the Hebrew tenses remains practically the same on either system.—Tr.

2. In the *inflection* of the Perf. and Impf. as to the persons, the Hebrew differs from the Western languages, since it has distinct forms for both *genders* (in most instances), just as in the personal pronoun, by whose incorporation with the verb-stem the personal inflection of these tenses is formed.

As a preliminary view for the beginner, we exhibit here in a Table the formative syllables (*affirmatives* and *preformatives*) of both tenses. Fuller information concerning them will be found in §§ 44—47, in connection with the Paradigms.

Perfect.

<i>Sing.</i>		<i>Plur.</i>	
3 m.	. . .	3 c.	ה . . .
3 f.	הָ . . .		
2 m.	תָּ . . .	2 m.	תם . . .
2 f.	תָּ . . .	2 f.	תן . . .
1 c.	תִּי . . .	1 c.	תִּי . . .

Imperfect.

<i>Sing.</i>		<i>Plur.</i>	
3 m.	. . . י	3 m.	י . . . י
3 f.	. . . ת	3 f.	תָּה . . . ת
2 m.	. . . ת	2 m.	י . . . ת
2 f.	יָ . . . ת	2 f.	תָּה . . . ת
1 c.	. . . א	1 c.	. . . נ

§ 41.

The general analogy in the inflection of verbs, which is normally exhibited in the stems with strong and firm consonants, holds good for all verbs; and the deviations which occur from this model of the *strong* or *regular verb*, are only modifications owing to the peculiar nature and the feebleness of many consonants, viz.—

- a) When one of the stem-letters or radicals is a guttural, which occasions various vowel (not consonant) changes, according to § 22 (*guttural verb*, §§ 62—65)

- b) When a stem-letter disappears by assimilation (§ 19, 2) or contraction (*contracted verb*, §§ 66, 67), as in *קָטַב*, *קָטַב*.
 c) When one of the radicals is a feeble letter (§§ 23, 24), so that many changes appear through its commutation, omission or quiescence (*quiescent or feeble verb*, §§ 68—75), as in *יָשַׁב*, *קָם*, *מָצָא*, *גָּלָה*.

NB. The letters of the old Paradigm *פָּעַל* are used in naming the letters of the stem, *פ* denoting the first radical, *ע* the second, and *ל* the third. Hence the expressions, *verb* *פ"פ* for a verb whose first radical is *פ* (*primæ radicalis פ*); *verb* *ל"ה* for one whose third radical is *ה* (*tertiæ radicalis ה*); *verb* *פ"ע* (*פ* doubled) for one whose second and third radicals are the same (*medice radicalis geminæ*).

I. THE STRONG VERB.

Paradigm B.

E. G. *הָרַג* to kill, *הָבִיר* to be heavy, *הָקַטַן* to be small.

§ 42.

As the rules for the inflection of the strong or regular verb apply, with only occasional modifications, to all the weak or irregular verbs, it will be most convenient, and at the same time set the subject in the clearest light to the learner, if while treating of the former, we present whatever belongs to the general analogy of the verb.

Paradigm B (together with the above Table of the formative syllables in § 40, 2) exhibits a complete view of the usual and normal forms. Full explanations are given in the following paragraphs (§§ 43—55), where every subject is elucidated on its first occurrence; thus, under *Qāl* the inflections of the *Perfect*, and of the *Imperfect* with its modifications, are minutely explained with reference also to the other conjugations; and under the strong verb are given the forms and significations of conjugations which apply also to the weak, etc.

A. THE PURE STEM, OR QĀL.

§ 43.

ITS FORM AND SIGNIFICATION.

The common form of the 3d person *Perf.* in *Qāl* is *קָטַל*, with a short *ä* (*Pä'thäch*) in the second syllable, especially in *transitive verbs*. There is also a form with *ē* (*Šē'rē*), and

another with *ō* (*Chō'lēm*), in the second syllable; the two latter are usually found with *intransitive* meaning, and serve for expressing states and qualities, e. g. כָּבֵד *to be heavy*, קָטָן *to be small*. Sometimes the transitive meaning is distinguished from the intransitive of the same stem by the aid of vocalization, as מָלֵא *to fill* (Est. 7, 5), מִלֵּא *to be full* (comp. § 47, Rem 2); but also with the same (intrans.) sense for both forms, as קָרַב and קָרַב *to approach*.

In Paradigm B a verb *middle A*, a verb *middle E* and a verb *middle O* are given side by side. The second example כָּבֵד shows, at the same time, the effect of inflection in the setting of *Dāghēsh lenē*.

Rem. 1. The vowel of the second syllable is the principal one, and hence the distinction between the transitive and intransitive¹ meaning depends on it. The *Qāmīṣ* of the first syllable is lengthened from original *ā* (comp. Arab. *qātālā*) but it can be maintained in Hebrew only before the tone,—or at most with the secondary tone or *Méthēgh*—; in other places, like all so-called pretonic vowels (*ā*, *ē*) it becomes vocal *Sh'wā* on the shifting of the tone, as קָטַלְתָּ. In Aramæan it wholly disappears in the root itself, as קָטַל=Heb. קָטַל.

2. Examples of *denominatives* in Qāl — קָמַר *to cover with pitch*, from קָמַר *pitch*, מָלַח *to salt*, from מֶלַח *salt*, v. § 38, 2, c.

§ 44.

PERFECT OF QĀL AND ITS INFLECTION.

1. The inflection of the Perfect, in respect to person, number and gender, is effected by the addition of fragments of the personal pronouns and signs of 3 fem. sing. and 3 pl. (*affirmatives*) to the end of the ground-form, which expresses the predicate idea. In explaining this connection, we may treat the ground-form as a *participle*² or a *verbal adjective*, but ex-

¹ The intransitive forms are in Arabic *qātālā*, *qātūlā*; consequently, in Hebrew (after rejecting the closing vowel) *ā* in the accented syllable is regularly lengthened to *ē*, *ū* to *ō*.

² On the intimate connection between the Perfect and the Participle or verbal adjective, see what has been already said in § 39, 1. In intransitive verbs they have the same form, as מָלֵא *he was full*, and *full*; קָטָן *he was small*, and *small*. In transitive verbs the participle presents, indeed, a different form (קָטַל), but yet with קָטַל may be compared the nominal form קָטַל, though generally it is expressive of quality, as חָכָם *wise*, זָהָב *gold* (§ 84, 1).

pressing by itself the 3d pers. sing. masc. Perfect; as קָטַל he has killed, קָטַלְתָּ thou hast killed (as it were killing-thou, or kuller-thou, a kuller wast thou, קָטַל אָתָּה), יָרָא he was fearing, יָרָא־תֶּחֱתָם fearing were ye (for יָרָא־תֶּחֱתָם). In the second pers. sing. and pl. this is readily seen as well as in קָטַלְנוּ we have killed for קָטַל. In the first person sing. קָטַלְתִּי we have יָרָא, which probably by virtue of an exchange of כ for ח (comp. § 33, 3) has come directly from יָרָא־תֶּחֱתָם.¹ In the third person, הִיא (originally הִיא, comp. Rem. 4) is a mark of the feminine (as in the noun § 80, 2), and הִיא (orig. הִיא, as still in Deut. 8, 3, 16, Is. 26, 16; comp. *unā* as termination of the masc. pl of nouns in written Arabic) is a sign of the plural.

In the Indo-Germanic tongues, the personal inflections originated in the same manner, by appending pronominal forms, as is shown in Sanscrit and Greek, e. g. from the stem, *as* (to be) Sans. *asmi*, εἰμι, Doric εἰμι (for εἰμι) I am, where the ending μι belongs to μοι and μέ; Sans. *asi*, Dor. εἰσὶ thou art, where σι is identical with σύ; Sans. *asti*, εἰσὶ he is, where τὶ answers to the pronoun τό, etc. But the etymology in all these languages (except in Welsh) is more obliterated than in Hebrew. This is partly true also of inflection in the other Semitic languages; e. g. 1st pers. Arab. *qataltū*, Syr. *qetleth*, where the characteristic *t* is lost.

2. The characteristic *Päthäch* of the second syllable becomes *Shewā* before an affirmative beginning with a vowel, because it then would stand in an open syllable (thus קָטַלְתָּ, קָטַלְתָּ; but in pause קָטַלְתָּ, קָטַלְתָּ). Before an affirmative beginning with a consonant, the *Päthäch* remains in the tone syllable (קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ; in pause קָטַלְתָּ etc.) as well as before it. In the latter case however the *Qāmēṣ* of the first syllable, standing no longer before the tone is reduced to *Shewā*, thus; קָטַלְתָּ, קָטַלְתָּ; comp. § 27, 3 and § 43, Rem. 1.

Rem. 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose in Heb. as in Ethiopic (but not in Arabic and Aramæan), the *E sound*, which passes over into *Päthäch*, as the Paradigm shows. This tendency comes from the laws

¹ See Note to § 33, 3 by Dr. Davies.—Rödiger held that the demonstrative הִיא was inserted before the simple germ of the pronoun (—) as if to form יָרָא־תֶּחֱתָם, יָרָא־תֶּחֱתָם after the analogy of יָרָא־תֶּחֱתָם; others (Gesenius, Ewald) maintained that יָרָא־תֶּחֱתָם, יָרָא־תֶּחֱתָם may have been ancient forms actually in use for יָרָא־תֶּחֱתָם. The explanation given above, as adopted by Kautzsch from Olshausen, is much simpler.—Ed.

of vocalisation of the accented closed penult, which does not easily take *Šērē*, and not at all the *Chîrēq* shortened from *Šērē*. The original *E* appears, however, in open syllable; regularly so in the feeble stems *ל"א* (§ 74, Rem. 1); in strong stems only in *pause*, e. g. *שֶׁבַח* *she cleaves* (not *שֶׁבַחָה*), Job 29, 10; comp. 2 Sam. 1, 23, Job 41, 15; even in a *closed* pausal syllable, e. g. *שָׁכַן* Deut. 33, 12 (but *שָׁכַן* without the *pause* Is. 32, 16).

2. In some feeble stems *middle A*, the *ā* under the second radical sometimes passes over into (—), in one example also into (—), when the syllable is closed and toneless. Thus *שָׁאַלְתִּי* *I have asked him* 1 Sam. 1, 20, *שָׁאַלְתֶּם* *ye have asked* 1 Sam. 12, 13, 25, 5, Job 21, 29; *יִירָשׁוּם* *ye possess* Deut. 4, 1, 22; *יִירָשׁוּךָ* Deut. 17, 4, *יִירָשׁוּם* Deut. 19, 1; *יִלְדֶּרְתֶּךָ* *I have begotten thee* Ps. 2, 7 (comp. Num. 11, 12, Jer. 2, 27, 15, 10); *וַיִּשְׁרָם* Mal. 3, 20. The *ī* in these forms may be simply an attenuated *ā* (§ 27, Rem. 2, 3), which is also favored by the following sibilant or labial and esp. sustained by the consimilation of the vowels; but see § 64, Rem. 1, § 69, Rem. 4 and Davies' Heb. Lex. on a secondary form *Med. E*.

3. In verbs *middle O*, *Chólēm* is retained in the inflection where it has the tone, as *יָגִדְתָּ* *thou hast trembled*, *יָכֵלְתָּ* in *pause* for *יָכֵלוּ* *they could*. But when the tone is thrown forward, *Chólēm* becomes *Qāmēš-chāṭúph*, as *יָכֵלְתִּי* *I have prevailed over him* Ps. 13, 5, *יָכֵלְתָּ* (see § 49, 3) and *thou wilt be able* Ex. 18, 23.

4. Uncommon forms.¹ *Sing. 3. fem.* in *—* (as in Arab., Ethiop., Aram.), e. g. *אָזְלָה* *it has gone* Deut. 32, 36. Before suffixes this is the prevailing form (§ 59, 1, a), so with stems *ל"ה* partly in the form *ל"ה* (as often w. verbs *ל"ה*, § 74, Rem. 1) partly with disapp. of *—* bef. the pleon. ending *ה*, e. g. *נָלְתָה* § 75, Rem. 1.—In Ez. 31, 5 *נָבְרָה* acc. to Aram. orthog. for *נָבְרָה*.—2. *masc.* *הָה* (differing only orthographically) for *הָה*, as *נָבְרָה* *thou hast been unfaithful* Mal. 2, 14; comp. Gen. 3, 12.—2. *fem.* sometimes has still a *Yôdh* at the end, especially in Jeremiah and Ezekiel, as *הָלַכְתִּי* Jer. 31, 21 (which really means *הָלַכְתִּי* pointed as if without *י*, cf. *אָרַח* in § 32, Rem. 4). Thus we have the form *קָטַלְתִּי* always before suffixes (§ 59, 1, c).—1. *com.* sometimes without *Yôdh*, as *נָדְתָה* in Ps. 140, 13, Job 42, 2, 1 K. 8, 48, Ezek. 16, 59. This, however, is found only in the K'thîbh and is probably only a curtailed form anal. w. 2. *fem.* *קָטַלְתָּ* (comp. Aram. 1st pers. *קַטַּלְתִּי*), the Q'rî has the full form.—*Plur. 2. fem.* *הָתָה* (according to others *הָתָה*) Amos 4, 3 (as *ה* follows it may be merely *ditto-graphy*; but cf. *אָתָה* § 32, Rem. 5).—3. *com.* 3 times with the old plural ending *ן* (but often in Aram. and Samar.), as *יָדְעוּן* *they know* Deut. 8, 3, 16 (probably to avoid a hiatus) and Is. 26, 16, or with a superfluous *נ* (according to Arabic orthography

¹ Almost all these forms, which in Hebrew are infrequent, are the usual ones in the kindred dialects, and they may be called Aramaisms, Syriasm, and Arabisms. It should be understood however that they have not been taken from these dialects but merely indicate a return to more original forms.

§ 23, 3, Rem. 3), as **הִלְכִּיָּה** Josh. 10, 24, Is. 28, 12. For the Impf. with **יָ** see § 47, Rem. 4.

5. With the affirmatives **וְ** (ח), **וְ**, **וְ**, which are generally unaccented the word is *Mil'el* (e. g. **וְיָלֵךְ**), with the others it is *Milra'* (§ 15, 2). The place of the tone is shifted,—*a*) by the *pause* (§ 29, 4), where it is moved backwards, and at the same time the vowel of the second syllable, if it has become a *Shewâ* (—), is restored, as **וְיָלֵךְ** for **וְיָלֵךְ** (**וְיָלֵךְ** f. **וְיָלֵךְ**), **וְיָלֵךְ** for **וְיָלֵךְ** f. **וְיָלֵךְ**;—*b*) in certain cases after *Waw consecutive of the Perfect* (see § 49, 3).

§ 45.

THE INFINITIVE OF QĀL.

1. The Infinitive, strictly a verbal substantive, has two forms, a shorter and a longer. The shorter form (*Infinitive construct*), in *Qāl* **קָטַל**, is used in various ways, partly in connection with the pronominal suffixes, and as governing the genitive as well as the accusative of the object (§ 133), partly in connection with prepositions before it, as **לְקָטַל** for *to kill* (§ 132, 2) and finally in dependence upon substantives (as genitive) or upon verbs (as accusative of the object). The longer form (*Infinitive absolute*), in *Qāl* **קָטַל**, is limited to the expression of the abstract verbal idea, without regard to the subject or object of the action. It stands most frequently, when added to a finite verb of the same stem, as an adverbial accusative (see § 131).¹

To the flexibility and variety in the uses of the Infin. constr. and the inflexibility of the Infin. absolute corresponds also their vocalisation. The latter has *Chó'lem* unchangeable, but the former has *Chó'lem* changeable (hence with suff. **קָטַלְיָ** *qotlî'*).

Besides **קָטַל**, the Infin. *Qāl* has also the following unusual forms:—

- a*) **קָטַל**, e. g. **וַיִּשְׁכַּב** to lie down Gen. 34, 7, **וַיִּשְׁכַּל** to sink Ec. 12, 4 especially with verbs which have *ā* in the second syllable of the imperfect or with those whose second or third stem consonant is a guttural (frequently in addition to the usual form). Before suffixes the form **קָטַל** becomes **קָטַלְ** or by attenuating *ā* into *i* **קָטַלְיָ**, e. g. **בָּלְעִי** Job 7, 19.

¹ In the Paradigms, the *Inf. constr.*, as the predominant form, is put before the other, under the name of Infinitive *κατ' ἐξοχήν*.

b) קָטְלָה and, attenuated from it, קָטְלָה, קָטְלָה and קָטְלָה (feminine forms from קָטַל and קָטַל mostly used with intransitive verbs and partly beside forms without feminine-endings), as אֶשְׁבֵּחַ to trespass, שִׂנְאָה to hate, קָרְבָּה to approach Ex. 36, 2, חֲמָלָה to pity Ez. 16, 5. But see Gen. 19, 16 חֲמָלָה (orig. *ā* inflected into *ē*); comp. also Is. 8, 11.

These rare forms are more in use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

2. A sort of *Gerund* is formed in Hebrew by the *Infin. constr.* with the preposition ל, as לְקַטֵּל (*for to kill*) *interficiendo*, *ad interficiendum*, לְנַפֵּל (*for to fall*) *ad cadendum*.

The ל is here so closely connected, that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Dāghē'sh lenē*, viz. לְנַפֵּל *ln-pōl* (§ 28, 1), so probably also לְקַטֵּל. On the contrary, בְּנַפֵּל *bn'phōl* Job 4, 13, כְּנַפֵּל *kn'phōl* 2 Sam. 3, 34, where the prepositions ב and כ are conceived to be less closely connected with the Infinitive, and by way of exception it is so also with ל, as לְהָרוֹג יְלִיחִיץ Jer. 1, 10. לְהַרְדִּיר 47, 4 and according to some לְקַבֵּב Num. 21, 4.

§ 46.

THE IMPERATIVE OF QĀL

1. The groundform of the Imperative קָטַל (קָטַל) is consonant with the *infin. construct* and lies also at the basis of the Imperfect (§ 47).¹ It expresses only the *second* person, but has forms for the feminine and the plural. For the *third* person it has no distinct form (see § 130, Rem. 2), but this is expressed by the Imperfect as the jussive form (§ 127, 3, c), and even the second person must be expressed by the jussive form, when a negative precedes, as אַל תִּקְטַל (not קָטַל) *kill thou not*, Lat. *ne occidas*, see § 128, 2, b. The proper passive conjugations have no Imperative,² but the reflexive Niph'al and Ilithpā'el have.

2. The inflection of the 2d Sing. fem. and the 2d pl. masc. is quite similar to that of the Imperfect, and it will be understood from the explanations given below in § 47, 2. Like the Imperfect, the Imperative Masc. Sing. also has a lengthened

¹ The *Inf. absol.* also is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, b). Upon the infinitive in general comp. *Koch, Der semitische Inf.* (Schaffh. 1874).

² An Imper. is found twice (Ez. 32, 19, Jer. 49, 8) in *Hoph'al*, but with a reflexive meaning rather than a passive.

and a shortened form, the first after the manner of the cohortative (הִ— paragog.), the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קטל (also קטיל; before *Māqqēph* קִטֵּל), there is also one with *Päthäch*, for verbs middle *E* and also for a number of intransitive verbs which have *ä* in the perfect, as שָׁכַב *lie thou down* as in the *Inf.* and *Impf.* 2 Sam. 13, 5; in *pause* שָׁכַב. See the Paradigm.

2. Now and then there is found in the first syllable of the feminine sing. and masc. plural (which have the *Shevâ* vocal, as *qîl'êlî*, *qîl'êlû*; therefore שָׁפָר, without a *Dāghēsh lenē*, comp. however אָסַפְרִי Jer. 10, 17, and in the same combination חָסַפְרִי Is. 47, 2) an *ô* (Qā'mēs-chātuph) instead of the *î*, as *qîl'êlû* draw ye Ez. 32, 20, *qîl'êlû* reign thou (fem.) Judg 9, 10. This throwing back of original *û* of the 2d syllable (for *ô* is inflected from *u*) would be really according to rule, and the forms with *î* are merely an attenuation of the characteristic vowel. In *pause* we get *qîl'êlû* 1 K. 3, 26, from שָׁפָר=שָׁפָר etc., likewise from 2. sing. fem. in *Pause* *qîl'êlî* Is. 23, 12 (even outside of *pause* *qîl'êlî* 1 Sam. 28, 8 in *Kethibh*); from שָׁפָר=שָׁפָר Joel 2, 21.

3. In the form קִטֵּל, the הִ— is at times dropped, and then a helping vowel is introduced, as in שָׁמַעְתְּ hear ye (fem.) for שָׁמַעְתְּ Gen. 4, 23. The anomalous קִרְאֵן call ye (fem.) for קִרְאֵן Ex. 2, 20 ought perhaps to be read, קִרְאֵן, as it is in Ruth 1, 20.

§ 47.

THE IMPERFECT OF QAL AND ITS INFLECTION.¹

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but

¹ The name *Imperfect* is here used in direct opposition to *Perfect*; and therefore in a wider sense than in Latin and Greek grammar. The Heb. (Semitic) *Perf.* denotes, in general, the *concluded*, *ended* and *past*, what is come to pass or is gone into effect; but at the same time, that which is *represented* as completed, whether extending still into the present, or in reality yet future. The *Imperfect*, on the contrary, denotes the *incoming*, *unfinished* and *continuing*, that which is being done, or coming to pass, and is future; but also that which is repeated or in connected sequence in past time (the Latin Imperfect). From the above it is manifest that the formerly used designation of the *Impf.* as *Future* expresses only a part of the idea. Altogether the transfer of the names of Indo-Germanic tenses to the Semitic tenses (carried out under the influence of Greek grammarians by the Syrian, Arabic and afterward the Hebrew scholars, following their example) has created a great many misconceptions. To the Semitic idea of time which knows only the complete and the incomplete, the indo-germanic division into three *tempora* (past

in the Imperfect these fragments are *pre-fixed* (*preformatives*) to the stem in the abstract or Inf. form (קטל), as however the tone is retained on the characteristic vowel of the stem form, or passes over (2 fem. sing. and 3 and 2 masc. pl.) to the affirmatives, these preformatives of the Imperfect, are much more curtailed than the affirmatives of the Perfect, so that in every case only one consonant remains (י, ה, א, נ). But as these are not always sufficient to mark, at the same time, the distinction of gender and of number, the defect is in some cases supplied by additions at the end. Comp. the Table in § 40, 2.

2. The derivation and signification of both the preformatives and the affirmatives, are still in most cases clear.

In the 1st pers. אקטל, plur. נקטל, א is an abbreviation of אֶי, נ of נִהֵי; and here no addition at the end was needed to mark the gender and number. As to vocalization, the Arab. points towards the groundforms 'äqtûl and näqtûl; the i of the 1. plur. is therefore attenuated from a (as in the other preformatives). The *Seghöl* of the 1. sing. may be explained from the predilection which the א has for this sound.¹

In the 2d pers. sing. the ה in תקטל (orig. form täqtûl) is from תִּהֵי, the י — in תקטלי is the sign of the feminine, as in תִּהֵי thou (feminine, see § 32, Rem. 4). In the 2d pers. plur. the ו (more fully וָ, see Rem. 4 below) in תקטלו is the sign of the plural as in the 3d person, and as already in the Perfect (§ 44, 1), but it is here appropriated to the *masculine*;²

present and future) is quite foreign.—Thus Semitic distinction of tenses shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal-stem precedes, and the designation of the person follows as some accessory idea; but in the Imperfect, the subject, from which the action proceeds or of which some state is predicated, is expressed by a prefixed pronoun. See more in the Syntax §§ 125—29.

¹ According to *Kimchi* the *Seghöl* of the 1st sing. may be explained from the endeavor to avoid the conformity of sound in אקטל and יקטל, the latter being supposed to have been pronounced äqtöl.

² This is also the proper gender of the plural syllable *ân, û*. It is true that in the Perf. the Hebrew employs it for both genders; but in the kindred tongues, it stands even in the Perf. for the masculine alone: as in Syriac, mas. qetalân, fem. qetalên; in Arabic, mas. qätälû, fem. qätälnä; in Eth. qitälä, qätälä.

while η (for which also η) in $\eta\kappa\tau\iota\eta$ is the sign of the 2d and 3d pers. plural *feminine* and either points towards an old fem. pl. ending (in Aramaic $\eta\text{---}$) or is borrowed from $\eta\kappa\eta$ *they or those (fem.)*, and $\eta\kappa\eta$ *you (fem.)*.

In the 3d person the preformatives (η in the masc. $\eta\kappa\tau\iota$,¹ Grdf. *yāqūl*, plur. $\eta\kappa\tau\iota$, Grdf. *yāqūlū*; η in fem. $\eta\kappa\tau\iota$, plur. $\eta\kappa\tau\iota\eta$), have not yet found a satisfactory explanation. The η is probably allied to the original feminine-ending $\eta\text{---}$ of nouns as well as of the 3 sing. fem. Perfect. For the affirmative η (η) and η see above.

3. The characteristic vowel of the 2d syllable becomes *Shēwā* before an accented affirmative beginning with a vowel, but is retained (in the tone-syllable) before the unaccented affirmative η . Therefore $\eta\kappa\tau\iota$, $\eta\kappa\tau\iota$, $\eta\kappa\tau\iota$ (*pause* $\eta\kappa\tau\iota$ etc.), $\eta\kappa\tau\iota$.

Rem. 1. The final \bar{o} , leng from \bar{u} , is only tone-long (§ 9, No. 10, 3), as in the *Infin. constr.* and *Imper.* Hence,—a) The examples in which it is written *fully*, though not rare, are to be regarded as exceptions,—b) Before *Māqqēph* it becomes *Qāmēš-chāṭiph*, e. g. $\eta\kappa\tau\iota$ and *he wrote there* Josh. 8, 32,—c) It becomes vocal *Shēwā* before the affirmatives η — and η (v. above No. 3). Quite anomalous are the three examples which have long \bar{u} instead of *Shēwā*. $\eta\kappa\tau\iota$ Ex. 18, 26, immediately before the great pause, but according to *Qimchi* (ed. *Rittenb.* p. 18 b), contrary to our editions, with the tone in the ultima; in the same way $\eta\kappa\tau\iota$ Ruth 2, 8; $\eta\kappa\tau\iota$ (in great pause) Prov. 14, 3. In the two first cases perhaps $\eta\kappa\tau\iota$ and $\eta\kappa\tau\iota$ (for $\eta\kappa\tau\iota$ etc.) were intended, by virtue of a retraction of the pause, whilst η Prov. 14, 3 could only be explained as a vocal equivalent for $\eta\text{---}$ (comp. e. g. Ez. 35, 6). In the few instances in which it remains before these affirmatives, the pointing becomes η , because it stands close before the pause, e. g. $\eta\kappa\tau\iota$ *yāsh-pū'ū* (they were judging) Ex. 18, 26, Ruth 2, 8, comp. Prov. 14, 3.

2. Thus *Chōlēm* is confined almost exclusively to verbs *middle A*, like $\eta\kappa\tau\iota$. *Intransitive* verbs (*middle E* and *O*) take \bar{a} (*Pāthāch*) in the Impf., as $\eta\kappa\tau\iota$ to be great, $\eta\kappa\tau\iota$; $\eta\kappa\tau\iota$ to be small, $\eta\kappa\tau\iota$. Sometimes

¹ The usual derivation of the η from the η of the pronoun $\eta\kappa\tau\iota$, analogous to $\eta\kappa\tau\iota$ from $\eta\kappa\tau\iota$ (§ 69) has little in its favor, nor does it explain the η preformative of the plural. *Rodiger* supposed that formerly a corresponding pronoun of the third person (*ya?*) may have existed, and compared with it the Amharic *yēh* (thus) and *ya* (who), on the supposition that this is old Semitic. The fact that in the Arabic and West. Aram. *Yodh* stands also as preformative of the 3d pl. fem., at all events, deserves consideration (v. below, Rem. 3).

both forms exist together; the Impf. with *ō* is then transitive, and that with *ā* intransitive; e. g. יִקְצֹר *he will cut off, will reap*. יִקְצֹר *he will be cut off*; i. e. will be short. So also הִלְשָׁה, Impf. *ō*, to subdue Ex. 17, 13, Impf. *ā*, to be subdued Job 14, 10. More seldom both occur without any difference in signification, e. g. יִשֶׁךְ and יִשֶׁךְ *he will bite*, יִהְיֶה and יִהְיֶה *he is inclined* (but. cf. Job 40, 17). In the irregular verbs פִּי and some אֵפֶה, a changeable *ē* (*Šere*) is also found in the final syllable (§ 68, 1; § 69, 1), besides only in יִתֵּן for יִתֵּן *he will give* (יִתֵּן). These three forms of the Impf. are called Imperfect *O*, Impf. *A*, Impf. *E*.

3. For the 3d plur. fem. הִקְשִׁילָהּ there occurs in three instances, as if to distinguish it from the 2d pers., the form הִקְשִׁילָהּ, as in West. Aram. Arabic, Ethiopic and Assyrian, e. g. הִקְשִׁילָהּ *they shall arise* Dan. 8, 22; comp. Gen. 30, 38, 1 Sam. 6, 12. In several instances הִקְשִׁילָהּ seems to have been used improperly for the 3d pers. fem. or 2d masc. singular, as הִשְׁלָהּ (for which הִשְׁלָהּ ought probably to be read) Judg. 5, 26 and Obad. 13 (for 2 masc. sing., acc. to Olsh. mutil. fr. הִשְׁלָהּ); comp. Job 17, 16, Is. 28, 3.¹—In the Pentateuch (mostly) נָ (nā) occurs in place of נָה, especially after *Waw consecutive* (§ 49, 2), e. g. Ex. 1, 18, 19, 15, 20, in Arabic always nā. Acc. to Elias Levita הִלְכָּהּ 2 Sam. 13, 18 is the only ex. of this kind in strong verbs.—Once occurs (Ezek. 16, 50) the anomalous form הִנְחִילָהּ with נִ— inserted, after the manner of verbs עָשָׂה and עָשָׂה (§ 67, 4, § 72, 5), which Olshausen regards as a blunder, caused by the following form.

4. The plural forms ending in הִ appear also not unfrequently (but oftenest in the older books) with the fuller ending הִ, most commonly with obvious stress on the word at the end of a period or clause, where the vowel of the second syllable is then retained, as יִקְבְּצוּן *they gather* Ps. 104, 28, יִרְגְּצוּן *they tremble* Ex. 15, 14, תִּשְׁמְעוּן *ye shall hear* Deut. 1, 17. But it is not confined to this position, see e. g. Ps. 11, 2 קָשְׁרוּן (comp. 4, 3, Gen. 18, 28, 29, 30—32, Is. 8, 12, 1 Sam. 9, 13). In the last example and perhaps in some others, euphonic reasons may have cooperated. But the preference for this form at the end of a clause or sentence is clearly seen in Is. 26, 11 יִרְוּ וְיִבֹּשׁוּ בָּל יִרְוּ וְיִבֹּשׁוּ *they see not; may they see and be ashamed*. This holds also for the corresponding forms of the Imperfect of the derived conjugations.² This original ending הִ is the common one in Aramaean and Arabic (Old Arab. *ūnā*); yet in vulgar Arabic it is likewise shortened. Of the Impf. with הִ appended, (following the Arabic orthography § 44 Rem 4) יִשְׁאִי Jer.

¹ By this small number of examples we are hardly justified in taking them as remainders of an emphatic imperf. form (anal. to the *Modus energicus I* with the ending *ānnā* in Arabic).

² It is worthy of remark, that the Chronicles often omit the *Nūn* where it stands in the books of Kings; see 1 K. 8, 38, 43, comp. 2 Chr. 6, 28, 33.—1 K. 12, 24, 2 K. 11, 5; comp. 2 Ch. 9, 4, 23, 4.

10, 5 is the only example (but this may stand by erroneous metathesis for *יִשְׁמַח* caused by the preceding *יִשְׁמַח*).

5. In like manner *חֲזַק* has a longer form with final *ן*, viz., *חֲזַקָּן*, which is also the common one in Aramæan and Arabic (old Arab. *inā*); yet in Hebr. chiefly as a fuller form in great *pause*, and almost everywhere with the retention of the vowel in the penult as *חֲזַקָּךְ* Ruth 2, 8, 21. See examples in 1 Sam. 1, 14, Ruth 3, 4, 18, Jer. 31, 22, Is. 45, 10.

6. On the restoration in *pause* of *ō* which had become *Sh'wā* in the forms *חֲזַק* etc. v. above No. 3. In consonance with this also is the fact that the imperfects with *ā* restore this vowel in *pause* and, at the same time, lengthen it (as a tone vowel) into *ā* e. g. *יִגְדֹּל*, *יִגְדְּלֵךְ*. This influence of the pausal tone extends itself even to the forms which have no affirmative, e. g. *יִגְדֹּל* in *pause*; but the fuller forms in *ן* and *ךְ*—keep the tone on the last syllable (the vowels *ū* and *ī* in the closed *ultima* never allow the removal of the tone).

§ 48.

SHORTENING AND LENGTHENING OF THE IMPERFECT AND IMPERATIVE.

Jussive and Cohortative Forms.

1. Against the lack of specific forms to express the *relative Tenses* and the *Moods*, which is felt in the Hebrew and its kindred dialects, a small set-off is made by *changes* in the *form* of the Imperfect, to which changes a certain signification is either exclusively or principally attached.¹

2. We distinguish, accordingly, between the common form of the Imperfect and two others, viz., a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Imperfect, however, occurs only in the 1st person (with few exceptions), while its shortened form is mostly found only in the 2d and 3d persons, rarely also in the first (1 Sam. 14, 36). In Hebrew, however, for reasons of accentuation and vowel formation the Jussive could not always be orthographically distinguished from the common (*Indicative*) form of the Imperfect.

In classic Arabic the distinction is almost always clear. Besides the common Indicative *yāqtūlū*, it has—*a*) a Subjunctive, *yāqtūlū*;—*b*) a

¹ In the Perfect, the corresponding relations or modal senses are expressed only by the one common form, that stands also for the Indicative (§ 126, 5).

Jussive, *yäqtül*; and—c) a doubled so-called *Modus energicus* of the Impf. *yäqtülänmä* and *yäqtülän* (in pause *yäqtülā*), which latter answers to the Heb. Cohortative.

3. The characteristic of the *cohortative* is a long *ä* הַ—, attached to the 1st person, as in אַקטל from אָקטל; comp. the הַ— *directive* of the noun § 69, 2, *a*. It is found in all the conjugations and in all classes of strong and weak verbs (except in the *passives*), and the ending הַ— has the tone wherever it is taken by the affirmatives וְ and יִ—; hence it affects the final vowel in precisely the same manner as these do; e. g. in *Qûl* אַשְׁמְרָה *I will observe*, in *Pi'el* נִתְקַח *let us break asunder* Ps. 2, 3; but the unchangeable vowel of the final syllable is retained before הַ—, as in *Hiph'il* אֲזַכִּירָה *I will praise*. Finally (as before *û* and *i*) the vowel is restored in pause, as tone vowel; thus the cohortative אַשְׁמְרָה becomes in pause אֲשַׁמְרָה (Ps. 59, 10).

Twice הַ— takes the place of הַ—, e. g. 1 Sam. 28, 15, and, with the 3d pers. Ps. 20, 4 (here in a syllable sharpened by *dag. forte conjunc.*). The הַ— is attached to the 3d person Is. 5, 19 (twice); Ezek. 23, 20 (and afterward required v. 16 in *Q^{er}i*), where, as also Prov. 1, 20 and 8, 3 it has no influence upon the signification. Probably Job 11, 17 also belongs here although הִנֵּנִי may, with *Kimchi* be regarded as 2nd Masc. Quite anomalous is הִנֵּנִי Deut. 33, 16 (for הִנֵּנִי = הִנֵּנִי). It is not impossible that in some of the above named cases the הַ— may be a second (pleonastic) designation for the feminine.

The *Cohortative* expresses *effort* and the *direction of the will to an action*; and accordingly it especially denotes *excitement of one's self, determination, wish* (as *Optative*), in the 1st Pl. also an exhortation of others, etc. (see § 128).

4. The *Jussive* form of the Impf. essentially rests on quicker pronunciation, united with a tendency of the accent towards the beginning of the word (in order, as it were, to emphasize the command immediately in the first syllable), so that it very often causes a shortening at the end. Yet elsewhere the jussive must be satisfied with the shortening of the vowel of the 2d syllable, without being able to withdraw from it the tone, and very frequently the nature of the form does not allow any change whatever, v. above No. 2. It is not impossible however that even in such a case the *Jussive* and *Indi-*

cative differed perceptibly in the tone of the living speech. So **רָקַטַל** as Ind. means *he will kill*, but as Jussive *let him kill*. Where the shortening is orthographically indicated, will be shown in every case under the conjugations. In the strong verb it is confined, as a distinct form, to Hiph'il, as in Juss. **רָקַטַל**, Ind. **רָקַטִיל**. It is found in Qāl and Hiph'il of verbs **עָרַר**, as Jussive **רָמַח** and **רָמַח**, Ind. **רָמַח** and **רָמַח**; and in all the conjugations of verbs **לָחַד**, where after the removal (*apocope*) of the ending **ח**— in *Qāl* and *Hiph'il* monosyllabic forms arise with or without a helping vowel under the 2d stem consonant (*Impf apoc.*), e. g. *Qāl*, Ind. **רָגַלַח**, Juss. **רָגַלַח**; *Hiph.* Ind. **רָגַלַח**, Juss. **רָגַלַח**; but also in *Pi'el* **רָצַח** from Indic. **רָצַח**. But in all cases the plural forms of the *Jussive* coincide with those of the Indicative, only that the ending **וּן** cannot occur. Also the 2d pers. sing. fem. sounds the same in both, viz., **תַּמְרוּתִי**, **תַּקְטִילִי**, etc., and so likewise all the singular and plural forms, when they have pronominal suffixes, e. g. **תַּמְרוּתִי** as Indicative in Jer. 38, 15, as Jussive in Jer. 41, 8.

The force of this form is similar to that of the *Cohortative* only that in Jussive the command or wish extends, with few exceptions, only to the 2d or 3d person. On particular uses of the Jussive, e. g. in hypothetical sentences (even in the first person), see § 128, 2.

5. The *Imperative*, as it is allied in form and meaning to the Imperfect, is also lengthened (by **הֶ**) and shortened, in a manner perfectly analogous (compare the Arabic *Imperativus energicus*, with the ending -*ánuṣ* or -*an*, in pause -*ā*). The lengthened *Imp.* occurs, e. g. in *Qāl* of the strong verb, as **שָׁמַרְהָ**, **שָׁמַרְהָ** (*shōm^c-rā'* like **קִטְלֵהָ** *qit^cli*, § 46, Rem. 2) *keep thou*; **שָׁכַבְהָ**, **שָׁכַבְהָ** *lie thou down*; the shortened *Imp.* in verbs **לָחַד**, as in *Pi'el* **נָלַח** for **נָלַח**. In *Hiph'il* the *i* of the 2d syll. is reduced to *e*, when the syll. is closed e. g. **הִקְטַלְהָ**; but the *i* is retained in open syllables e. g. **הִקְטִילִי** (both cases exactly as in jussive). The force of these forms is not always so strongly marked as in the *Imperfect*. The longer form, however, is often emphatic, as **קִיּוּם** *stand up*, **קִיּוּם** *up!* **תֵּן** *give*, **תֵּן** *give!*

§ 49.

THE PERFECT AND THE IMPERFECT WITH WĀW CONSECUTIVE.

1. The use of the two tenses, as is shown more fully in the Syntax (§§ 126, 127; compare Note ¹, § 47), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in the consecution of the Hebrew¹ tenses, is this; that in continued narrations of the past, only the first verb stands in the Perfect, the following ones being in the Imperfect; and on the contrary, in continued descriptions of the future, the first verb is in the Imperfect (Future), while the subsequent ones are in the Perfect. Thus in 2 K 20, 1: *In those days Hezekiah sickened* (Perf.) . . . *and Isaiah . . . came* (Impf. וָיָבֹא) *to him, and said* (Impf. וַיֹּאמֶר) *to him, etc.* Just the reverse in Is. 7, 17: *And the Lord will bring* (Impf. וָיָבִיא) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since, etc.* 18 v. *And it will happen* (Perf. וְהָיָה) *on that day . . .* This progress in the succession of time is generally indicated by the so-called *consecutive Wāw*,² which in itself, it is true, is but a variety of the usual copulative *Wāw*, but partly (in the impf.) appears with an unusual vocalization. Moreover the tenses compounded with the *consecutive Wāw* undergo in part a variation of tone and hence at times also other variations.

2 The *Wāw consecutive of the Imperfect* is—*a*) regularly prefixed with *Pā'thūch* and a *Dāghe'sh forte* in the next letter,

¹ The other Semitic tongues have no trace of this construction, except that the Phœnician (the most closely related to the Hebrew), and of course the trans-jordanic Heb. (or Moabite) inscription of Mēsha' has it (see § 2, 2).

² This name expresses best the prevailing syntactical relation, for by *Wāw consec* an action is always represented as a direct or at least temporal *sequence* of a preceding action. If whole books (Lev., Num., Josh., Judg., 1 and 2 Sam., 2 Kings, Ezek., Ruth, Esth., Neh., 2 Chron.) begin with *impf. consec*, others (Ex., 1 Kings, Ezra) with *Wāw copul*, it is to establish a close connection with the historical books preceding them (now or originally). Compare on the other hand the independent beginning of Job and Daniel. Merely external is the formerly used designation as *Wāw conversive*, as changing the respective tenses into their opposites (acc. to the former conception, the *fut.* into *pret.* and vice-

as **וַיַּקְטֵל** *and he killed*, but with *Qūmēš* before the **א** of the 1st pers. sing. (according to § 22, 1), as **וַאֲקַטֵּל** *and I killed* (the preform. **י** with *Dāgh. f.* omitted occurs in such cases as **וַיַּדְבֵּר** and **וַיַּרְיֶה**, see § 20, 3, *b*);—*b*) it takes a shortened form of the Imperfect, where possible (comp. § 48, 4), e. g. in *Hiph'il* **וַיַּקְטֵל** (§ 53, Rem. 4), and tends to remove the tone from the ultima even more than the jussive. With this removal is necessarily connected a decided shortening of the vowel of the 2d syllable which being closed is now toneless, as in **וַיָּקָם**, Jussive **וַיָּקָם**, with *Wāw consecutive* **וַיָּקָם** *and he arose* (§ 67, Rem. 2 and 7, § 68, 1, § 69, Rem. 3, § 71, § 72, Rem. 4 and 7, § 73, Rem. 2).¹ But in the 1st pers., especially in the singular, the shifting back of the tone and even the reduction of long vowels in the 2d syllable (*û* to *ō*, *i* to *ē*) is not usual, and the apocope in verbs **לֹא** occurs much seldomer, e. g. always **וַאֲקָם** (def. **וַאֲקָם**) *and I arose*; *Hiph.* **וַאֲרָא**, *and I saw* (rather oftener than **וַאֲרָא**). But on the contrary we oftener find, specially in the later books, the *Cohortative* form in **ה**— used here, e. g. **וַאֲשַׁלְּחֶהּ** *and I sent* Gen. 32, 6, Judg. 6, 9, 10, Ps. 3, 6, Neh. 2, 13, 5, 7, 8, 13, 6, 11, 13, 7—11.—See more in § 129.

NB This **י** is in sense a strengthened *Wāw copulative* and resembles in its pronunciation the usual Arab. *copul.* (*wā*). The close connection of this *wā* with the following consonant caused in Hebrew the doubling of the latter, especially as *ā* could not stand in an open syllable; comp. **בָּמָה, בָּמָה, בָּמָה** (for **בָּמָה**), where the prepositions **ב**, **ב**, **ב** are connected with **מָה** in a similar way.

The encounter of numerous *consecutive* forms with jussives of the same conjugation must not lead to the supposition of a close relationship between the two moods. In the consecutive forms the shortening of the vowel (or the shifting of the tone) is occasioned by the strengthening of the preformative syllable, and is only accidentally similar to the form of the Jussive, where the shortening is based on the character of the form itself.²

3. The counterpart of *Wāw consecutive of the Imperfect* is *Wāw consecutive of the Perfect*, by which the Perfects are

¹ Also the plural forms in **וּ**, occur more seldom after *Wāw consecutive*, but comp. **וַיַּרְיֶבֶן** Judg. 8, 1, 11, 18, Am. 6, 3, Ez. 44, 8, Deut. 4, 11, 5, 20. The 2d fem. sing. in **וּ**— never occurs after *Wāw consecutive*.

² The opinion of earlier grammarians, according to which **וַיַּקְטֵל** is an abbreviation and contraction from **וַיְהִי וַיַּקְטֵל** (= **וַיְהִי**) *it was (that) he killed*, is in every respect erroneous, and now obsolete.—Equally unfounded is the opinion of some that it is a contraction of **וַיְהִי וַיַּקְטֵל**.

placed as the future sequents of actions or events conceived of as incomplete (therefore in Imperf., Imperat. or even Partic.). In form it is the usual *Wāw copulative* and therefore also shares its various vocalization (ו, וי, ו e. g. 2 K. 7, 4, וי), e. g. וְהָיָה (after an Impf.) *and it happens=it will happen*; yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima, e. g. וְהֵלַכְתִּי *I went, consec. form* וְהֵלַכְתִּי (coordinate with another Perf. consec., which is a consecutive to an Imperat.) *and I will go* Judg. 1, 3; וְהִבְדִּילָהּ, consec. וְהִבְדִּילָהּ *and it shall divide* Ex. 26, 33 (but this loss of the tone by *i* in the 2d syll. is exceptional, comp. under letter *b*). See more on the usage in § 126.

As the first of the above examples shows, the *Qā'mēz* of the 1st syl. is retained in the strong perf. consec. Qal, as formerly before the tone, so now with the secondary tone (therefore necessarily provided with *Methē'gh*). On the other hand the *ō* of the 2nd syl. in verbs *med. ō*, upon losing the tone, becomes *ō* e. g. וְיָקַח Exod. 18, 23. This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted—*a*) always in the 1st pers. pl. וְיָשְׁבוּנִי Gen. 34, 16);—*b*) generally at least in Qal in verbs *ל"א* וְיָשְׁבוּנִי Ex. 26, 4, 6, 7, 10, etc., but before a following *א* the vowel, long by contraction in the Perf. Qāl of these verbs, frequently loses its tone, for orthophonic reasons, e. g. וְיָשְׁבוּנִי Gen. 6, 18,—*c*) always when such a Perfect stands in pause, e. g. וְיָשְׁבוּנִי Deut. 8, 10, 11, 15, and frequently also immediately before a tone-syllable (according to § 29, 3, *b*) as in וְיָשְׁבוּנִי Deut. 17, 14, וְיָשְׁבוּנִי Deut. 23, 13, Amos 1, 4, 7, 10, 12 (yet also וְיָשְׁבוּנִי Deut. 21, 11, 23, 14, 24, 19). Elsewhere the accent is shifted back even before the *Methē'gh*, e. g. Zeph. 1, 17.

§ 50.

OF THE PARTICIPLE OF QAL.

1. Qāl has two forms of the Participle, viz., an *active*, called also *Pō'ēl* from its form (פֹּעֵל), and a *passive*, called *Pā'ūl* (פְּעִיל).¹

The *Pā'ūl* is doubtless a remnant of a lost passive form of Qāl, which still exists complete in Arabic. In the Aramaean the passives of *Pi'ēl* and *Hiph'il* are in like manner lost, except in the Participles.

2. The form of the Participle active of Qāl in the intransitive verbs *mid. E* and *mid. O*, coincides with the form

¹ The Jewish Grammarians call the Part. Act. also בְּיָנוּחַ (*middle word*); yet not in the sense of the Latin name, but as holding in sense (as present participle) the *middle* place between the past and the future; in this sense the בְּיָנוּחַ is opposed by them to the passive form פְּעִיל as part. *praeterit*.

of the 3d person sing. of the Perfect, as **רָשַׁן**, *sleeping* (from **ר.** **רָשַׁן**), **יָנַר**, *fearing* (only orthographically different from the Perf. **יָנַר**); comp. the formation of the Part. in Niph'al (§ 51, 1). But the Participle of verbs *mid. A*, takes the form **קָטַל**, the *ô* of which has sprung from *â* and is therefore unchangeable (*qôṭēl* from *qâṭēl*, § 9, No. 10, 2). (The form **קָטַל**, which with two changeable *Qā'mēṣ* would correspond to the forms **יָשַׁר** and **יָנַר**, is in use only as a *verbal noun*, § 84, 1.)—The inflection of the Participle in *Pi'el*, *Pu'al*, *Hiph'il*, *Hoph'al*, *Hithp'al* follows a different method, taking a prefixed *m*.

3. Participles form their feminine (*act.* **קָטְלָה** or **קְטֹלָה**, *pass.* **קְטוּלָה**) and their plural (*act. mas.* **קָטְלִים**, *fem.* **קְטוּלֹת**; *pass. m.* **קְטוּלִים**, *f.* **קְטוּלֹת**) like other nouns (§§ 87, 94).

Rem. 1 From the above it follows: 1) the *a* of the form **יָשַׁן** is lengthened from *ā* and is consequently changeable (e. g. *fem.* **יָשְׁנָה**); 2) the *ô* of **קָטַל** on the contrary is inflected from unchangeable *â*. In Arabic the verbal adj. after the form *qātīl* corresponds to the form *qātēl* and the part *qātīl* to *qōṭēl*. In both cases therefore the *ē* of the second syllable has been lengthened from *ī*, and is therefore changeable (e. g. **קָטַל** pl. **קָטְלִים**; **קָטַל** const. pl. **קָטְלִים**).—An uncommon form perhaps is **יִשְׁתָּכֵחַ** *supporting* Ps. 16, 5, it is possible, however, that **יִשְׁתָּכֵחַ** is intended with incorrect full writing of **יִשְׁתָּכֵחַ** — (comp. **יִשְׁתָּכֵחַ** 2 K. 8, 21), or perhaps it is the *impf. Hiph.* of **יָמַח**. Many reckon here also **יִשְׁתָּכֵחַ** Is. 29, 14, 38, 5; but this is rather 3 *sing. Impf. Hiph'il* of **יָמַח** (compare a quite similar construction in Is. 28, 16; the prop. n. **אִיבִיל** 1 Ch. 27, 30, being a foreign word, need not be considered here).—The form **יִשְׁתָּכֵחַ** Is. 41, 7 (for **יִשְׁתָּכֵחַ**) is explained in § 29, 3, b.

2. The Participle in the passive form at times belongs to an intransitive verb and cannot properly take a passive meaning, but expresses a passive state. Thus **בָּטַח** is *trusting* (not *trusted*) in Ps. 112, 7, **שָׁכַן** *inhabiting* (not *inhabited*) Judg. 8, 11 (like the Lat. *deponent* forms *confisus*, *commoratus*) and even in the transitive verb **חָזַק** *holding* (not *held*) Cant. 8, 8.

B. DERIVED CONJUGATIONS.

§ 51.

NĪPH'ĀL.

1. The characteristic of this conjugation consists essentially in a **n** prefixed to the stem. This is either vowelless with prefixed **n** (in all verbs whose 1st stem letter has a firm vowel) or joined to the stem by a short vowel (orig. *ā* but in strong verbs attenuated to *i*), so that, by assimilation of the **n**, we have the *Impf. and Inf.* **הִנָּקַטַל** (for **הִנָּקַטַל**), the *Inf. absol.* **הִנָּקַטַל**, and also

the *Impf.* יִקְטֹל (with the ה elided) for יִקְטֹל. But when the latter is vowelless the נ joins itself to the stem by means of a short vowel, as in the *Perf* נִקְטַל, *Part.* נִקְטֵל, and at times in the *Inf. absol.* נִקְטֹל. The inflection of Niph'al is perfectly analogous to that of Qāl. (The VIIth conjug. of the Arab. *ingātālū* corresponds to the *Niph'āl*.)

Niph'al may be known in the *Perf.* and *Part.* by the *Nūn* prefixed; in the *Imp. Inf.*, and *Impf.*, by the *Dāgh. f.* in the first stem-letter. The same marks are found in the irregular verbs, except that, where the first stem-letter is a guttural, the *Dāgh'esh* must be omitted (§ 63, 4), and consequently the preceding vowel made long (§ 22, 1).

2. The *significations of Niph'āl*. It is similar to the Greek *middle voice*, and hence—*a*) It is primarily *reflexive* of Qāl, e. g. נִשְׁמֵר to *watch one's self, to beware*, φυλάσσεσθαι, נִסְתָּר to *hide one's self*; often in verbs which express an emotion that re-acts on the mind, as נָחַם to *trouble one's self, to grieve*, נִאָּחַם to *bemoan one's self, to bewail*; comp. ὀδύρεσθαι, *lamentari, contristari*;—*b*) Then it frequently expresses *reciprocal* action, as from שָׁפַט to *judge*, Niph. נִשְׁפָּט to *go to law with me another*, רָצָץ to *counsel*, Niph. to *consult together*; comp. the *middle* and *deponent* verbs βουλεύεσθαι (βουλεύω), μάχεσθαι (μάχομαι), *altercari, preluari, luctari*, ἐρίζεσθαι (ἐρίζω);—*c*) It has also like Hithp'al (§ 54, 3, *c*) and the Greek *middle*, the *signification* of the active, with addition of *self*, Lat. *sibi*, *for one's self*, e. g. נִשְׁאַל to *ask for one's self* (1 Sam. 20, 6, 28, Neh. 3, 6), precisely like αἰτοῦμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα to *suit on (one's self) a tunic*;—*d*) It is often also *passive* of Qāl, e. g. נָלַד to *bear*, Niph. to *be born*, קָבַר to *bury*, Niph. to *be buried*; likewise of Pi'el and Hiph'il, when Qāl is intransitive and not in use, e. g. כָּבַד to *be in honour*, Pi'el to *honour*, Niph. to *be honoured*, כָּחַד, in Pi'el to *conceal*, Hiph. to *make disappear, to destroy*, Niph. passive of both: and in this case its meaning may again coincide with Qāl (חָלָה Qāl and Niph. to *be ill*), and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are נִזְכָּר to *be born a male* (from זָכָר a male) Ex. 34, 19, נִלְבָּב cordatum fieri (from לֵב heart) Job 11, 22

NB. The older Hebrew grammarians have represented Niph'al as strictly the *passive* of Qāl. This representation is decidedly incorrect; for Niph'al has not the characteristics of the other passives. There

are still found in Qāl traces of an early passive form (§ 50, 1), and the Arabic has a distinct conjugation, corresponding with Nīph'al (*inqātālā*), which has its own passive; nay, in Hebrew itself, there is probably a trace of the passive of Nīph'al in the form נִקְטַל Is. 50, 3, Lam. 4, 14. According to the *usage* of the language, the *passive* signification is certainly predominant; but it was first derived from the reflexive.—The הָ prefixed has the force of a reflexive pronoun, like הָ in Hīthpā'ēl,¹ the הָ probably serving to make the characteristic נ utterable (comp. Arab. *'inqātālā*).

Rem. 1. The *Inf. absol.* קָטַל connects itself, in form, with the Perf., to which it bears the same relation as קָטַל to קָטַל; it also occurs in connection with the Perfect, as in נִשְׁאַל *rogando* 1 Sam. 20, 6, נִבְסַק *desiderando* Gen. 31, 30. An example of the other form, connecting with the Impf., is הָרָן Jer. 32, 4; once אָרַשׁ Ezek. 14, 3. The *δ* in the final syllable (which is originally *ā*) is also exhibited in this Infinitive form in Pī'ēl and Pū'āl, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *ā*. Moreover, the form הָקָטַל is not infrequently used for the *Inf. absol.*, e. g. Num. 15, 31, Deut. 4, 26, 1 K. 20, 39.

2. In *Pause*, a *Pā'thāch* often takes the place of *Šērē* in the final syllable of the Impf. e. g. יִנְמַל and he was weaned Gen. 21, 8, as also in other cases, comp. 2 Sam. 12, 15 (with final *w*): 17, 23 (with *p*); Jonah 1, 5 (with *w*), (§ 29, 4 at the end). In the 2d and 3d pers. plural feminine, the *Pā'thāch* is common, e. g. הִזְכְּרֵנָּה they shall be remembered Is. 65, 17; *Šērē* is found only in הִזְכְּרֵנָּה Ruth 1, 13 (from עֵנָּה for הִזְכְּרֵנָּה with *Dāghēsh* omitted; comp. הִזְכְּרֵנָּה Is. 60, 4.).

3. When the Impf., Inf., or Imp. is immediately followed by a word of one syllable, the tone is commonly shifted back upon the penultima, and consequently the final syllable, losing the tone, takes *S'ghōl* instead of *Šērē*; e. g. יִפְּטַל he stumbles at it Ez. 33, 12; יִשְׁמַע and he heard him Gen. 25, 21; also *Pā'thāch* אָרַן Job 18, 4, but comp. וַיִּשְׁמַע and God heard 2 Sam. 21, 14. While in some isolated cases e. g. Ezra 8, 23, the shifting back of the tone is omitted, in spite of an accented syllable following, it has however become general with certain forms, even when the following word begins with an unaccented syllable; especially after *ו* cons. e. g. וַיִּלָּחֶם and he fought Num. 21, 1 etc. For the *imperative* וַיִּקְרָא there is found (with the rejection of initial *ה*): וַיִּקְרָא Is. 43, 9 (in *pause* וַיִּקְרָא Joel, 4, 11; comp. וַיִּלָּךְ Jer. 50, 5).

¹ Also in other languages, specially in the Slavonian, the change of the reflexive into the passive is observed. It is still clear in Sanscrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun=*se*; in the ancient Slavic and Bohemian, *amat-se* stands for *amatur*, in Dacoroman *io me laudu* (I am praised). See Pott's *Etymologische Forschungen*, Th. 1, S. 133 ff., Th. 2, S. 92; *Boyp's* *Vergleichende Grammatik*, § 476 ff.

4. For the 1st pers. sing. of the Impf. אֶקְטַל the form אֶקְטַל is equally frequent, as אֶדְרֹשׁ *I will let myself be sought* Ez. 14, 3; אֶשְׁבַּע *I swear* Gen. 21, 24; in the *Cohortative* always with *i*, e. g. אֶקְטִיל *I will avenge me* Is. 1, 24. Comp. § 69, Rem. 5.

§ 52.

PĪ'Ē'L AND PU'Ā'L.

1. The *characteristic* of this conjugation is the *doubling of the middle stem-letter*. In the *active* (Pī'ēl), the *Perf.* would naturally have קָטַל from the simple stem קָטַל (comp. § 43, Rem. 1, and Arab. Conj. II *qāttālā*); the *ā* of the first syllable is however with one exception (v. Rem. 1) always changed to *i* in the *Perf.* In the 2nd syllable *ā* has usually been retained (therefore the conjugation should properly be called *Pi'al*); often here however occurs an attenuation to *i* which the tone regularly lengthens to *ē* (comp. Aram. קָטַל, Biblical Aram. קָטַל). Thus arise for the 2d sing. masc. perf. forms like אָבַד, קָרַשׁ, לָמַד, נָהַר, פָּבַד etc.¹—Before affirmatives however *ā* is always retained, thus קָטַלְתָּ, קָטַלְתָּם, קָטַלְתִּי etc. The *Infinitive absol.* has קָטַל (inflected from *qattāl*). The *Inf. const.* and *Impf.* have קָטַל with *ā* in the first syllable, and so the *Impf.* makes יִקְטַל and the *Part.* מִקְטַל, the preformatives here having a vocal *Sh'wā*, which seems to be the relic of a short vowel.—The *passive* (Pū'āl קָטַל) has an obscure vowel of the third class (*ū* or rarely *ō*) after the first stem-letter, and *ā* (in pause *ā*) after the second. On the use of obscure vowels to express intransitives, comp. § 43. Also in Arabic passives are formed throughout with *ū* in the 1st syllable. In regard to inflection these two conjugations are analogous to that of Qāl.

The ך, which occurs also in the succeeding conjugations, as the characteristic of the *Part.*, seems to be connected with מי *who?* (fem. מִיָּה comp. § 37) in the sense of *some one*.

Pī'ēl and Pū'āl are throughout distinguished by the *Dāghē'sh* in the middle stem-letter. It is omitted only in the following cases:—

a) Always when this letter is a guttural (§ 64, 3);—b) Sometimes, though rarely, when this letter has *Sh'wā* (§ 20, 3, b), as שֶׁלְּחָה *she stretches*

¹ On three cases which take ך instead of ך before final ך or ך see below Rem. 1.

forth (for שִׁלְחָה) Ez. 17, 7; בִּקְשׁוּהוּ for בָּקְשׁוּ they sought him 2 Ch. 15, 15; also at times the omission is indicated (§ 10, 2 Rem.) by a *Châ't'eph*, under the *littera dagessanda*, e. g. לָקְחוּהָ for לָקְחָהּ she was taken Gen. 2, (23, — though influence of preceding —) comp. 9, 14. In the Impf. and Part. the *Sh'wâ* under the preformatives may always serve as a mark of these conjugations.

2. *The primary idea of Pî'el is urgency*, especially that which is *self impelled* (a busy doing) hence.—a) It denotes *intensity* and *repetition* (comp. the *intensive* and *iterative nouns*, which are likewise formed by doubling the middle stem-letter, § 84, 6—9);¹ e. g. צָחַק to laugh, Pî'el to sport, to jest (to laugh repeatedly), שָׁאַל to ask, Pî'el to beg; hence it denotes that the action has to do with *many*, as קָבַר to bury (one) Gen. 23, 4, Pî'el to bury (many) 1 K. 11, 15. (So in Syriac and Arabic frequently). This signification of Pî'el is found with various shades of secondary meaning, as פָּתַח to open, Pî'el to loose, סָפַר to count, Pî'el to relate.—The eager performance of an action makes the agent *influence* others also in the same direction. Hence—b) Pî'el has a *causative* signification (like Hîph'il), e. g. לָמַד to learn, Pî'el to teach. It often takes the modifications expressed by *to permit*, *to declare* or *to hold as*. *to help*, as חָיָה to let live, צָדַק to declare innocent, יָלַד to help in child-bearing.—c) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (viz. that which the noun expresses), or *to be in any way occupied with it*; as קָנָן to make a nest (from קֵן nest), עָפַר to throw dust, to dust (from עָפָר dust). It also expresses the *taking away* or *injuring* the thing expressed by the noun (as in English *to behead*, *to skin*, *to bone*), e. g. שָׁרַשׁ (from שֹׁרֶשׁ a root) to root out, extirpate, זָנַב (from זָנַב tail) properly to injure the tail,

¹ Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words, *reichen*, *recken* (E. reach, rack); *streichen* (*stringo*, Anglo-Saxon *strecan*), *strecken* (E. stretch, streak); comp. *Strich*, *Strecke*; *wacker*, from *wachen*. others in which it has the *causative* signification, are *stechen*, *stecken* (E. stitch, stick); *wachen*, *wecken* (E. watch, wake); τέλλω *to bring to an end*, from the stem τέλω *to end*, γεννᾶω *to beget*, from γένω *to come into being*. The above examples in German show also that *ch*, when doubled, takes the form of *kk*, *ck*, in accordance with the laws relating to the *Dāghē'sh* in Hebrew (§ 13, 3).

hence *to rout the rear* of an army, *לְהַרְגוֹת* *to remove the ashes*, *לְהַשְׁמֵת* *to break the bones*. So also in verbs the origin of which may not now be traceable to a noun; e. g. *לְהַשְׁמֵת* *to stone*, and also *to remove the stones* (i. e. from a field);¹ comp. Eng. *to stone* in both senses.

The significations of the *passive* (Pū'āl) will occur readily from the above, e. g. *לְהַשְׁמֵת* *to steal*, Pī'ēl *to steal*, Pū'āl *to be stolen*.

In Pī'ēl, the proper and literal signification of a word is often retained, when Qāl has adopted a figurative one, the former being the stronger and more palpable sense, e. g. *לְרַפֵּא* in Pī'ēl *to stitch up*, in Qāl *to heal*; *לְקַצֵּץ*, Pī'ēl *to cut or hew out*, Qāl *to form or make*; *לְהַגִּיד*, Pī'ēl *to uncover*, Qāl *to reveal*.

In intransitive verbs, also, Pī'ēl occurs as an intensive form, but only in poetic diction, as *לְהִתְפַּתֵּחַ* *to be broken in pieces* Jer. 51, 56, *לְהִתְרַעַד* *to tremble* Deut. 51, 13, Prov. 28, 14, *לְהִתְפַּתֵּחַ* *to be open* Is. 48, 8, 60, 11, *לְהִתְרַעַד* *to be drunken* Is. 34, 5, 7.

Rem. 1. The Perf. Pī'ēl has (—) in the final syllable quite as often as (—), e. g. *לְהַשְׁמֵת* *to destroy*, *לְהַשְׁמֵת* *to break in pieces*, *לְהַשְׁמֵת* *to teach*. This occurs especially before *Mäqqēph* (Eccles. 9, 15, 12, 9), and in the middle of a period in continuous discourse; but at the end of a period (in *pause*), *Sērē* is the more common vowel. Comp. *לְהַשְׁמֵת* Is. 49, 21 with *לְהַשְׁמֵת* Josh. 4, 14, Est. 3, 1. Some verbs have *Sēghōl*, namely *לְהַשְׁמֵת* *to speak*, *לְהַשְׁמֵת* *to atone*, and *לְהַשְׁמֵת* *to wash clothes*, but *לְהַשְׁמֵת* in *pause*.

A single instance of (—) in the *first* syllable (after the manner of the Arab. and Aram.) is found in Gen 41, 51 *לְהַשְׁמֵת* *to cause to forget*, a change occasioned by the play upon the name *מִנְשָׁה*. Compare, the quadrilateral *לְהַשְׁמֵת*, which is analogous in form to Pī'ēl (§ 56).

2. The *Impf.*, *Inf.*, and *Imp.*, when followed by *Mäqqēph*, generally take *Sēghōl* in the final syllable, e. g. *לְהַשְׁמֵת* *he seeks for himself* Is. 40, 20, *לְהַשְׁמֵת* *sanctify to me* Ex. 13, 2. So too in Hithpā'ēl.—In the 1st pers. sing. *Impf.* besides *לְהַשְׁמֵת*, there occurs also in a few cases the form with (—) under the א, as *לְהַשְׁמֵת* Lev. 26, 33; and even with (—), as *לְהַשְׁמֵת* Zech. 7, 14 (according to § 23, 3, Rem. 2). With *Wāw cons.* we have also *לְהַשְׁמֵת* *וְלְהַשְׁמֵת* Judg. 6, 9. Instead of *לְהַשְׁמֵת* are found forms like *לְהַשְׁמֵת*, as in Is. 3, 16, 13, 18 (before a sibilant in *pause*).

3. The *Inf. absol.* in Pī has the special form *קָטַל*, as *לְהַשְׁמֵת* *castigando* Ps. 118, 18; but much more frequently the form of the *Inf.*

¹ In Arabic, *denominatives* of Conj. II. often express injury done to a member, the removal of vermin and noxious things. This force is not wholly foreign, also, to the simplest Conj. I. Comp. Hebrew *לְהַשְׁמֵת* (from *לְהַשְׁמֵת*) *to buy or sell grain*, Lat. *causari*, *prædari*, etc.

constr. קָטַל is used instead, as in Jer. 12, 17, 32, 33. For the latter the form קָטַל also occurs exceptionally, namely in Lev. 14, 43 קָטַל, and (for the sake of assonance) even for *Inf. absol.* in 2 Sam. 12, 14 קָטַל קָטַל.

4. In *Pū'āl*, instead of *Qibbā'ā*, *Qā'mēš-chāṭā'ph* is found less frequently, e. g. דָּיֶדֶד *died red* Nah. 2, 4, comp. 3, 7; Ps. 72, 20, 80, 11. It is merely an orthographic variation when *Shū'rēq* takes the place of *Qibbā'ā*, as יִיזָר in Judg. 13, 29.

5. As the *Inf. absol.* of Pu. there is found נָבַח in Gen. 40, 15.—The *Inf. constr.* does not occur in a regular verb in *Pū'āl*.

6. The *Part. Pū'āl* sometimes occurs without the prefixed ה¹; and is then distinguished from the 3. pers. Perf. (like the *Part. Niph.*) only by the *Qā'mēš* in the final syllable, e. g. לָקַח *taken* 2 K. 2, 10, comp. יִיזָר for יִיזָר Judg. 13, 8; also Ec. 9, 12, Ez. 26, 17, Prov. 25, 19, Is. 18, 2; the last two examples on account of the presence of an initial ה.

§ 53.

HĪPH'ĪL AND HÖPH'ĀL.

1. The characteristic of the *active* (Hīph'īl) is ה, in the Perf. ה (the *ā* being attenuated into *i* as in *Pi'ēl*) and forming with the 1st stem consonant a closed syllable. The 2d syllable had in the Perf. originally likewise *ā*; comp. Arab. conj. IV. 'aqtālā and in Hebrew the return of *Pā'thāch* in the 2d and 1st person הִקְטִיל *etc.* The *ā* having been attenuated into *i*, the latter when having the tone, should, according to rule have been lengthened into *ē* (as in Aram. אִקְטַל, in Biblical Aram. הִקְטִיל). Instead of this however the strong verb has received *i*. Thus in the *Inf. constr.* הִקְטִיל with which are connected the *Impf.* and the *Part.* מִקְטִיל, ² contracted from הִקְטִיל, מִהִקְטִיל. In the *passive* (Höph'āl) the ה is sounded with an obscure vowel, and the second syllable has *ā* instead of *i*, as הִקְטַל or הִקְטַל, *Impf.* יִקְטַל (syncopated from הִקְטַל)

¹ This omission of the ה seems to occur also at times in *Part. Pi'el*, as in שָׁבַח for שָׁבַח *praising* Ecc. 4, 2, מָאן for מָאן *refusing* Ex. 7, 27, perh. also חָלְלִים in Ps. 67, 7 may be for חָלְלִים *dancing or dancers*.—Tr.

² Here the corresponding Arab. forms (*yagtil* and *maqtil*) indicate an original *i* in the second syllable. In Hebrew this *i* is lengthened into *ē* (after the general rule) at least in the *Jussive* and the *Imperf. consec.* (see below 3 Rem. 4) as well as in the *Imperative* of the 2nd pers. sing. masc. (see 3, Rem. 3).

or יקטל, Inf. absol. הקטל, Participle מַקְטֵל and מִקְטֵל; and in its other forms it follows the general analogy. Upon the origin of the preformative ה compare § 55, No. 6.

The marks of this conjugation are, therefore, in the Perf., Imp. and Inf., the prefixed ה; in the Impf. and Part., the vowel under the preformatives, which in Hiph'il is *Päthäch*, in Hoph'al, *Qibbûʿ* (—) or *Qā'mēš-chāṭūph* (—).

2. *Significations of Hiph'il.*—It is properly *causative of Qāl*, and in this sense is more frequently employed than Pi'el (§ 52, 2, b), e. g. יָצָא *to go forth*, Hiph. *to bring out, to lead forth*; קָדַשׁ *to be holy*, Hiph. *to sanctify*. To the category of the *causative* belongs also the *declarative* signification, e. g. הִצִּידִק *to declare just*; הִרְשִׁיעַ *to declare guilty* (render criminal). When Qāl is transitive, Hiph. takes two accusatives (see § 139, 1). Frequently Pi'el and Hiph'il are both in use in the same signification, as אָבַד *to perish*, Pi. and Hiph. *to destroy*; but generally only one of them is found, or they have some difference of signification, as כָּבַד *to be heavy*, Pi. *to honour*, Hiph. *to make heavy*. Intransitive verbs merely become transitive, e. g. נָטָה *to bow* (intrans.), Hiph. *to bow, to bend*.

Rem. 1. The Semitic conception of the causative and transitive signification of Hiph'il embraces also other forms of thought which can only be translated by periphrase. Thus a) the Hiph. is used to express some assumption of a corporal or spiritual condition, e. g. אָהַל, הִלֵּל, הִרָר, Hiph. *to emit a lustre*, הִחֲשֵׁךְ, Hiph. *to create gloom*, צָלָה, Hiph. *to be prosperous*, שָׁעַל, Hiph. *to be needy*, שָׁמַן, Hiph. *to become fat* (properly *to produce fat*);¹ אָמַץ and הִזְקַם, Hiph. *to become strong* (properly *to develope strength*); so too הִשְׁמַל, Hiph. *to become feeble*; הִאָּדַם, *to be red* (prop. *to show redness*), הִלְבִּין *to be white*, הִחֲרִישׁ *to be silent*, but properly *to keep silence* (*silentium facere*, Plin.); b) the Hiph. expresses entrance into and continuance in a given state or condition, e. g. אָמַץ *to be firm*, Hiph. *to trust in*, הִלָּה *to become sick*, רָבַשׁ *to become ashamed*, הִרְגִּיעַ *to keep quiet*; c) the Hiph. expresses a qualified action,

¹ The verb עָשָׂה *to make* is employed in the expression of the same ideas, e. g. *to make fat (fatness)*, i. e. to produce fat upon the body Job 15, 27; *to make fruits, to make branches*, i. e. to produce, to put forth Job 14, 9, Hos. 8, 7. Compare in Latin, *corpus facere* Justin. 11, 8, *robur facere* Hirtius, Bell. Afr. 85; *sobolem, divitias, facere* (Plin.) and in Italian *far corpo, far forze, far frutto*.

as *הִשְׁטִיב* to *deal well*, *הִשְׁחָדָה* to *do wickedly*, properly to *make good*, or *bad* one's way (sc. *הִרְכִּיזוּ*, *הִרְכִּיזוּ* which are also often expressed); *הִשְׁטִיב* to *make sinful*, *הִשְׁטִיב* to *act craftily*.

2. Causatives also are certain *denominatives*, in Hiph. expressing the idea of *producing* or *putting forth* that of which the original noun is the name, e. g. *הִשְׁרִישׁ* to *put forth roots*, *הִקְרִין* to *put forth horns*. It also expresses the active use of a member, as *הִשְׁמִיעַ* to *listen* (properly to *make ears*), *הִלְשִׁין* to *chatter*, to *slander* (after the same analogy, properly to *make tongue*, to *use the tongue freely*).

3. The signification of *Höph'äl* is *passive*—a) chiefly of *Hiph'il*, as in *הִשְׁלִיךְ* to *cast out*, *הִשְׁלַךְ* or *הִשְׁלַח* to *be cast out*;—b) at times also of *Qäl*, as in *הִקָּם* to *avenge*, *הִקָּם* to *be avenged*.

Rem. 1. The *î* of 3d sing. masc. Perf. Hiph. remains unchanged also in the 3d fem. (in the tone-syllable). But that it has arisen from a short vowel and is therefore changeable is shown from the Imperf. and Imper., where *ê* (through the influence of a guttural also *ä*) takes its place. In an open syllable the *î* is retained, only in rare cases does it become *Shewâ* (v. Rem. 4 and 5).

2. The Inf. absol. has generally *Šērê*, usually without *Yôdh*, as *הִקְרַשׁ* Judg. 17, 3, rarely (and incorrectly) with *Yôdh*, as *הִקְרִישׁ* Amos 9, 8. After the manner of the Aram., we have *â* instead of the *î* in *אֶשְׂכֵּחַ* to *rise early* Jer. 25, 3. Rare exceptions, in which the form with *Šērê* stands for the Inf. constr., are found in Deut. 32, 8. Is. 57, 20. For the usual Inf. constr. *הִקְטִיל* we find a few times *הִקְטִיל*, as *הִשְׁמִיד* to *destroy* Deut. 7, 24, 28, 48, Josh. 11, 14, Jer. 50, 34; so also *הִקְצוּ* for *הִקְצוּ* from *קָצָה* Lev. 14, 43. Upon elision of *î* v. Rem. 7.

3. The Imperative retains the *î* (—) according to Rem. 1 in the open syllable and therefore before suffixes (v. § 61, 2) and before —ה paragogic e. g. *הִקְטִילֵהוּ*. On the other hand in the 2nd masc. sing. the original *î* (comp. Arab. *ʾaqtīl*) is lengthened into *ê*, e. g. *הִשְׁמַעְךָ* to *become fat* and before *Mäqqēph* it becomes *Sēghôl*, e. g. *הִשְׁמַעְךָ* Job 22, 21.—In a few instances the form *הִקְטִיל* is anomalously substituted for *הִקְטִיל*: Ps. 94, 1 (77, 2?) Is. 43, 8. Jer. 17, 8; in other places the Massora has preferred the incorrect fully written form *הִקְטִיל*, e. g. 2 K. 8, 6.—In Lament. 5, 1 for *הִבִּישׁ* the *Qērî* requires *הִבִּישׁ*.

4. In the Impf. of Hiph. the apocopated form with *Šērê* is the usual one for the *Jussive* in the 2. m. and the 3. m. singular, as *אַל-תַּגְדִּיל* to *make not great* Obad. 12, *יִכְרֵחַ* let him cut off Ps. 12, 4, also with *ו* consec., as *יִכְרֵחַ* and he divided Gen. 1, 4 (yet the 1. per. sing. is usually *î*, as *יִכְרֵחַ* Am. 2, 9). Before *Mäqqēph* the *Šērê* becomes *Sēghôl*, as *וַיִּחְזַק-בּוֹ* and he held him Judg. 19, 4. In the plural the forms *הִקְטִילוּ*,

תִּקְשְׁלוּ stand also in the Jussive and with ו cons., e. g. וַיִּדְרְכוּ and they pursued Judg. 18, 22; but the י (after the Aramæan) sometimes becomes *Sh'wâ*, as וַיִּדְרְכוּ 1 K. 20, 23, וַיִּדְרְכוּ and they bent Jer. 9, 2, וַיִּדְרְכוּ and they pursued 1 Sam. 14, 22, 31, 2. This shortening is found also in the imperf. and in 2d and 3d masc. sing. before suffixes (1 Sam. 17, 25. Ps. 65, 10. Job 9, 20). It is however doubtful whether we really find in these isolated examples a trace of the groundform (*yaqfîl*) and not rather a misconception from defective writing (וַיִּדְרְכוּ etc.) which often occurs elsewhere as a pure orthographical license (even in the 3d sing. Is. 44, 28 רָשָׁם).

5. The Part. מִשְׁחָר (Is. 53, 3) might be traced to the Grdf. *maqîl* unless with *Delitzsch* one regards the word as a substantive (comp. also מִשְׁחָר Ps. 135, 7, where, however, *Ṣerê* could be explained from the shifting of the tone).^{*} In the following plurals the vowel has become *Sh'wâ*: מְחַלְמִים dreamers Jer. 29, 8, מְעֻזִּים helpers 2 Ch. 28, 23 and in מְחַצְרִים Chron. 15, 24.—The fem. is usually like מִשְׁחָר, e. g. מְשֻׁחָר Lev. 14, 21, מְחַצְרִים Num. 5, 15.

6. In the Perf. are sometimes found such forms as הִבַּחְנוּ we have reproached 1 Sam. 25, 7, comp. Job 16, 7, also אֶנְאָלְחִי I have soiled (with א for ה, as in Aramæan) Is. 63, 3; comp. אֶשְׁחִים, Rem. 2.

7. In the Impf. and Part. the characteristic ה regularly gives place to the preformatives, as מִקְשִׁיל, מִקְשִׁיל, but not to prepositions in the Inf., לְקִשְׁלִי, because their connection with the stem is less close than that of the preformatives. In both cases, however, there are some few exceptions, as יִשְׁעֵי he will save in יִשְׁעֵי Ps. 116, 6 (in pause), יִהְיֶה he will praise for יִהְיֶה (only in verbs פ"י) Neh. 11, 17, on the contrary לְשִׁמֵּץ for לְהַשְׁמִיץ to sing Ps. 26, 7, לְאֵרִיב for לְהַאֲרִיב to cause to faint 1 Sam. 2, 33, לְשַׁמֵּר for לְהַשְׁמִיד to destroy Is. 23, 11, לְשַׁבֵּר Am. 8, 4, בְּהִזְעִיר for בְּהִזְעִיר Ps. 78, 20, לְמַרֵּחַ for לְהַמְרִיחַ Ps. 78, 17.¹

8. The tone, in Hiph'il, does not fall on the affirmatives ה, הִ— and ו—, not even in the Perf. with *Wāw consec.* except in Ex. 26, 33, Lev. 15, 29; (to avoid a hiatus because ה or ו follows in an unaccented syllable) but the plur. ending ין takes the tone, as in הִקְרִיבוּן Deut. 1, 17.

9. In the passive (*Hōph'al*) Perf., Impf. and Part. ה (—) is found in the first syllable as well as ה (—) הִקְשַׁל, but not so often in the regular verb, e. g. הִשָּׁבַח he is laid Ez. 32, 32 (but הִשָּׁבַח in 32, 19), הִשָּׁלַךְ, Part. מְשָׁלָךְ 2 Sam. 20, 21 (but הִשָּׁלַךְ in Is. 14, 19). Verbs פ"ן have ה constantly, as הִשָּׁדַד, הִשָּׁדַד (according to § 9, 9, 2).

¹ So also לְהַחֲמִים for לְהַחֲמִים Ex. 13, 21, לְהַחֲמִים for לְהַחֲמִים Num. 5, 22, לְהַחֲמִים for לְהַחֲמִים to purify Dan. 11, 35; but part. *Hoph.* מְהַחֲמִים in Ez. 46, 22 for מְהַחֲמִים.—Tr.

10. The Inf. absol. has (—) in the final syllable (in *Hoph.* as in *Hiph.*); e. g. *רָחַל* *fasciando* Ez. 16, 4, *רָחַר* *nuntiando* Josh. 9, 24. The Inf. constr. is not found in any regular or strong verb.

11. About the Imperative of *Hōph'al*, see above on p. 117, note 2

§ 54.

HĪTHPĀ'ĒL.

1. This conjugation connects itself with *Pi'el*, inasmuch as it prefixes to the form *קָטַל* the syllable *הַת* (West. Aram. *חַת*, but Biblical Aram. *הַת*; Syr. *ܚܬ*'), which, like *הַת* in *Niph'al* (§ 51, 2, Rem.), has undoubtedly the force of a reflexive pronoun.

2. The *ת* of the syllable *הַת* in this conj., as also in *Hithpō'el* and *Hithpāl'el* (§ 55), suffers the following changes:—

- a) When one of the sibilants (*ס*, *ץ*, *ש*) is the first radical of the verb, it changes places with the *ת* (§ 19, 5), as *הַשְׁמַר* *to take heed*, for *הַחֲשַׁר*; *הַחֲבֵל* *to be burdened*, for *הַחֲבֵל*. (A solitary exception is found in *הַחֲשׁוֹשׁ* *to avoid cacophony* which would result from the succession of three T sounds Jer. 49, 3). With *צ*, moreover, the transposed *ת* is changed into *ט*, as being more akin to the *צ* (see § 19, 1), as *הַצְטִיחַ* *to justify one's self*, for *הַצְתִּיחַ*.
- b) Before *ד*, *ט* and *ת*, the *ת* is assimilated (§ 19, 2), e. g. in *הַדְּכָא* *to be crushed* (but *מִדְּהַפְקִים* in Judg. 19, 22). *הַטְהַר* *to cleanse one's self*, *יִטְמָא* *he shall defile himself* Lev. 21, 1. *הַתְמַם* *to behave uprightly*; sometimes also before *נ* and *כ*, as *הַנְבִּיא* *to prophesy* Jer. 23, 13, else *הַתְנַבֵּא*; *הַתְחַזֵּק* *to make one's self ready*, for *הַתְחַזֵּק* Prov. 26, 26. Also before *ש* Ec. 7, 16, before *ר* Is. 33, 10.

Rem. Metathesis should likewise take place when *ת* and *ז* meet, and the *ת* should be changed into *ד*. Instead of this the *ת* has been assimilated with the *ז* in the only instance of this kind. *הַזְדַּח* Is. 1, 16.

3. The significations of *Hithpā'el*.—a) Most frequently it is reflexive, but chiefly of *Pi'el*, as *הַתְקַדַּשׁ* *to sanctify one's self*, *הַתְנַקֵּם* *to avenge one's self*, *הַתְחַזֵּק* *to gird one's self*. Then

See also in the Hebrew *אֶתְחַזֵּק* 2 Ch. 20, 35, cf. Ps. 76, 6.

further it means, *to make one's self* that which is expressed by the first conjugation; hence, *to conduct one's self* as such, *to show one's self*, *to imagine one's self*, *to affect to be such*; properly *to make one's self* so and so, *to act so and so*; e. g. הִתְגַּדַּל *to make one's self great, to act proudly*; הִתְחַכֵּם *to show one's self cunning, crafty*, also (Ec. 7, 16) *to fancy one's self wise*; הִתְעַשֵּׂר *to make (i. e. to feign) one's self rich*. Its signification sometimes coincides with that of Qāl, and both forms are in use with the same meaning, e. g. אָבַל *to mourn*, found in Qāl only in poetry, in Hithp. in prose, and it can then even take an accusative (§ 138, 2, Rem. 1).—*b*) It expresses *reciprocal action* (like Niph. § 51, 2, *b*), as הִתְרָאָה *to look upon one another* Gen. 42, 1.—*c*) More frequently it expresses what one does more directly *to or for himself* (comp. Niph. § 51, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִרְפֵּשֶׁט הַרְפֵּשֶׁט *exuit sibi (vestem)*, הִסְוִיתָ הַסְוִיתָ *solvit sibi (vincula)*. So without the accusative הִתְהַלֵּךְ *to walk about for one's self (ambulare)*.—*d*) Only seldom it is *passive*, e. g. הִשְׁתַּכַּח *to be forgotten* Ec. 8, 10. Comp. Niph'al, § 51, 2, *d*.

Rem. 1. The passive *Hithpā'āl* is found only in the few following examples: הִשְׁתַּמָּה *to be made unclean* Deut. 24, 4, הִכְבַּס *to be washed* Lev. 13, 55, 56, הִרְשָׁעָה (for הִתְרַשָּׁעָה, see § 20, 3, *b*) *it is glutted with fat* Is. 34, 6. Comp. also הִתְקַדֵּד; see Rem. 4.

2. *Denominatives* with the reflexive signification are הִתְיַחַד *to embrace Judaism* (i. e. *to make one's self a Jew*), from יָחַד, *Jew*; הִתְיַחֵד *to provision one's self for a journey*, from יָחַד.

3. The Perf. has often, as in Pī'el, *Pā'thāch* (or *Qā'mēš* in verbs ל"א) in the final syllable, as הִתְחַזַּק *to strengthen one's self* 2 Ch. 13, 7, 15, 8, הִתְעַלֶּה *he shall defile himself* Lev. 21, 1. Final *Pā'thāch* occurs also in the Impf. and Imp., as הִתְחַכֵּם *he deems himself wise* Ec. 7, 16. In *pause* these forms always take *Qā'mēš*, as הִתְאַזַּר *he has girded himself* Ps. 93, 1, הִתְאַבֵּל Ez. 7, 27, הִתְעַלֶּה Job 38, 30, הִתְעַלֶּה Job 18, 8; הִתְקַדֵּשׁ *sanctify thyself* Josh. 8, 5. But in the Part. always *Sēr'e*, e. g. מְתַקַּח Ps. 8, 3, Is. 45, 15.—As in Pī'el הִתְעַלֶּה (§ 52, Rem. 2), so in Hithp. הִתְעַלֶּה Zech. 6, 7.

4. To this Reflexive הִתְקַטַּל (apparently from Pī'el) are commonly reckoned also some reflexive forms of the verb מָקַר (*to muster*), which do *not* double the middle radical and have under the first a long *ā* (*Qā'mēš*), namely הִתְקַטַּר Judg. 20, 15, Impf. יִתְקַטַּר Judg. 21, 9, together with the passive form הִתְקַטַּר Num. 1, 47, 2, 33, 26, 62, 1 K. 20, 27. But these forms appear rather to be a reflexive of *Qāl*, with the

sense to *present oneself at the muster, to be mustered*, after the manner of the Aram. *Ithpē'el* (West. Aram. אִתְּפַעֵל, Syr. اِثْطَعِلَ) and of the Ethiopic *tagat'ela*, also Arab. *'igtat'ala* (which has *always* the *t* transposed behind the first radical (see above in No. 2, p. 138).—Such a reflexive of *Qal* (also with the *t* transposed) is to be recognised in הלחחם (i. e. הִלָּחֵחַם after the analogy of the O. Test. Hebrew) in the Moabite inscription of king Mēsha' (§ 2, 2), in the sense of the O. Test. *Niphal* נלחח to *fight or wage war* (see lines 11, 15, 19 and 32 of the Inscription, the two former lines showing נִלָּחֵחַם in the *Impf.* with the *Wāw* consecutive; on line 19 *infin.* with *suff.* בְּהִלָּחֵחַמָּה בִּי by his fighting with me).

§ 55.

RARER CONJUGATIONS.

Of the unusual conjugations (§ 39, 4) some are connected, in form, with *Pi'el*, and are made by the doubling or repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to *Hiph'il*, and are formed by the addition of prefix letters or syllables. To the former class besides a *passive*, distinguished by the vowels, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of *Hithpā'el*.

Those which are analogous to *Pi'el*, and which follow it in their inflection, are—

1. *Pō'el*; as קוּשַׁל, pass. *Pō'āl* קוּשַׁל, reflex. *Hithpō'el* הִתְקוּשַׁל (corresp. to Conj. III. and VI. in the Ar. *qātālā*, pass. *qātīlā*, reflex. *tāqātālā*) *Impf.* יְקוּשַׁל, Part. מְקוּשַׁל, *Impf. pass.* יִקוּשַׁל, etc. Accordingly in Heb. the *ō* of the first syllable is everywhere inflected from the *ā* whilst the passive form is distinguished simply by the *a* sound in the second syllable. In the strong verb these conjugations occur but very seldom. Examples are:—Part. מְשַׁטִּי *my opponent at law* Job 9, 15, יוֹדְעָרִי *I have appointed* 1 Sam. 21, 3 (unless we ought to read יוֹדְעָרִי), שָׂרַשׁ to *take root*, pass. שָׁרַשׁ, denom. from שָׂרַשׁ *root*; of *Hithpō'el* Jer. 25, 18, 46, 8; Is. 52, 5 (part. מִתְנַאֵץ for מְתַנַּחֵץ). In verbs עָנָה (§ 67) it is more frequent, e. g. הוֹלִיל, סוֹבֵב, חוֹיֵן.

The *signification* of *Pō'el* is, like that of *Pi'el*, often causative of *Qāl*. Sometimes both *Pō.* and *Pi.* are in use in the same signification, as רִצָּץ and רִצֵּץ to *oppress*; sometimes each has its peculiar shade of meaning, as סָבַב to *turn about, to change*, סוֹבֵב to *go about, to sur-*

round; הָלַל to exult, הִלֵּל to make foolish (from הָלַל to be brilliant, but also to be vainglorious, foolish); הִנֵּן to make pleasant, הִינֵן to commiserate; שָׁרַשׁ to root out, שָׁרַשׁ to take root.

With קִטֵּל may be connected the formation of quadrilaterals that insert a liquid at the end of the first syllable, as קִטֵּל (§ 30, 3, § 56).

2. *Pīlāl, Pīlāl, Pūlāl, Hūhpa'lāl*; as *לָלַק* and *לָלַק* (*l* atten. from original *ā*, so final *ē=ī=ā*), pass *לָלַק*, reflex *לָלַקְתָּ*, like the Arabic Conj. IX. *'igtāllā*, and XI. *'igtāllā*, used especially of permanent states or of colours, as *לָלַק* to be at rest, *לָלַק* to be green; pass. *לָלַק* to be withered; but of these verbs there is no example in Qāl. It is more frequent in verbs "פ", where it takes the place of Pi. and Hitlap. (§ 72. 7).—See also § 75. Rem. 18.

3. *Pe'āl'al*; as קַעֲלֵל with repetition of the last two stem-letters, used especially of slight motions in quick succession, e. g. סָהַרְהַר *to go about with quick motion*, hence (of the heart) *to palpitate* Ps. 38, 11, from סָהַר *to go about; pass.* הִמְהַרְהַר *to ferment with violence, to make a rumbling sound* Lam. 1, 20, 2, 11, Job 16, 6. Nouns of this form are diminutives (§ 84, 23). Nearly related to this is—

4. *Pilpēl*, formed from verbs פ"ע and פ"ע, by doubling both of the essential stem-letters; as גלגל *to roll*, from גל=גלל, *reflex*. הריגל *to roll one's self*; ככלכל, from כל (כול).¹ This also is used of motion quickly repeated, which all languages are prone to express by repetition² of the same sound, צצצ *to chirp*, צלצל *to tinkle*, גרגר *to gurgle*, צפצף *to flit or flutter* (from צפח *to fly*).

With *Hiph'il* are connected the following—

5. *Tiph'e'l*; as **תפלה**, with ת prefixed, as **תורה**⁸ to teach to walk,

¹ Hence the passive *Polpal* פָּלַל 1 K. 20, 27; so too from שָׁנַע we get *Polp'el* שָׁנַע to caress Ps. 94, 19. *Polpal* שָׁנַע to be fondled Is. 66, 12, and from יָסַח prob. comes in *Polp.* יָסַח Ps. 45, 3.—Tr.

² Compare Lat. *tinnuo, tintinnus* (=our *ding-dong*) and in German *Tick-tack* (=our *tick-tack*), *Wurwarr, Klingklang* (=our *clink-clank*) The repetition of the same letter in verbs ט"ט produces also the same effect; as in פפף *to tick*, פפף *to beat*, פפפ *to trip along* The same thing is expressed also by diminutive forms, comp. in Lat. the termination *-illo*, as in *cantillo*, in Germ. *-eln, -ern*, in *flimmern, trullern, troffeln* (comp. our *drip, drizzle*). Hence we may discern the relation, mentioned under No. 3, between these forms and the *diminutives*. Comp. *F. A. Pott, Doppelung, Lemgo, 1862, 8vo.*

² Both תָּרַגַּל and תָּרְגָּם are probably kindred forms of the stem תָּרַגַּל = תָּרַגַּל = Aram. תָּרַגַּל: all traceable to the monosyllabic or ultimate root תָּרַג = Ar. تَرَج = Sans. rag = G. *regen* = E. *irig* = *irrigle* = W. *rhiglo*, and all meaning to *stir* or *move*, and used especially of the *feet, tongue*, etc., and hence to *walk, talk, translate*, etc. Hence come תָּרְגָּמ (Targūm) *interpretation* or *version*, and תָּרְגָּמָן (*interpreter*) = E. *dragoman* = Fr. *trucheman*.—Tr.

to lead (*denom* from רגל *a foot*), in a ל"ה stem, חזרה, *Impf.* יחזרה to vie with Jer. 12, 5, 22, 15 (from חרה to be hot, eager) The Aram. has a similar form, חרש to interpret, whence also the Heb. has the *Part. pass* מחרש Ezra 4, 7.

6. *Shāph'el*, as שפיל, frequent in Syr., as Aram. שפלה, Syr. שפלה, to flame, from להב In Hebrew it is found only in the noun שלהב flame, § 84, No 34, but this conjugation may underlie the Hiph'il, with ח for ש, see *Davies' Heb. Lex.* p. 608 Compare § 39, 4, Rem

* * * *

Forms of which single examples occur — 7 קטלט, *pass.* as קטלט, as קטלט scaled off, having the form of scales Ex 18, 14, from חסל = חסל to peel, to shell — 8 חזקל, as חזקל a violent rain, from חרה — 9. נחשקל (frequent in the Rabbinic), a form compounded of Niph. and Hithp, found in the examples נחשו for נחשו they let themselves be warned Ez. 23, 48, נחשו for נחשו to be expiated Deut. 21, 8.

We may mention also, as worthy of notice, — 10. the form חצוצר to sound the trumpet, commonly derived from the stem חצר But it is probably a *denom* from חצוצרה a trumpet, an *onomatopoeic* (or *mimetic*) form like the old Latin *taratantara* for the sound of the tuba, Cunnus ap Servium ad Æn. 9, 503.

§ 56.

QUADRILITERALS.

Of the formation of quadriliterals we have already spoken (§ 30, 3) The few verbs of this kind (of nouns there are more) are formed after the analogy of Pî'el, once after Hiph'il. The following are all the examples that occur:—

Perf פרש he spread out Job 26, 9 (with Pāthāch in the first syllable, as in Aram)¹ *Impf.* יפרס he will devour at Ps. 80, 14, רפרס of פרש. *Pass* רפוש to become green again Job 33, 25. *Part.* מפרש girded 1 Ch 15, 27 Like Hiph'il is רשעאל (contracted מרשעאל) to turn to the left (*denominative* from רשעאל) Gen 13, 9, Is. 30, 21.

¹ But *Delitzsch* more properly regards this as the *inf absol* of a Pî'el form of פרש with an euphonic change of the first ש into פ and the second into ר Besides this, there are also many evidences in favor of the reading פרש and this has therefore been accepted by *Baer* in his text of Job.

C. STRONG VERB WITH PRONOMINAL SUFFIXES.¹

Paradigm C.

§ 57.

The accusative of the personal Pronoun which follows a verb active may be expressed—*a*) by a distinct word, אֶת the accusative-sign with the *suffix-pronoun* (§ 117, 2), as קָטַל אֹתוֹ (*he has killed him*); or—*b*) by the mere *suffix*, as קָטַלְהוּ or קָטַלָּהּ (*he has killed him*). The second method is the usual one (§ 33), and it is only of it we now treat.² Neither of these forms is employed when the accusative of the Pronoun is reflexive, in which case a reflexive verb is used, viz. Niph'al and Hithpael (§§ 51 and 54), e. g. הִתְקַדֵּשׁ *he sanctified himself* not קָדַשׁ, which would only signify *he sanctified him*.

Two points are here concerned, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 58 and the latter in § 59—61.

§ 58.

THE PRONOMINAL SUFFIXES OF THE VERB.

1. The *pronominal suffixes* appended to the verb express the accusative of the *personal Pronoun*; and they are the following:—

¹ We treat of this subject here in connection with the strong or regular verb, in order to show in it the general analogy. As to the weak or irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

² On the cases where the former must be employed, see § 121, 4, Rem.

Singular.	Plural.
1. <i>com.</i> אני; אני (in pause אני); אני <i>me.</i>	1. <i>com.</i> אנכי אנכי <i>us.</i>
2. $\left\{ \begin{array}{l} m. \text{ הָ, הָ (}^e k h \bar{a}), \text{ in} \\ \text{pause הָ, also הָ} \\ f. \text{ הֶ; הֶ, הֶ; ra-} \\ \text{rely הֶ} \end{array} \right\} \text{ thee.}$	2. $\left\{ \begin{array}{l} m. \text{ כֶּם, כֶּם} \\ f. \text{ כֶּן, כֶּן} \end{array} \right\} \text{ you.}$
3. $\left\{ \begin{array}{l} m. \text{ הוּהָ, הוּ; הוּהָ, (הוּ),} \\ \text{הוּ; הוּהָ} \\ f. \text{ הִי, הִי; הִי} \end{array} \right\} \begin{array}{l} \text{him.} \\ \text{her.} \end{array}$	3. $\left\{ \begin{array}{l} m. \text{ הֵם, הֵם (contr.} \\ \text{from הֵם), הֵם;} \\ \text{הֵם (contr. from} \\ \text{הֵם), הֵם; poet.} \\ \text{הֵם, הֵם, הֵם} \\ f. \text{ הֵנָּה, הֵנָּה; הֵנָּה, הֵנָּה} \end{array} \right\} \text{ them.}$

2. That these suffixes are *shortened forms of the personal Pronoun* is for the most part quite clear; and only some of them require explanation.

The suffixes אני, אני, הוּ and הִי never have the tone, but the syllable preceding them always takes it.

In the suffix of the 2d person (הֶ, הֶ, כֶּם, כֶּן) the basis appears to be a lost form of the pronoun אַתָּה with כֶּ instead of ת (אַתָּה, אַתָּה, אַתָּם), which was employed here perhaps in order to distinguish the suffixes from the affirmatives of the Perfect (§ 44, 1).

In the 3d person *masc.*, out of הוּהָ, by rejecting the feeble *h*, there arose *ū-u*, and thence often by contraction *ō* (§ 23, 4) usually written הֵ, much more seldom הוּ. In the *fem.*, the suffixes from הִיִּי ought, according to analogy, to sound הִי, הִי, הִי; but instead of הִי, we have, for the sake of euphony, simply הִי, where the ה is regularly a consonant,

¹ הֵם occurs but once as *verbal* suffix (Deut 32, 26); הֵן not at all. Yet they are given in the list as *ground-forms*, which frequently occur with nouns and prepositions.

² Traces of this lost form appear still in the affirmatives of the Ethiopic verb, as *gatalka* (thou hast killed), and also in the Samaritan (see *Gesenii Carmina Samaritana, Anecdota Orientalia*, p. 43; *Petermann, Brevis linguae Samarit. grammatica* etc. Berol. 1873 p. 21). Comp. what was said on קָטַלְתָּי in § 44, 1. The *t* and *k* are not infrequently interchanged in languages generally (see § 33, 3, Note 1).

2. By comparing these suffixes of verbs with the suffixes of nouns (§ 91), we find that—*a*) there is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various);—*b*) the verbal suffix, where it differs from that of the noun, is longer, as נִי, נִי־, נִי־ (me), יִי־ (my). The reason is, that the object of the verb is less closely connected with it than the possessive pronoun is with the noun; on which account, also, the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted between it and the verb a union-syllable, נ־, which, when the syllable has the tone, becomes נֹ־ (commonly called *Nûn epenthetic* or *Nûn demonstrative*), which, however, occurs only in the Imperfect and chiefly in *pause*, e. g. יְבָרְכֵהוּ he will bless him (Ps. 72, 15), יְכַבְּדֵנִי he will honour me (Ps. 50, 23). This *Nûn* is, however, for the most part incorporated with the suffixes, and hence we get a new series of forms, viz.—

1st pers. נִי־, נִי־, for נִי־, נִי־;

2d pers. נִי־, once נִי־ (Jer. 22, 24) and *Pause* נִי־ (Prov. 2, 11);

3d pers. נִי־ for נִי־, also נִי־ (Num. 23, 13); fem. נִי־ for נִי־;

1st pers. plur. נִי־ for נִי־.

In the other persons this *Nûn* does not occur.

Rem. The uncontracted forms with *Nûn* written distinctly are rare and only poetic (Ex. 15, 2, Deut. 32, 10, Jer. 5, 22, 22, 24), and do not occur at all in 3 fem. sing. and 1 plur. The contracted forms (with the *Nûn* assimilated) are rather frequent also in prose, especially in *pause*, (very seldom נִי־ as first pers. pl. Hosea 12, 5; comp. יִנִּי Gen. 44, 16, 50, 18. Num. 14, 40 for נִי־).

This *Nûn* is of a demonstrative nature, and gives more emphasis to the word, and is therefore chiefly found in *pause*. But it occurs also in the union of the suffixes with certain particles (§ 100, 5).

It is frequent in West. Aram.; in Samaritan it is appended also to the Perfect, and in similar cases even a ׀ is inserted (*Petermann, gramm. Samar.* p. 12 ff.). In the Syriac we find *i* and *ai* inserted in the same way. The Arabic too has a corresponding emphatic form of the Imperfect with the pronominal suffixes, as *yaktulan-ka* or *yaktullanna-ka*, which is however used also without suffixes. Comp. § 48, 2.

§ 59

THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The personal endings (*affirmatives*) of the Perfect have in part a different form, when connected with the suffixes; viz.—

- a) In the 3 *sing. fem.* הָיָה, הָיָה, the original feminine-ending, for הָיָה;
- b) 2 *sing. mas.* הָיָה, also הָיָה, to which the union-vowel is attached, but the only clear instance of this is with הָיָה¹;
- c) 2 *sing. fem.* הָיָה, likewise an older form for הָיָה (comp. הָיָה, קָטְלָהּ, § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the context.
- d) 2 *plur. mas.* הָיָה for הָיָה, which is explained by the Arabic *'antum, qatallum*, West. Aram. הָיָה, קָטְלָהּ for Heb. הָיָה, קָטְלָהּ (§ 32, Rem. 5). Examples are found only in Num. 20, 5, 21, 5, Zech. 7, 5. The *fem* קָטְלָהּ with suffixes does not occur, but probably it took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hiph'il* as they appear in connection with suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

<i>Sing.</i>	<i>Plur.</i>
3 <i>m.</i> הָקְטִיל	3 <i>c.</i> הָקְטִילוּ
3 <i>f.</i> הָקְטִילָהּ	
2 <i>m.</i> הָקְטִילְתָּ, הָקְטִילְתָּ	2 <i>m.</i> הָקְטִילְתֶּם
2 <i>f.</i> הָקְטִילְתְּ, הָקְטִילְתְּ	
1 <i>c.</i> הָקְטִילְתִּי	1 <i>c.</i> הָקְטִילְתֶּם

The beginner is recommended to practise first the manner of connecting the suffixes with this *Hiph'il*-form, and then to take up that with the Perf. of Qāl (see No. 2).

2. The tone inclines towards the appended suffix, so that it does not readily remain on the stem itself. And this

¹ The short *a* here also belongs properly to the form of the verb itself. See Note 1, under § 58, 3, *b*.

occasions, particularly in the Perfect of *Qāl*, certain vowel changes, *a*) the *Qā'mēš* of the 1st syllable no longer standing before the tone, becomes vocal *Shēwā*; *b*) the original *Pā'thāch* of the 2d syllable, which had disappeared in the third person sing. and plur. appears anew lengthened into *Qā'mēš*; likewise original *i* becomes *ē* e. g. אֶהְבֵּרָה 1 Sam. 18, 22; in consequence of which we have the following forms in that tense:—

<i>Sing.</i>	<i>Plur.</i>
3 m. קָטַל	3 c. קָטְלוּ
3 f. קָטְלוּ	
2 m. קָטַלְתָּ (קָטַלְתָּ, Rem. 4)	2 m. קָטַלְתֶּם
2 f. קָטַלְתִּי (קָטַלְתִּי, Rem. 4)	
1 c. קָטַלְתִּי	1 c. קָטַלְתֶּם

The connection of these forms with all the suffixes is shown in Paradigm C. There it will be seen, too, how the *Šē'rē* in the Perfect *Pī'el* changes sometimes into *Sēghôl*, and sometimes into vocal *Shēwā*.

Rem. 1. The *suffixes* for the 2d pers. pl., כָּם and כֵּן, are (together with הֵם and יָן) rather more weighty (i. e. more strongly accented) forms than the others, and hence are called *grave suffixes*, and always have the tone. Compare their connection with *nouns* in § 91. With a verb in the Perfect we find only כָּם occurring (Ps. 118, 26). The form קָטַל which is generally represented as a form of combination before כָּם and כֵּן in the 3d sing. masc. (also by Kimchi and in Parad. C. in this grammar) is only formed from analogy and, according to *Abraham de Balmis* it is without any example in the Old Testament.

2. In the 3 *sing. mas.* קָטַלְתָּ is very often contracted into קָטַלְתִּי, according to § 23, 4, and so likewise in the 2 *sing. mas.* קָטַלְתָּ into קָטַלְתִּי.

3. The 3 *sing. fem.* קָטַלְתִּי (= קָטַלְתָּ) has the twofold peculiarity—*a*) that the ending *ath* constantly draws the tone to itself,¹ and then takes the suffixes that make a syllable of themselves (נִי, קִי, חִי, זִי, מִי) without a union-vowel, contrary to the general rule (§ 58, 3, *a*);—*b*) with the other suffixes the union-vowel is indeed adopted, but the tone is drawn back to the penultima, so that they appear with shortened vowels (יָ, יֵ, יֶ, e. g. אֶהְבֵּרָה *she loves thee* Ruth 4, 15, in many MSS. (אֶהְבֵּרָה), שָׂרַףְתָּם *it burned them* Is. 47, 14, גָּנְבָהּ *she has stolen them* Gen. 31, 32. For אֶהְבֵּרָה etc., we find in *pause* אֶהְבֵּרָה Ps. 69, 10, אֶהְבֵּרָה Cant. 8, 5, and also without *pause*, for the sake of correspondence

¹ אֶהְבֵּרָה in Cant. 8, 5 is an exception. כָּם and כֵּן would probably have the tone even here (Rem. 1), but no examples occur in O. T.

in sound, *הַבִּלְתָּהּ* (*she has born thee*) in the same verse (Cant. 8, 5). The forms *קָטַלְתָּהּ* and *קָטַלְתָּהּ*¹ are *contr.* from *קָטַלְתָּהּ* (in *pause* *קָטַלְתָּהּ* Is. 59, 16) and *קָטַלְתָּהּ*, after the analogy of *נָהַ—*, for *נָהַ—* (§ 58, 4).

4. In the 2 *sing. masc.* *קָטַלְתָּ* is mostly used, and the suffixes have therefore no union-vowel, e. g. *וְנִתְּנָתִי פָרַצְתָּנִי* *thou hast rejected us, hast scattered us* Ps. 60, 3; only with 1 *p. sing.* we have *קָטַלְתָּנִי* (from *קָטַלְתָּ* and *נִי—*) e. g. *וְהִקְרַבְתָּנִי* *thou searchest me* Ps. 139, 1, but also in *pause* *עָזַבְתָּנִי* *thou hast forsaken me* Ps. 22, 2.—In the 2 *sing. fem.* *הָ* is written also defectively, as in *רָמִיתָנִי* *thou (fem.) hast deceived me* 1 Sam. 19, 17, *יָלַדְתָּנִי* Jer. 15, 10, Cant. 5, 9, Ex. 2, 10, a few times the suff. is attached to the shorter form (*הָ—*), as in *הַשְׁבַּעְתָּנִי* *thou (fem.) adjurest us* Cant. 5, 9, Josh. 2, 17, comp. Jer. 2, 27; and with *šērē* *הוֹרַדְתָּנִי* *thou (fem.) hast let us down* Josh. 2, 18.

5. In verbs *middle E*, the *E* remains before the suffixes, e. g. *בָּשַׂם* *he puts them on* Lev. 16, 4, *אָהַבְתָּהּ* *he loves thee* Deut. 15, 16, *אָהַבְתָּהּ* *she loved him* 1 Sam. 18, 28. From a verb *middle O*, we have *הָפַלְתִּי* *I have subdued him* Ps. 13, 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

§ 60.

IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the Imperfect *Qāl*, which end with the last stem-letter, the vowel *ō* of the final syllable is shortened generally to *e*, *simple Shewâ vocal* (*—*), at times to *°*, *Châtēph-q'âmēš* (*—*) Jer. 31, 33; but to *ō*, *Qāmēš-châṭū'p'h* (*—*), before *הָ—*, *כֹּם—*, *כֵּן—*. Instead of *הַקְטַלְתָּהּ* the form *הַקְטַלְתָּ*² is used as 2nd and 3rd person, Cant. 1, 6, Jer. 2, 19, Job 19, 15. The forms with *Nûn demonstrative* (§ 58, 4) are very apt to stand at the end of the clause or sentence.

Rem. 1. Verbs with *Impf. A* (to which belong specially all that have a *guttural* for the 2d or the 3d radical, §§ 64 and 65) retain the full *A* in the *Impf.* (and also the *Imp.* § 61, 2), and the *Pāthāch*, when it comes to stand in an open syllable, is lengthened into *Qāmēš*, e. g. *וַיִּקְבְּשֵׁנִי* *and it put me on* Job 29, 14, *וַיִּבְדְּדוּהוּ* *let them demand it back* Job 8, 5, *וַיִּשְׁלַחֵם* *and he sent them* Josh. 8, 3, *וַיִּקְרָאוּהוּ* *they call upon him* Ps. 145, 18.

2. Occasionally, as exceptions, *suffixes* with the union-vowel *a*,

¹ Comp. 1 Sam. 1, 6, Is. 34, 17, Jer. 49, 24, Ruth 3, 6; in *pause* Ez. 14 15, everywhere, according to *Kimchi* without *Mappiq* in the closing *הָ*. The form *הַקְטַלְתָּהּ* is found 1 Sam. 18, 28 in *pause*.

² This form is also found as *feminine* without a suffix in Jer. 49, 11, Ez. 37, 7.

occur also in the Imperfect, as in יִלְכְּשֻׁם Ex. 29, 30; comp. 2, 17, Gen. 19, 19, 29, 32; even יִרְדֹּם (*ô* from *āhu*) Hos. 8, 3: Comp. Ps. 35, 8, etc.

3. The *suffixes* are at times appended also to the plural forms in יָ, e. g. יַדְּכָאֲנִי *ye crush me* Job 19, 2; elsewhere always without a union-vowel, as in יִצְאֵנִי *they shall find me* Prov. 1, 28, Is. 60, 7, 10, Jer. 5, 22.

4. In *Pi*, the *Šērê* of the final syllable, like the *Chōlēm* in *Qāl*, becomes *Shēwā*; but before the suffixes ה־, ב־, י־ it is only shortened into *Sēghôl*, e. g. יִקְצֹץ *he will gather thee* Deut. 30, 4 (with final guttural יִשְׁלַח Gen. 32, 27), more rarely into *Chîrêg*, as אֲמַצְמַח *I will strengthen you* Job 16, 5; comp. Ex. 31, 13, Is. 25, 1.

5. In *Huph.*, the long *i* remains, as in תִּלְבֹּשֵׁנִי *thou clothest me* Job 10, 11; after ר consecutive frequently written defectively e. g. יִלְבֹּשֶׁנִי Gen. 3, 21; and only rarely we meet with forms like תִּעְשִׂינִי *thou enrichest it* Ps. 65, 10, 1 Sam. 17, 25. Comp. § 53, Rem. 4.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH PRONOMINAL SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *accusative* of the personal pronouns), as קָטַלְנִי *to kill me*; but as a *noun* it can take also the *nominal suffix* (i. e. the *genitive* of the personal pronoun) as קָטַלִּי *my killing* (see § 133, 1, 2). In either case it usually assumes in *Qāl* the form קָטַל, with the *ô* drawn backward. The syllable which is created thus is a slightly closed one, e. g. בָּרָחוּ *by his writing* Jer. 45, 1 (not בָּרָחוּ *kôth-bô* § 21, 2, a); only before ה־, כ־ there is a complete closing e. g. בָּאֶסְפָּה Exod. 23, 16, Lev. 23, 39, if the throwing back of the vowel is not omitted altogether (v. Rem. 2). Comp. the *segholate nouns* of the form קָטַל, with which קָטַל is closely related, § 84, Nos. 10, 11, and § 93, Parad. I.

Rem. 1. The *Inf.* of the form שָׁכַב becomes with suffixes שָׁכַבְתִּי Gen. 19, 33, instead of שָׁכַבְתִּי, *â* attenuated to *î*.

2. Before ה־, ב־, י־, forms are found which depart from the analogy of *segholate nouns*, e. g. אָכַלְתֶּם *your eating* Gen. 3, 5 אָמַרְתָּ *thy standing* Obad. 11; but this analogy is followed in קָצַרְתָּ *your harvesting* Lev. 19, 9 (restoring orig. *û*), and מָאֲסַתְּ *your contemning* Is. 30, 12. In the *infinitive* of the *Piel* the *ê* of the Suff. ה־, ב־, י־ is changed into *Sēghôl* e. g. יִקְרָא Ex. 4, 10, or attenuated into *î* e. g. שָׁרַבְתָּ Is. 1, 15 (v. § 60, 4).

2. The leading form of the *Imperative* in *Qāl* (קָטַל) takes the *suffixes* in the same form as the *Infinitive*. In קָטַלְנִי (pronounced qəṭl'lēnī) the *Sh'wā* is very slightly heard, hence we have e. g. רָדְּחֵנִי rōḏh'phēnī, without Dāghēsh in the ך (§ 21, 2, a). The forms קָטַלְנִי, קָטַלְנָה, which are not presented in the Paradigm, suffer no change. For the *fem.* קָטַלְנָה the masculine form קָטַל is used, as in the Imperfect.—In the verbs that form the *Imperative* with *A* (to which belong especially those that have a *guttural* in the 2d or 3d radical, §§ 64 and 65), as in שְׁלַח, the *A* remains before the suffixes but is lengthened into *Qā'mēš*, because it comes to stand in an open syllable (just as in the *Impf.* *A*, § 60, Rem. 1), e. g. שְׁלַחְנִי send thou me Is. 6, 8, בְּהַנִּי prove thou me Ps. 26, 2. קְרָאֵנִי call thou me Ps. 50, 15, שְׁמַעְנִי Gen. 23, 8. בִּצְעֵם Amos 9, 1 is abnormal (for בִּצְעֵם) with toneless *ām* as in the *perf.* after 3d sing. *fem.* § 59, Rem. 3. In the *Imp.* of *Hiph'il*, not the form הִקְטַל, but הִקְטִיל is used (*i* on account of the open syllable); e. g. הִקְרִיבָהּ offer it Mal. 1, 8.

3. The *Participles* shorten their vowels in the same way as *nouns* of the like form do, e. g. קָטַל, רָדַפְּנִי etc. On the contrary before the *Sh'wā mobile* יִצְרֶה etc., or by sharpening אִיבָה Exod. 23, 4, אִסְפָּה 2 K. 22, 20; from מִקְטַל is formed מִקְטִיל, מִקְטֹלָה etc. (by sharpening *ē* into *ī*, Is. 52, 12).

On the difference between קָטַל (my killing one) and קָטַלְנִי (killing me) see § 135, 2.

II. THE WEAK VERB.¹

A. VERBS WITH GUTTURALS.

§ 62.

Paradigms D. E. F.

Verbs which have a *guttural* for one of the three stem-letters deviate from the strong verb, according to the general rules in § 22. These deviations do not change the stem consonants and therefore can only in part be taken for actual

¹ See the general view of the classes of verbs, in § 41.

weakness, as in the omission of the doubling (by *Dāghēsh forte*, § 63, 4 and § 64, 3), on the other hand, a few original elements have been preserved in guttural stems whilst they have degenerated in the regular strong verb. For instance in forms like יָחַד (§ 63, 2), the original *ā* of the preformative is kept (§ 47, 2), which is weakened into *i* in the so-called strong verb, as in יָקַח. Of course the א and ה come into account here only when they retain their power as consonants, and are not substitutes for vowels as the א in a part of the verbs א"פ, § 68, as well as in some א"ע § 73, Rem. 4 and in all א"ל § 74. In all these cases the א is originally a full consonant, while ה in verbs ה"ל was never anything else but a vowel letter, comp. § 75. The real consonant ה at the end of the word is known by the *Mappiq*—but the ה shares only partially in these anomalies (§ 22, 5). For more convenient representation, we distinguish the three cases in which the guttural stands first, second, or third in the stem. The three Paradigms, D, E and F, where only those conjugations are omitted which are wholly regular, exhibit the inflections, which are more fully explained in the following sections (63–65).

§ 63.

VERBS PĒ (פ) GUTTURAL.

E. g. עָמַד to stand. Paradigm D.

The deviations here from the regular verb may be reduced to the following particulars:—

1. When the first stem-letter, at the beginning of the word, would regularly have a *simple Shewa* (קָטָן, קָטָן), it takes here always a *composite Shewa* (*Chāṭēph* § 10, 2, § 22, 3); e. g. *Inf.* עָמַד to stand, אָכַל to eat, *Perf.* עָמַדְתָּ, עָמַדְתָּ from חָשַׁב to be inclined.

2. When a preformative is placed before a guttural, they either form together a closed syllable, or the vowel of the preformative appears again as *Chāṭēph* under the guttural. In both cases a double formation may again be distinguished

according as the original *ā* remains or is attenuated into *i*. Examples *a*) for closed syllables with the original vowel of the preformative: *יחַמַּד*, *יחַמַּל*, *יחַשַּׁב* etc. (and thus mostly with initial ה in *Impf. Qal*, sometimes with forms repeating *ā* as *Châteph* under the guttural e. g. *יחַשַּׁב* etc.); the same in the *impf. Hiph'il* *יחַסִּיר* etc. Very rarely the original *ā* is found in a closed syllable under the *preform.* נ of the *Perf. Niph'al*: *נַחֲבֹאתָ* Gen. 31, 27; comp. 1 Sam. 19, 2, Jos. 2, 16; on the other hand *ā* occurs very frequently under the preformative followed by *Châteph Pāthäch* e. g. *נַעֲשֶׂה* etc. likewise in the *Particip.* *נַעֲרֵץ* Ps. 89, 8 etc. *b*) slightly closed, with *Châteph* after the original vowel: *יִהְיֶה*, *יִעֲמֹד*, *יִהְיֶה* (and so almost always with כ and ה in *Impf. Qal* and *Hiph'il*; *יִעֲמֹד*, *יִהְיֶה* in *Höph'äl*). — The *i* attenuated from *ā* is almost always changed before gutturals into *S'ghôl* (comp. however Rem. 5); this *S'ghôl* appears partly *c*) in closed syllables e. g. *יִחַסֵּר*, *יִעֲרַר*, *יִחַשֵּׁשׁ*, *יִחַשֵּׂשׁ* and so almost always in the *Impf. Qal* with *ā* in the 2d syllable (comp. however Rem. 2); in *Niph.* e. g. *נִחַפֵּץ* etc., in *Hiph.* *יִחַסִּיר* etc., and partly *d*) slightly closed, followed by *Châteph S'ghôl* e. g. *יִחַשֵּׂה*, *יִחַשֵּׂה* in *Impf. Qal* (however never with ע); *יִחַשֵּׂה* *Hiph.* *יִחַשֵּׂה* *Niph'al*.

Rem. In connection with the above examples the following remarks may be made: 1) The forms with the closed syllable (the so-called "hard combination" *a*) and *e*)) occur frequently in the verb by the side of forms with slightly closed syllables (the so-called "soft combinations" *b*) and *d*)). 2) In the 1. *sing. Impf. Qal* the preformative Aleph receives continually —, whether in the slightly or firmly closed syllables. 3) The removal of the tone towards the end causes frequently a change of the *Pāthäch* of the preformative into *S'ghôl* and *vice versa*, e. g. *נַעֲשֶׂה*, but 3. *sing. fem.* *נַעֲשֶׂהָ*, *נִאֲסָה*, but *נִאֲסִי*, *נִחֲמָה*, but *נִחֲמִי* etc., and thus almost always with the change of the *Châteph S'ghôl* group into the lighter *Châteph Pāthäch* group, whenever the tone is removed one place farther back (comp. § 27. Rem. 5). 4) In all these examples cited above *S'ghôl* may also be considered as a modulation of the original short *Pāthäch*. In this case all the formations of the *verba primæ gutturalis* (Pē guttural verbs) would be based on a restoration of the original vowel of the preformatives. Compare however the same change from *i* to *ē* in the Imper. (Rem. 1).

3. When in forms like *יִעֲמֹד*, *יִחַסֵּר*, the vowel of the final syllable is changed into *simple Sh'wā* vocal, on account of the

accession of one of the affirmatives (ה, —, —), then the composite *Shēwā* of the guttural changes to the corresponding short vowel, as גַּעְמִיד plur. גַּעְמִידִי (sound *yā-ām-dhū'*), נִשְׁכַּח she is forsaken. But here also there exists a harder form besides, as יִחַבְּלוּ they take a pledge (also יִחַבְּלוּ), יִחַזְקוּ as well as יִחַזְקוּ they are strong. Compare in general § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.* and *Impf.* of *Niph.*, where the first stem-letter would regularly be doubled (יִקְטֹל; יִקְטֹל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Sē're*, as יִעֲמֹד for יִעֲמֹד (§ 22, 1).

REMARKS.

I. On *Qāl*.

1. In verbs מ"א the *Inf. constr.* and *Imp.* take (—) under the first letter (according to § 22, 4, Rem. 2); hence אָזַר gird thou Job 38, 3, אָהַב love thou Hos. 3, 1, אָכַל to eat, with a prefix אָחַז 1 K. 6, 6; e. g. אָחַז Num. 26, 10.

Also in the other forms of the *Imp.*, the guttural often exerts its influence upon the vowel, which it changes to *Sēghōl*, as חֲשִׁיב strip thyself Is. 47, 2, צִרְךָ (for צִרְךָ, w. ח cohort.) set thyself Job 33, 5; especially when the second radical also is a guttural, as אָחַב Ps. 31, 24. *Pāthāch* occurs in חֲבַלְתָּו pledge him Prov. 20, 16, and perhaps Ps. 9, 14 (חֲנִנִי).

2 The *Imperfect A*, as the Paradigm shows, has regularly under the first two letters —; by those verbs which are at the same time מ"ח; and with the hard combination — as יָחַל he ceases, חָכֵם he is wise. This is true likewise of some verbs *Pe Guttural*, which are also verbs מ"ח, as יָחַז he sees, יָחַד he divides, but some are like יָחַשׁ, יָחַל, יָחַד. The pointing — is found even in verbs *Impf. O*, but less frequently, as יָאסַף he collects, יָחַשׁ he lays bare. The form יָחַשׁ and she loves Ez. 23, 5, stands quite by itself.—In these forms the pointing — is frequently shortened to — (according to § 27, Rem. 5), as יָאסַר he binds, plur. with suffix יָאסַרְתָּ, also יָאסַרְתָּ. The form יָחַד, Ps. 7, 6, which according to *Kimchi* is a mixed form derived from the *Qāl* (יָחַד) and *Pi* (יָחַד), can be considered only as a further change from יָחַד (comp. § 64. Rem. 3 יָחַד); יָחַד Ex. 9, 23 is similar.

II. On *Hiph'il* and *Hōph'al*.

3. The above-named (Rem. 2) shortening of — to — occurs here also in the *Perf. Hiph.* after *Wāw consec.*; i. e. after the throwing

forward of the tone, as *תָּצַבְתָּ* *thou didst set*, but with the *Wāw* ! and *thou shalt set* Num. 3, 6, 8, 13, 27, 19; *תָּצַבְתָּ*, but *תָּצַבְתָּ* Jer. 15, 14, Ez. 20, 37.

4. In the *Perf.* of *Hiph.*, *תָּצַבְתָּ* is sometimes changed into *תָּצַבְתָּ*, and *תָּצַבְתָּ* into *תָּצַבְתָּ* in *Hoph.*, by lengthening the short vowel, under the influence of the *Methæg*, e. g. *תָּצַבְתָּ* *thou leddest over* Josh. 7, 7, *הֵבִיאוּ* *he brings up* Hab. 1, 15; *הֵבִיאוּ* Judg. 6, 28, Nah. 2, 8. On an other case of this kind (*תָּצַבְתָּ*) see § 64. 2. Something similar occurs with nouns of the so-called *Segholate* forms after *qōṭl* comp. § 93.

III. In General.

5. In the verbs *הָיָה* *to be* and *חָיָה* *to live* the guttural is almost wholly without influence in combination with the preformative; thus the *Impf. Qāl* *יִהְיֶה* and *יִחְיֶה* *Niph.* *יִהְיֶה*; only in *Perf. Hiph.* *הֵחִיָּה* (2. plur. *הֵחִיָּתָם* Jos. 2, 13). Where initial *ה* and *ח* should have *vocal Shēwā* this is always replaced by *Chateph Sēghōl* e. g. *חִיָּה*, *חִיָּתָם*, *חִיָּה*, (except in 2. sing. fem. of the *Impf. Qāl*: *חִיָּה* Gen. 24, 60 *חִיָּה* Ez. 16, 6 and in *Inf.* *חִיָּתָם* Jos. 5, 8); after the prefixes *י*, *ב*, *כ*, *ל*, however, the *Chat. Sēghōl* becomes *Shēwā* and the prefix takes *י*, as elsewhere before strong consonants with *Shēwā*; therefore in *Perf. Qāl* *יִהְיֶה*, *Imper.* *יִהְיֶה*, *Inf.* *יִחְיֶה*, *יִחְיֶה* etc. The only exception is the 2. masc. of the *Imper.* after *Wāw*: *יִהְיֶה* Gen. 12, 2, *יִחְיֶה* Gen. 20, 7.

6. On verbs *חָפַץ* in which the *ח* loses its consonant sound and is resolved into a vowel, see § 68.

§ 64.

VERBS 'ĀYĪN (ע) GUTTURAL.

E. g. *שָׁחַט* *to slaughter*. Paradigm B.

The deviations from the strong verb are less important in this class,¹ and are mainly as follows:—

1. Where a *simple Shēwā* is required, the guttural takes, nearly without exception, a *composite Shēwā*, viz. the *Chāṭēph-Ṭāḥ* (—); e. g. *Perf.* *שָׁחַט*, *Impf.* *יִשָּׁחַט*, *Imp. Niph.* *יִשָּׁחַט*. In the *Imp. Qāl* before the affirmatives *י* and *ו* the original *Pāṭhāch* occurs in the 1st syllable and is followed by *Chāṭēph-*

¹ *Hōph'āl*, which is not exhibited in the Paradigm, is inflected like *Qāl*: *Hiph'āl* is regular.

Pāthāch, the syllable being only slightly closed; but in אָהַבּ the preference of the א for *Sēghol* has caused the change from *ā* to *ē* and in שָׁהַר Job 6, 22 the *ī* remains before a hard guttural.

So in the *Inf.* *Qāl* w. *suf.* as in Is 9, 6 סָעָדָה to support it (but צָעָדָה thy marching Judg. 5, 4) and in the *fem.* form (§ 45, 2, b) אָהַבָהּ to love, רָאָהּ to languish.—

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Chō'lēm* in *Inf.* *Qāl* שָׁחַט, שָׁחַט retained, but also, for the most part, the *Sērē* in *Impf.* *Niph.* and *Pi.* יִלָּחֵם he fights, יִנָּחֵם he comforts, and even the more feeble *Sēghō'l* (after *Wāw* consecutive) יִרָּחֵם. But in the *Impf.* and *Imp.* of *Qāl*, the last syllable generally takes (—), through the influence of the guttural even in transitive verbs, e. g. יִבְחַר, יִבְחַר; יִזְעַק, יִזְעַק; יִשְׁחַט, יִשְׁחַט (seldom like יִנָּחֵם, יִנָּחֵם), with *suff.* in the *Imp.* יִבְחַנִּי, יִשְׁחַנִּי, in the *Impf.* יִנָּחֲלוּהוּ; with the *ō* in *Imper.* *Qāl* is found only נָעַל 2 Sam. 13, 17; אָחַז Ex. 4, 4, 2 Sam. 2, 21 *fem.* אָחַז Ruth. 3, 15 (so according to *Kanchi* in the *Wurzelwörterb.* with the unusual echo of the expelled *ō* as *Chātēph-Qā'mēš*; on the other hand in *pl.* regularly אָחַזוּ); סָעַד Judges 19, 8 (according to *Kimchi* סָעַד 19, 5 can only be read *sē'ād* with the abnormal lengthening for סָעַד); finally, here also belongs זָעַמָה instead of זָעַמָה Num. 23, 7 v. § 63, 4. Just as rare are the *Imp. med. gut.* with *ō* as יִנָּחֵם, יִנָּחֵם comp. Is. 27, 4, Ez. 16, 33 and also in the *Perf. Pi.*, *Pāthāch* occurs more frequently than in the strong verb, as יָנַח to comfort.

3. In *Pi.*, *Pu.* and *Hithp.*, the *Dāghē'sh fortē* is inadmissible in the middle stem-letter; but, in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Dāghē'sh fortē implicitum* (see § 22, 1); e. g. *Pi.* שָׂחַק, *Inf.* שָׂחַק to sport, *Pu.* רָחַץ to be washed, *Hithp.* *Imper.* הִשְׁחַדּוּ cleanse yourselves. The complete omission of the doubling and therefore the lengthening of the preceding vowel occurs continually only with ר. e. g. בָּרַךְ to bless, *Impf.* יִבְרַךְ, *Pā'āl* בָּרַךְ; before א it occurs regularly in the stems בָּאָר, גָּאָל, מָאָן, זָאָר and in the *Hithpā'āl*

of **בָּאֵשׁ** and **רָאָה**; on the other hand א is virtually doubled in the *Perfects* **נָאָה** (once in *Impf.* Jer. 29, 23) to *commit adultery*, **נָאָץ** to *despise* (twice besides in the participle Is. 60, 14, Jer. 23, 17) **נָאָר** to *abhor* Lam. 2, 7 (also **נָאָרָה** Ps. 89, 40) and **שָׂאֵל** Ps. 109, 10; furthermore in the *infinitive* **יֵאָשׁ** Eccl. 2, 20 according to the best reading; in the *Pi* **יֵאָשׁ** Job 33, 21 the א should be written with *Dāghē'sh fortè*, according to the correct Massora.

Rem. 1. In the verb **שָׂאֵל** to *ask, beg* some forms of the *Perfect Qāl* seem to have been based upon a secondary form *Med. E.* (acc. to *Kimchi*, see also Davies' Heb. Lex.), comp. **שָׂאֵלָה** Gen. 32, 18, Judg. 4, 20, **שָׂאֵלִי** Ps. 137, 3, **שָׂאֵלָהֶם** 1 Sam. 12, 13, 25, 5, Job 21, 29, **שָׂאֵלִירָהוּ** Judg. 13, 6, 1 Sam. 1, 20 (also *Hiph.* **הִשְׂאֵלִירָהוּ** 1 Sam. 1, 28). Compare however similar cases (attenuation of an original *ā*) § 69, Rem. 4 and especially § 44, Rem. 2. In the three first cases the *ī* (attenuated from *ā*) would be lengthened into *ē* (before the tone); in the three following cases *ī* would be changed into *ē*.

2. In *Pi.* and *Hithp.*, the tone is sometimes drawn back upon the penultima, and the *Šērē* of the final syllable shortened to *Sēghôl*, viz — a) Before a word of one syllable (according to § 29, 3. b) as **לְשֵׁרָה שָׁם** in order to serve there Deut. 17, 12; even with virtual doubling of the gutt. Gen. 39, 14, Job 8, 18.—b) After *Wāw* consecutive, as **וַיְבָרֶךְ** and he blessed Gen. 1, 22, **וַיֵּצֵא** and he drove out Ex. 10, 11.

3. The following are rare anomalies: in the *Impf. Qāl* **יִצְחָק** Gen. 21, 6 (elsewhere **יִצְחָק** etc., in *pause* **יִצְחָק**, comp. § 63, Rem. 2); **יָאָחַר** Gen. 32, 5 (for **יָאָחַרְתָּ**), in the *Perf.* of *Pi.*: **אָחַרְתָּ** they delay Jud. 5, 28, for **אָחַרְתָּ**; and the similar form **יָחַמְתִּי** she conceived me Ps. 51, 7, for **יָחַמְתִּי**; finally in the *Imper. Hiph.* **הִיָּחַם** Job 13, 21 and **הִמְעִיר** Ps. 69, 24, in both cases not without the influence of the closing consonant, and at the same time with the preference of *Päthäch* in *pause* (as a clearer and sharper sound).

4. A few examples where the א, as a middle guttural, loses entirely its consonant sound and is resolved into a vowel, will be found in § 73, Rem. 4.

§ 65.

VERBS LĀMĒDH (ל) GUTTURAL.

E. g. **שֵׁלַח** to send. *Paradigm F.*

1. According to § 22, 2, a and b, when the last syllable has a vowel which is heterogeneous to the guttural (i. e. not an A sound) we distinguish two cases, viz., either the regular

vowel of the final syllable *remains*, and the guttural takes *Päthäch furtive*, or the full vowel *Päthäch* takes its place. The particulars are as follows:—

- a) The strong unchangeable vowels ו, י, ר (§ 25, 1), are always retained; hence *Inf. absol.* *Qäl* וְשָׁלוֹחַ, *Part. pass.* שָׁלוֹחַ; *Hiph.* הוֹשִׁילָהּ, *Impf.* וְשָׁלְיָהּ, *Part.* מְשַׁלֵּיחַ. So also the *ō*, though less firm, is retained in the *Inf. constr.* שְׁלֹחַ, (comp. however in close connection with the substantive שְׁלַח Is. 58, 9 and נִשְׁלַח Num. 20, 3).
- b) Instead of the *ō* in the *Impf.* and *Imp.* of *Qäl* we have *ä*, either through the influence of the guttural (comp. the remainder of the *o* sound in אֶפְשָׁרָה Is. 27, 4) or because the *Päthäch* was the original vowel, thus: וְשָׁלַח, שְׁלַח. With *suff.* שְׁלַחְנִי, שְׁלַחְנִי, see § 60, Rem. 1.
- c) Where *Se'ré* is the regular vowel of the last syllable, the forms with *ē* and *ä* are both employed, but usage generally makes a distinction. Thus—

In the *Part. Qäl* and *Pi.* the only predominant form is שְׁלַח, and the full *Päthäch* appears only in the *constr. state* שְׁלַח, שְׁלַח.

In the *Impf.* and *Inf. Niph.*, and in the *Perf. Inf.* and *Impf. Pi.*, the shorter form with (—) usually stands at the beginning and in the middle of a sentence, the one with (— —) at the end, and in *pause*; e. g. יִגְרַע it is diminished Num. 27, 4, comp. יִגְרַע 36, 3; יִבְשֶׁה he cleaves Hab. 3, 9, comp. יִבְשֶׁה Ez. 13, 11, בִּלְעַת to swallow Hab. 1, 13, Num. 4, 20 with בִּלְעַת Lam. 2, 8. It may further be observed, that the *Inf. absol.* retains *Se'ré*, but the *Inf. constr.* loses it, e. g. שְׁלַח Deut. 22, 7, 1 K. 11, 22, else שְׁלַח to send. Outside of the *pause* there is found יִזְכֶּה Hab. 1, 16 and even יִזְכֶּה 2 K. 16, 4; furthermore in the *Imper. Pi.* שְׁמַח Ps. 86, 4 (with *Dēchā*): on the other hand in *pause* הִנֵּחַ Ez. 21, 11 as *Imper. Niphāl*. An example of *ä* in *Imper. Pi'el* through the influence of a closing ר is בְּרַחֲרֵ Job 36, 2.

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (—), e. g. הִצֵּלְהָ prosper thou, יָבִשְׁהָ and he caused to trust, יִצְמַחְהָ and he caused to sprout. The *Inf. absol.* takes (— —), as הִנְבִּיחַ to make high; but as *Inf. constr.* also הִנְבִּיחַ occurs in Job 8, 26.

2. The guttural here has *simple Sh'wā* whenever the third radical regularly takes it (because it is *Sh'wā quiescent*, which generally remains even under gutturals, § 22, 4), as שְׁלַחְהָ, שְׁלַחְהָ. But in the 2 *fem. Perf.* a helping-*Päthäch* takes its place, as שְׁלַחְהָ (§ 28, 4), yet comp. לְקַחְהָ 1 K. 14, 3.

The softer combination with (—) for (—) occurs only in some examples of the 1. *plur. Perf.* when the tone is thrown forward, as יָדַעְנוּ *we know thee* Hos. 8, 2, comp. Gen. 26, 29, Ps. 44, 18, 2 Sam. 21, 13; and also before the suffixes הָ, כֵּם, הָן, as אֶשְׁלָחָהּ *I will send thee* 1 Sam. 16, 1, אֶשְׁלָחָהּ Gen. 31, 27, אֶשְׁמְרָהּ Jer. 18, 2.

On the weak verbs ע"ו, see especially in § 74.

B. CONTRACTED VERBS.

§ 66.

VERBS ע"ו.

E. g. עָשָׂה *to approach. Paradigm H.*

The weakness of initial ע consists principally in its submitting to *Aphæresis* in the *Inf. constr.* and *Imperf.* in a part of these verbs (comp. 19, 3, *a*). On the other hand, the assimilation of the ע (v. above) cannot really be considered as weakness, as the stem still retains three consonants (by the doubling of the 2d cons.). More particularly we remark:—

1. The *Aphæresis* of the *Nûn a*) in the *inf. constr.* This occurs only (though not necessarily) with such verbs as have *a* in the 2d syllable of the *Imperf.*, thus: עָשָׂה, *Imperf.* יָעֹשׂ, *Inf.* really יָעֹשׂ, but always enlarged with ה to the Segholate form יַעֲשֶׂה; with *Suff.* יַעֲשֶׂה Gen. 33, 3 (attenuated from יַעֲשֶׂה); with the concurrence of a guttural עָשָׂה *to touch, Imperf.* יַעֲשֶׂה, *Inf.* יַעֲשֶׂה (also יַעֲשֶׂה); עָשָׂה *to plant, Inf.* יַעֲשֶׂה (also יַעֲשֶׂה). The feminine ending in this case serves as a means of artificially reestablishing the semblance of a trilaterality. (On the verb עָשָׂה *to give* v. especially Rem. 3). On the other hand, *Aphæresis* does not take place with verbs which have *ō* in the *Imperf.*, e. g. עָשָׂה *to fall, Imperf.* יַעֲשֶׂה, *Inf.* יַעֲשֶׂה, with *Suff.* יַעֲשֶׂה also יַעֲשֶׂה (which originated from יַעֲשֶׂה).—*b*) In the *Imperf.* Here the dropping of the *Nûn* takes place everywhere in verbs with *a* in the *Imperf.*, e. g. עָשָׂה, *Imperf.* יַעֲשֶׂה (frequently with *paragog. āh* עָשָׂה, before *Māqqēph* also יַעֲשֶׂה Gen. 19, 9), עָשָׂה etc., however also with *ō* עָשָׂה Ruth 2, 14, and עָשָׂה 2 Chron. 29, 31; in both cases outside of the *pause*. With *Nûn* preserved is found only עָשָׂה 2 Kings 4, 24 (*Imperf.* יַעֲשֶׂה without the assimi-

lation of the *Nûn*; comp. also of verbs ל"ה which are at the same time נ"ח: נָחָה: Ez. 32, 18, נָחָה Gen. 32, 34). Here also *Aphæresis* does not take place with verbs which have *ō* in the *Imperf.*, e. g. נָחַץ, נָצַר etc.

2. Whenever *Nûn* stands at the end of a syllable after a preformative, it assimilates itself to the following stem-letter (§ 19, 2, *a*); viz., *a*) in the *Impf. Qāl*, e. g. יִפֹּל for יִנָּפֹל *he will fall*, יִנָּשׁ for יִנָּשׂ *he will give* (the *Impf. O*, as in the strong verb, being usual, the *Impf. E* only in this example);¹—*b*) in the *Perf. Niph.*, e. g. נָשׂ for נָשָׁ;—*c*) in the whole of *Hiph.* and *Hoph.* (which here has always *Qibbūṣ*, according to § 9, 9, 2), e. g. הִנָּשׁ, הִנָּשׂ, for הִנָּשׁ *he comforted himself*.

The other forms are all quite regular, e. g. *Perf.*, *Inf. absol.*, *Part. Qāl*, all *Pi ēl*, *Pū āl*, etc. Only the irregular conjugations are given in the Paradigm H.

The characteristic of these verbs in all forms which begin with a formative letter, is the *Dāghēsh fortē* following it in the second radical. Such forms, however, appear also in some verbs נ"ח (§ 71) and even in verbs נ"ח (§ 67, 5). The *Inf. גָּשׁוּ* and the *Imp. גָּשׁוּ* (Ps. 19, 9) and רָח, coincide with those of verbs נ"ח (§ 69)—On יִשָּׁח, יִשָּׁח, יִשָּׁח (from לָקַח *to take*), see below in Rem. 2.—יָקוּם is *Impf. Niph.* of יָקַם, and so in all weak verbs ע"י (§ 72, 4).—Also אָסַף (Ps. 139, 8) is not from אָסַף, but contracted from אָסַף from אָסַף *to ascend* (see § 19, 2, Rem.).

Rem. 1. The instances are comparatively few in which the forms retain their *Nûn*, before a firm consonant, e. g. *Impf. יִנָּצַר* *he keeps* Jer. 3, 5 (elsewhere יָצַר), of נָצַר the pausal form is always יִנָּצַר (outside of the *pause* יָצַר Prov. 20, 28); in the same way the *Nûn* is retained with the *pause* in Ps. 61, 8, 140, 2, 5, Prov. 2, 11. In *Niph.* this never occurs and very seldom in *Hiph.* and *Hoph.*, as הִנָּחִיץ *to melt* Ez. 22, 20, הִנָּחִיץ *they are cut off* Judg. 20, 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִנָּחֵל *he will possess*. In these verbs the *Nûn* only rarely falls away, as יִנָּחֵל for יִנָּחֵל *he will descend*; *Niph.* נָחַם for נָחַם *he has comforted himself*.

2. Like the *Nûn* of these verbs (§ 19, 2), the ל of the verb לָקַח (*to take*) is also treated. Hence *Impf. Qāl* יִלָּקַח, *Imp. קח* in *pause* and be-

¹ The *Impf. A* (יִנָּשׂ) is given in the Paradigm, simply because it is the actual form in יִנָּשׂ.

fore *suff.* קָח, *paragog.* קָחַר, קָחַרְתָּ etc. (comp. however also לָקַח Ex. 29, 1. Ez. 37, 16. Prov. 20, 16. לָקַחְתָּ 1 K. 17, 11); *Inf. constr.* קָחַרְתָּ (w. *suff.* קָחַרְתָּ), *Hoph. Impf.* יִקָּח, but *Niph'al* is always יִקָּח.

3. The above mentioned verb קָחַר to give furnishes the only example of an *Imperf.* with *ē* (יִקָּח for יִקָּחַר); corresponding to which also we have the *Imper.* קַח or (very frequently) קָחַר, before *Maqqēph* קָחַרְתָּ, *fem.* קָחַרְתְּ etc. This much used verb has this farther peculiarity that the third radical (the final *Nūn*) is assimilated, as קָחַרְתָּ for קָחַרְתָּר, קָחַרְתְּ for קָחַרְתְּר (very frequently קָחַרְתָּ as a kind of orthographical compensation for the assimilated נ); *Niph'al Perf.* נִקְחָרָה Lev. 28, 25.—Also in the *Inf. constr.* *Qāl* the groundform קָחַר has not been enlarged into קָחַרְתָּ (comp. קָחַר from קָחַרְתָּ) but contracted into קָחַר, and this was afterward lengthened into קָחַר when the *Dāghē'sh fortè* was dropped v. § 20, 3, a; therefore with the suffixes קָחַרְתָּ, קָחַרְתְּ etc. (before *Māqqēph* with the prefix לְ=לִקְחַרְתָּ e. g. Exod. 5, 21, but also elsewhere in close connection e. g. Gen. 15, 7; also the strong formation of the *Inf. constr.* in קָחַרְתָּ Num. 20, 21 and קָחַרְתְּ Gen. 38, 9.) In other stems, the נ as third radical is retained, קָחַרְתָּ, קָחַרְתְּ. Upon the entirely anomalous *Aphaeresis* of the *Nūn* with a strong vowel in קָחַרְתָּ for קָחַרְתָּ 2 Sam. 22, 41 comp. § 19, 3, a.

§ 67.

VERBS 'ĀY'IN DOUBLED (ע"פ).

E. g. סָבַב to surround. *Paradigm G.*

1. The principal irregularity of these verbs consists in the utterance of the second and third radicals often as one doubled letter, as סָבַב (contracted from the original form *sābhābhū*) for סָבַבְתָּ (Rem. 10 below), even when a full vowel should regularly stand between them, as סָבַב for סָבַבְתָּ, סָבַבְתָּ (from the orig. *sābhābhā*, contr. *sābbā*) for סָבַבְתָּ. Those forms are not contracted which contain unchangeable vowels, or a *Dāghē'sh fortè*, as סָבַבְתָּ, סָבַבְתְּ, סָבַבְתָּ.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, because that serves to characterise the form (§ 43, Rem. 1), e. g. *Perf.* סָבַב for סָבַבְתָּ; סָבַבְתָּ for סָבַבְתָּ (both from the original *sābhābhāth*), *Inf.* סָבַב for סָבַבְתָּ; *Hiph.* הִסָּבַב for הִסָּבַבְתָּ (comp. No. 6).

3. The *Dāghē'sh fortè*, which, after this contraction, properly belongs throughout to the final stem-letter, is ex-

cluded from it (§ 20, 3, *a*), except when formative additions are made at the end, as סָבַר, סָבַרְתָּ, *Impf.* יִסְבֹּר, but not סָב, סָבָה.

4. When the affirmative begins with a consonant (נ, ח), a vowel is inserted before it, in order to render audible the Dāghēsh of the final stem-letter¹ (§ 20, 3, *c*, Rem.), which vowel in the Perf. is *i*, in the Imp. and *Impf.* *—*, e. g. סָבַרְתָּ, סָבַרְתִּי, *Impf.* תִּסְבֹּרְהָ (for *sabb-ta, sabb-nu, t'sobb-na*).

5. The preformatives of *Impf. Qāl*, *Perf. of Niph.*, *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יִסְבֹּב instead of יִסְבֹּב), take, instead of the short vowel of the regular form, the corresponding long one (according to § 27, 2, *a*), e. g. *Impf. Hiph.* יִסְבֹּב for יִסְבֹּב, *Imper.* הִסְבֵּב for הִסְבֵּב etc. Where the preformatives now have *i*, either the original *ā* (which was attenuated into *i*) is restored and lengthened e. g. יִסְבֹּב in *Impf. Qāl* from original יִסְבֹּב, or the *i* itself is lengthened into *ē* e. g. הִסְבֵּב *Perf. Hiph.* for הִסְבֵּב (see further details in No. 6). This lengthened vowel can be retained however only before the tone (except the *û* of the Hophal lengthened from *ū* הִסְבֵּב for הִסְבֵּב); by the removal of the tone, the vowel, according to § 27, 2, becomes necessarily *Shēwā* (under א and ה composite *Shēwā*) e. g. הִסְבֵּב but הִסְבֵּב; הִסְבֵּב but הִסְבֵּב; *Hiph. Perf.* הִסְבֵּב etc.

NB. There is still another mode (the common one in *Aramaic*) of constructing these forms, which supplies a Dāghēsh in the first radical in place of doubling the third (comp. § 19, 2, Rem.); e. g. *Impf. Qāl* יִסְבֹּב for יִסְבֹּב, *Impf. Hiph.* יִסְבֹּב for יִסְבֹּב, *Hoph.* יִסְבֹּב for יִסְבֹּב. These forms do not usually take Dāghēsh in the final letter on receiving an accession, as יִסְבֹּב they bow themselves (from יִסְבֹּב), and יִסְבֹּב they smote (from יִסְבֹּב), perhaps because the doubling makes the stem trilateral;

¹ No satisfactory explanation for these separating vowels has been given as yet. As in none of these forms it could be said that the original vowel had returned, there remains simply the supposition that a really new vowel has been inserted as an expedient for pronunciation. Rödiger refers to the analogy of the verbs לָחַץ in forms like יִלְחֹץ, יִלְחֹץ, but this is not satisfactory because there the tone vowel has not arisen anew but existed already. But Rödiger was right in reminding us of the analogy of the vulgar Arabic which for the written Arabic *madadta, madadti, madadtu* uses the forms *maddēt, maddēti, maddit* and even *maddât*. The latter form also indicates that the *ô* in the *Perf.* of ע"ב verbs has also been derived from an original *ā*.

but see also יִשְׁכַּבְּ Judg. 18, 23, יָצְחוּ Job. 4, 20. To the same category apparently belongs the stronger form הִצְלִיחַ *they will tinkle* (from צִלַּל) Jer. 19, 3. On the other hand נִחְמָנוּ (for נִחְמָנוּ *we perished*) Jer. 44, 18 follows the analogy of verbs ע"פ (comp. קָמְנוּ from קָיָם). On *Niph.* see Rem. 5.

6. The restoration of original vowels mentioned in No. 5 occurs *a*) in the Preformatives of the *Imperf.* *Qāl.* יִסְבֹּב from יִסְבֹּב (comp. § 47, 2; 63, 2 and for verbs ע"פ § 72); *b*) in the *Perf.* *Niph.* נִסְבֹּב from יִסְבֹּב (§ 51, 1) as well as in *Imperf.* יִסְבֹּב from יִסְבֹּב (comp. on *ā* in the final syllable of strong imperfections Niphal § 51, Rem. 2); *c*) in the *Hoph.* הִסְבֹּב from יִסְבֹּב, *Imperf.* יִסְבֹּב from יִסְבֹּב etc.—On the contrary the attenuated vowel *i* underlies the intransitive *Imperf. Qāl* with *ā* in the second syllable e. g. יִמַּר for יִמַּר (see Rem. 3). The lengthening of the original *ā* (יִמַּר) would lead to mistaking it for the 3d sing. perf.; also in the preformative of the *Hiph'il* הִסְבֹּב from הִסְבֹּב (groundform הִסְבֹּב § 53, 1). In the same way we have the underlying *i* in the 2d syllable, which, attenuated from original *ā*, is in strong verbs abnormally lengthened into *i* (§ 53, 1). The *ē*, lengthened from *i* is of course only tonelong, therefore הִסְבֹּב outside of the tone before *Dāghc'sh fortē*.* (On the return of the original *ā* in the 2d syllable comp. Rem. 6.)

7. The *tone* has this peculiarity, that usually it is not thrown forward upon the affirmatives beginning with a vowel (הִיא, הִי, הִי, § 40, 2), but remains *before* them on the stem-syllable, e. g. 3d sing. fem. *Imperf.* הִתְהַיְתָה, *pause* הִתְהַיְתָה; with ר and gutturals מִתְהַיְתָה (for מִתְהַיְתָה) Ps. 44, 26; with ר *consec.* however יִתְהַיְתָה Is. 6, 12. In the 3d pl. perf. the accent varies; besides הִלְכוּ, הִלְכוּ is found also הִלְכוּ, הִלְכוּ (Hab. 3, 6) etc., but in *pause* הִלְכוּ, הִלְכוּ etc. and, vice versa in *perf. consec.* וִלְכוּ etc. (comp. however וִלְכוּ Jer. 44, 12 before the tone syllable). The tone remains likewise on the stem syllable in *Imperf. Qāl* in יִסְבֹּב, יִסְבֹּב *Hiph.* יִסְבֹּב, יִסְבֹּב (*Perf. Hiph.* הִסְבֹּב, הִסְבֹּב) etc. In the forms with separating vowels, the tone is removed to these vowels e. g. הִסְבֹּב, הִסְבֹּב etc. (excepting before the always accented ending תָּם and תֵּן in the Perfect). This removal

of the tone naturally causes the shortening of the merely tone-long vowels \bar{e} and \bar{o} into \dot{e} and \dot{u} (\ddot{o} v. Rem. 2), therefore חֲסִינָה from חֶסֶב, חֲסִינָה from חֶסֶב (on the dropping of the vowel of the preformative v. above No. 5).¹

8. In numerous verbs of this class, instead of *Pi.*, *Pu.* and *Hithp.* there is found with the same sense the less usual conjugation *Pō'el* (§ 55, 1), with its passive (*Pō'āl*) and reflexive (*Hithpō'el*), e. g. עוֹלֵל to treat ill, pass. עוֹלָל, reflex. הִתְעוֹלֵל (from עָלַל); in some is found also *Pilpe'el* (§ 55, 4), as גָּלַגַּל to roll, הִתְגָּלַגַּל to roll one's self (from גָּלַל), *Pilp.* שָׁעֵשַׁע to caress, with its pass. (Pōlpā'el) שָׁעֵשַׁע to be caressed, and reflex. (Hithpālpā'el) הִשְׁתַּעֲשַׁע to delight oneself Ps. 119, 16 (from שָׁעַע) These forms do not suffer contraction any more than *Pi.*, *Pu.* and *Hithpā'el*.

REMARKS.

I. On Qāl.

1. In the Perf. are found some examples with *Chōlēm*, orig. *u* (comp. רָבַל, § 43, 1), as רָמִי they are high (from רָמַם) Job 24, 24, רָבִי (from רָבַב) Gen 49, 23, probably also יָרִי Is 1, 6 from יָרַר.

2 The *Chōlēm* of the *Inf.*, *Imp.* and *Impf.* (חֲסִי, חֲסִי) is a changeable vowel and written defectively, with a few exceptions, which are found especially in the later orthography, e. g. לָבִז for לָבַז to plunder Est. 3, 13, 8, 11. It is shortened into *Qāmēṣ-chātūph* or *Qibbūṣ*, whenever it loses the tone, as *Inf.* רִנָּה (*rōn*) to rejoice Job 38, 7, with *suff. Imp.* 2d sing. fem. רִנִּי, רִנִּי (comp. Rem. 12), *Impf.* with *Wāw consec.* וְרִנִּי Judg 9, 18, with *suff.* וְרִנִּי he lays them waste Prov. 11, 3 in Qāl. In רִנִּי Gen. 48, 29. Is. 30, 19 (for רִנִּי) this \ddot{o} is put back under the preformative. In קָבַח-לִי Num. 22, 11, 17 and אָרַח-לִי 22, 6 23, 7 the suffix of the ח- *paragogic* takes place without any other change of the form, one would expect וְקָבַח. Still more striking is קָבַח curse him Num 23, 13 (for קָבַח or קָבַח). We have also קָבַח for קָבַח Num. 23, 25 and שָׁל as *inf. abs.* instead of שָׁלֵל in Ruth 2, 16.

3. Examples with final *Pāthāch* in the *Inf.*, *Imp.* and *Impf.* (קָשַׁל, קָשַׁל), are the following *Inf.* שָׁךְ to stoop Jer. 5, 26, *Imp.* גָּל roll thou Ps. 119, 22, *Impf.* בָּמַר he is bitter Is. 24, 9, בָּרַךְ he is soft Is 7, 4; וְהָשַׁל

¹ The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflection, as נִקְבָּח, נִקְבָּח.

she was despised Gen. 16, 4 (but also with the accent on the preceding syllable, e. g. וַיִּרֶע Gen. 21, 11). In regard to these intransitive imperfections comp. No. 6 above. Of imperfections with original *u* in the 2d syllable there are also found examples of lengthening the *u* into *ū* (instead of *ō*) e. g. וַיִּרְוֶן Prov. 29, 6; וַיִּשְׁדֶּה Ps. 91, 6; וַיִּרְוֶן (from וַיִּרְוֶן) Is. 42, 4 (even defectively וַיִּרְוֶן Eccl. 12, 6). An analogy with the verbs ע"י is also seen in the infinitive לְבֹרֵר (for בֹּרֵר) Eccl. 9, 1; בְּחֹקֶי Prov. 8, 27 (comp. בְּחֹקֶי 8, 29) for בְּחֹקֶי. Examples of the *Aramaicising Impf.* are יִסַּב (though יִסַּב is also in use), יִשָּׁם *he is astonished* 1 K. 9, 8, יִרְמֹה *they are silent* Job 29, 21; with *ā* e. g. יִרְמֹה, etc.

4. In the Participle occurs the Aramaean form שֹׂאֵם (for שֹׂאֵם) Jer. 30, 16 in K^{thibh} (the Q^{ri} regards it as a *Part.* from שֹׂאֵם).

II. On Nīph'āl.

5. Besides the usual form of the Perf. (נָסַב) with *Pāthāch* and of the *Part.* (m. נָסַב, f. נִסְבָּה) with *Qāmeṣ* in 2d syllable, there is still another with *Šērē*, and another with *Chōlēm* (analogous to נָסַב, § 43, 1), extending through the whole conjugation; e. g. Perf. נָסַב (also נִסַּב) *it is a light thing* Is. 49, 6, נִסְבָּה (for נָסַב) Ez. 26, 2; *Part.* נִסְבָּה *wasted away* Nah. 2, 11; with *Chōlēm*, נִסְבָּה *they are rolled together* Is. 34, 4, comp. 63, 19, 64, 2, Am. 3, 11, Nah. 1, 12; in *Impf.* יִמְלֵךְ *he is circumcised* Gen. 17, 12; יִמְלֵךְ *thou shalt be laid waste* Jer. 48, 2. *Inf.* forms with the *Pāthāch* do not even exist, but those with *Šērē* and *Chōlēm*, as *Inf.* נִמְלֵךְ *to melt* Ps. 68, 3, *Inf. absol.* יִמְלֵךְ *to be plundered* Is. 24, 3; in the *Imp.* only יִמְלֵךְ *cleanse yourselves* Is. 52, 11 and יִמְלֵךְ *raise yourselves up* Num. 17, 10, יִמְלֵךְ Jer. 4, 4 follows the analogy of ע"י verbs (as the *imperf.* נִימְלֵךְ Gen. 34, 24).—Peculiar forms of Nīph'āl (with a sharpening of the 1st syllable) occur in נִחַל *it was profaned* Ez. 25, 3 (from נִחַל), נִחַר (from נִחַר) Ps. 69, 4, 102, 4 (also נִחַר Jer. 6, 29), נִחַר *fractus est* (from נִחַר) Mal. 2, 5.—In Micah 2, 4 the Perf. נִשְׁכַּנְתִּי, *ū* instead of *ō* as the separating vowel appears to be abnormal.

III. On Hīph'āl and Hōph'āl.

6. Besides *Šērē* the final syllable has also *Pāthāch*, especially with *ך* and the gutturals, as יִמְרֵר *he made bitter*; יִשְׁדֶּה *to depress*; *Inf.* יִבְרַר *to cleanse* Jer. 4, 11. But also without a guttural, as יִדְרַק *he pounded small* 2 K. 23, 15; plur. יִדְרְבוּ 1 Sam. 5, 10; *Part.* יִדְרֵב *shadowing* Ez. 31, 3. The *ē* of the 2d syllable may become *ě* outside the tone e. g. יִדְרֵב Gen. 31, 7. Instead of *Chāṭēph Pāthāch* there appears before *ח* also *Pāthāch* (with the virtual doubling of the *ח*) in forms like יִדְרֵב *Is. 9, 3*.

7. In the *imperf.* the retraction of the tone and the consequent shortening of *ē* into *ě* occurs not only in the *jussive* and with *Wāw consecutive* (e. g. יִדְרֵב Gen. 29, 10; with final guttural יִדְרֵב 1 K. 6, 11) but also elsewhere e. g. יִדְרֵב *he protects* Ps. 91, 4. Quite peculiar is יִדְרֵב Judges 9, 53 with *ě* for *ē*.

8. *Aramaicising forms of Hiph. and Hoph.*: יָסַב Ex. 13, 18, יָסְבוּ and they smote Deut. 1, 44, יָסַבְתִּי I will profane Ez. 39, 7, in *Perf.* יָסְבוּ they despised her Lam. 1, 8.—In *Hoph.* יָסְבוּ they perish Job 24, 24, יָסְבָה it is smitten Is. 24, 12 (plur. יָסְבוּ Jer. 46, 5), יָסְבוּ in pause (Job 19, 23) for יָסְבוּ, also יָסְבוּ Job 4, 20.

IV. In General.

9. Verbs ע"ע are very nearly related to verbs ע"י (§ 72), as the great similarity in their inflection throughout has already shown. In form the verbs ע"ע are generally the shorter (comp. יָסַב and יָסְבוּ, יָסַב and יָסְבוּ, יָסַב and יָסְבוּ). In some cases they have precisely the same form, e. g. in the *Impf. consec.* of *Qāl* and *Hiph.*, in *Hoph.*, and in the rare conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. יָרִיחַ for יָרִיחַ he rejoices Prov. 29, 6.

10. Along with the contracted forms there are found especially in certain conjugations and tenses, others which are wholly regular; e. g. *Perf.* *Qāl* יָסַב 1 Sam. 7, 16, יָסַב Josh. 6, 15, יָסַב Ps. 18, 6, יָסַב and יָסַב they bow down, יָסַב to plunder Ez. 29, 19, plur. יָסַב Josh. 8, 27, יָסַב Deut. 2, 35 (also יָסַב in 3, 7); *Inf.* יָסַב, יָסַב; *Inf.* after ל: יָסַב Jer. 47, 4, יָסַב Gen. 31, 19 (also יָסַב 38, 13); with suffix יָסַבְתִּי Is. 80, 18 and of the same form יָסַב with the vowel shifted back and at the same time inflected יָסַב Ps. 102, 14, *Imper.* יָסַב Jer. 49, 28; *Imperf.* יָסַב Nahum. 3, 7 (Ps. 68, 13, Gen. 31, 40) from יָסַב: the strong-form was after the assimilation of the *Nūn* quite necessary. On the other hand יָסַב Jer. 5, 6 for יָסַב is anomalous, the contracted consonants have been afterwards dissevered by the insertion of a vocal *Shewa*. Compare also יָסַב he is gracious Amos 5, 15, else יָסַב, in *Niph.* יָסַב Job 11, 12. *Hiph.* יָסַב, *Impf.* יָסַב he will rejoice (which in *Hiph.* is never contracted); *Part.* יָסַב astonished Ez. 3, 15. That the full form has a certain emphasis is seen from its frequent use in pause, as in יָסַב יָסַב in Ps. 118, 11) (compare יָסַב Is. 47, 14 (perh. for יָסַב) for their warming.)

11. We have seen above (No. 5 Rem.), that in the *Impf.* of forms resembling the Aramaic form, the *Dāghēsh* of the third radical, together with the preceding vowel, is omitted before affirmatives, which however take the tone, as יָסַב. The same omission occurs also in other forms at times, as in *Perf.* *Qāl* יָסַב for יָסַב Num. 17, 28 (Jer. 44, 18); *Imperf.* יָסַב 1 Sam. 14, 36 (— *paragog.* without influence on the form, comp. Rem. 2); sometimes even the strong vowel becomes *Shewa*: יָסַב Gen. 11, 7 for יָסַב we will confound (Cohortative from יָסַב); יָסַב Gen. 11, 6 they will devise; *Perf.* *Niph.* יָסַב for יָסַב Ez. 41, 7, יָסַב Gen. 17, 11 (from יָסַב=יָסַב to circumcise); comp. Is. 19, 3, Jer. 8, 14. Without *Dāghēsh*, but with the accented full vowel: יָסַב for יָסַב Judg. 16, 10, יָסַב Prov. 7, 13, יָסַב 1 Sam. 14, 36, comp. יָסַב Is. 57, 5 for יָסַב.

12. Though the tone is here less attracted to the endings (comp. No. 7 above, p. 163), yet this exceptionally happens at times—*a*) in the *Perf.*, specially if it stands in the sense of a present tense (§ 126, 3), as in רַבִּים (*they are many*) Ps. 3, 2, 104, 24, Jer. 5, 6, 1 Sam. 25, 10 (with הַיּוֹם *to-day*), רַבִּים (*they are soft*) Ps. 55, 22, קָצִים (*they are swift*) Jer. 4, 13, Hab. 1, 8, זָבִים (*they are pure*) Job 15, 15, 25, 5;—*b*) in the *Imper.* (demanding in excited tone), as in רָצִי (*rejoice aloud!*) Is. 54, 1, Zeph. 3, 14, Zech. 2, 14, רָצִי Is. 44, 23, 49, 13, Jer. 31, 7 (but רָצִי *wail!* Lam. 2, 19), חָגֵי celebrate (thy festivals) Nah. 2, 1, Jer. 7, 29,—*c*) in forms with pronominal suffix (this accords with the general law about the tone, § 29, 1, 2), as in מְבִינִי, מְבִינִי Ps. 118, 11, and here the vowels before the *Dāghē'sh* suffer the changes pointed out in § 27, 1, viz., *Chōlēm* in the *Impf.* becomes *Qibbāṣ*, more seldom *Qāmēṣ-chāṭāph* (so too רָצִי above under letter *b*), *Ṣērē* in *Hiph.* becomes *Chîrēq* (after the analogy of רָצִי, רָצִי, the preformatives then, in place of the full vowel, take Sh'wā, e. g. רָצִי Ps. 49, 6, רָצִי Job 40, 22, רָצִי Ps. 67, 2; *Hiph.* רָצִי Ez. 47, 2.

C. WEAKEST VERBS (VERBA QUIESCENTIA).

§ 68.

VERBS א"ו.

E. g. אָכַל to eat. *Paradigm I.*

So far as the א is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pè Guttural*, exhibited in § 63. But here we regard them only in so far as the א *quiesces*, i. e. loses its consonant sound, and is blended with the foregoing originally short vowel, into a long one, which chiefly happens in the *Impf.* *Qāl* of only a few very common verbs and forms, much modified by constant use. The following are the particulars:—

1. In the *Impf. Qāl* of five verbs (viz. אָבַד to perish, אָבָה to be willing, אָכַל to eat, אָמַר to say, אָפַה to bake) the א always quiesces in a long *ô* (*Chōlēm*), as אָבַד. In some others, the other form in which it retains its power as a consonant is also in use, as יָאָחַז and יָאָחַז he takes hold; יָאָסֶה (v. Rem. 2), also יָאָסֶה. (So now in the vulgar Arabic of Palestine *yākul* (he eats) becomes *yōkul*.) The *ô* in this case is but a corruption of the vowel *ā* (§ 9, 10, 2), which is itself derived

by contraction from —. The last syllable of these verbs receives an *ē* (or *ā*) instead of the stronger vowel *ō* (orig. *ū*) e. g. יָאָחַז Job 17, 9, mostly *ē* with distinctive accents and before the accented affirmative וְ; but with conjunctive accents, which mark continuous discourse, it takes *ā* (*Pāthäch*), e. g. תֵּאָבֵד לָעַד Ps. 9, 19, on the contrary תֵּאָבֵד (compare a similar exchange of *ē* and *ā* in § 65, 1, c) in Ps. 1, 6. When the tone moves back, the last stem-syllable has sometimes *Pāthäch*, as יָאָבֵד יוֹם *perish the day* Job 3, 3, וַיֹּאכַל *and he ate*, and sometimes *Sēghōl*, as in וַיֹּאמֶר (Mil'él) with a conjunctive accent; but וַיֹּאמֶר (Milrā') with a distinctive and in pause (only in Job mostly וַיֹּאמֶר Mil'él). Of אָחַז the weak imperf. is always יֹאחַז and יִיאַחַז (however וַיֹּאחַז Judges 20, 6; comp. וַאֲכַל Gen. 3, 12 in pause).—אָבָה and אָפָה are at the same time verbs ל"ה; hence Impf. יֹאבָה (§ 75, 1).

It is but very seldom that *Sērē* stands before א in Impf. *Qāl*, as תֵּאָחַז *it shall come* (Mic. 4, 8) contracted from תֵּאָחֶזֶה (from אָחַז), אָחַב (in 1st sing. only for אָהַב) *I love* (Prov. 8, 17) as well as אָהַב (from אָהַב, אָהַב); but always in the Inf. with ל, as in לֵאמֹר *for to say* (i. e. *saying*) for לֵאמֹר.

2. In the 1st pers. sing. Impf. the second (the radical) א (to avoid the repetition of this feeble letter) is regularly dropped (§ 23, 3), as אֶמַר for אֶאמַר *I will say*, וַיֹּאמֶר *and I said*. In the other cases, where the א is generally conceived of as quiescent with *ō* or *ē*, it is retained merely orthographically and for the sake of etymology. Hence the possibility of its being dropped in the following examples:

Continually in the contracted forms of אָסַף, thus תֹּאסֶף *thou takest away* Ps. 104, 29, וַיִּסַּף *and he gathered* 2 Sam. 6, 1. Compare also in the 1st pers. Micah 4, 6 and אֶסְפֶּה 1 Sam. 15, 6 (with *š* according to § 60, Rem. 4); further more חִמְרִי 2 Sam. 19, 14, וַיִּחְמַר 2 Sam. 20, 9, וַיִּחַר Deut. 33, 21 (for וַיִּחַר), according to another reading וַיִּחַר or וַיִּחַר, etc.; וַיִּחַר *thou goest away* (from אָנַח) Jer. 2, 36, v. Rem. 1.

The Parad. I shows the weak forms in which א is treated as a quiescent (viz., Impf. *Qāl*), and merely indicates the more regular ones.

Rem. 1. In forms of the derived conjugations the א but very seldom quiesces, as in Perf. Niph. וַיִּנְחַז Josh. 22, 9, Hiph. וַיִּנְחֹל *and he took away* Num. 11, 25, וַיִּנְחֹל (for וַיִּנְחֹל) *and he set an ambush* 1 Sam. 15, 5,

אָזיך *I hearken* Job 32, 11, אוכיל (*ô* from *â*) *I cause to eat* Hos. 11, 4, אֶבְרֶחָה (*ô* from *â*) *I will destroy* Jer. 46, 8, מוֹיֵן *giving ear* Prov. 17, 4; Imp. הִבִּיאוּ *bring ye* (from אָבִיאוּ) Is. 21, 14.

2. In *Pi.* the א is sometimes dropped by contraction (like מוֹחַ in רִחַקְתִּי, רִחַקְתִּי, e. g. מִלֶּחֶם (as in Aram., and Samar.) for תַּעֲלִמֶנּוּ *teaching* Job 35, 11, יִהְיֶה for יִצְאֶה *he shall pitch tent* Is. 13, 20, תִּזְכְּרֶנִּי *thou girdest me* 2 Sam. 22, 40 for תִּזְכְּרֶנִּי (Ps. 18, 40).

§ 69.

VERBS פ"י. FIRST CLASS, OR VERBS ORIGINALLY פ"י.

E. g. יָשַׁב *to dwell*. Paradigm K.

Verbs פ"י fall principally into *two classes*, which are different from each other in their origin and inflection. The *first* embraces those verbs which have properly a י for their first stem-letter. In Arabic and Ethiopic they are written with י (e. g. יָלַד, Arab. and Ethiop. *wälädä*), but in Hebrew (and Aramæan) by a change of sound which shows itself also, with few exceptions in the noun, they take י instead of it, wherever the first stem-letter begins the form, whereas after preformative the י either appears again, or is likewise changed into י, or finally is completely elided. The *second* class embraces those which are properly פ"י, and which have *Yôdh* also in Arabic (the so-called *Verba cum Jod originario* § 70). A few of these verbs פ"י, of both classes form, in some respects, a *third* class which is inflected like verbs פ"י (§ 71).

In the verb יָצַר the forms are distinguished according to the signification, viz.,—1) יָצַר (1st class, for יָצַר) *to be in a strait*, Impf. יִצַּר, יִצַּר;—2) יָצַר (2d class) *to form*, Impf. יִצַּר, יִצַּר.

The peculiar inflection of the *first class*, which is analogous to the Arabic פ"י, consists in the following particulars:

1. In the *Impf.*, *Imp.* and *Inf. constr.* of *Qāl* there is a twofold inflection according as the *Wāw* is wholly rejected or only changed into *Yôdh*. The entire rejection (elision) takes place regularly in eight verbs (v. Rem.) after the following analogy:

Impf. יִשֹּׁב, with tone-long \bar{e} in both syllables. The vowel of the preformative had i (attenuated from \bar{a}); after the elision of *Wāw*, this i standing in an open syllable had to be changed into a tone-long \bar{e} (the fully written form, as יִשֹּׁב is extremely rare and incorrect). In the second syllable, five of these forms have an original i which in the tone-syllable becomes likewise \bar{e} ; three verbs however (under the influence of a guttural), take \bar{a} : יָדַע, יָקַע, יָחַד.

The tone-long \bar{e} of the 2d syllable may naturally become *S'ghōl* or *Shēwā*, e. g. יִשְׁבֵּי, יִשְׁבֹּי etc.; in the same way the \bar{a} become *Shēwā* in cases like יָדְעִי etc., but in *pause* it is retained and lengthened into *Qā'mēs* (יָדְעִי) and before suffixes (יָדְעִים). As the last example shows the tone-long \bar{e} of the 1st syllable is retained, not only before the tone (יִשֹּׁב etc.) but also with the secondary tone.

Imp. שָׁב, shortened from יִשֹּׁב by omission of the feeble γ ; and—

Inf. שָׁבַת, shortened in like manner, but taking the feminine-ending ת , which again lengthens and strengthens the form; comp. § 66, 1.

The greater part of these verbs are inflected with *stronger* forms, have the *Impf. A*, and retain the *Yōdh* at the beginning, viz. in—

Imp. יִרְשֶׁ and *Inf.* יִרְשֶׁד, as a *consonant*, but in

Impf. יִרְשֶׁ, as a *quiescent*, resolved into the vowel i (§ 24, 2).

In the 2d syllable the *Impf.* regularly has \bar{a} .

That the latter mode of inflection belongs to verbs actually פִּי (which has often been overlooked and falsely denied), is shown, partly by the numerous verbs which take these forms in *Qāl*, and at the same time have γ in *Niph.*, *Hiph.*, and *Hoph.*, partly by the Arabic, where the verbs פִּי have likewise a double inflection, comp. *wāllādd*, *Impf.* *jālīdu* (with the elision of the *Wāw*) and *wā'gīdā, jā'gahu* (with the retention of the *Wāw* v. Rem. 3).

Even in the same verb are found both the weaker and the stronger forms, the latter with the *Yōdh*, the former without it, as יָצַק 2 K. 4, 41, and יָצַק *pour thou* Ez. 24, 3, (comp. *Inf.* יָצַק *Exod.* 38, 27); יָשָׁ 1 K. 21, 15, יָשָׁ *Deut.* 2, 24, also יָרְשָׁ *possess thou*, lengthened יָרְשָׁ *Deut.*

38, 23; *Impf.* יִקְדֹּר *he will kindle* Deut. 32, 22, and יִקְדֹּר Is. 10, 16; יִיָּדֶר *it became dear* 1 Sam. 18, 30 and יִדָּר Ps. 49, 9 (comp. יִיָּדֶר Ps. 72, 14).

NB. To the first mode of inflection belong, e. g. יָלַד *to bear* (offspring), יָצָא *to go forth*, יָשָׁב *to sit*, יָרַד *to descend*, יָדַע *to know* (*Impf.* יָדַע with *Päthäch* in the last syllable so also, יָדַד, יָדַע); to the second belong יָעָה *to weary*, יָעַץ *to counsel*, יָשָׁן *to sleep*.

2. The original *Wāw* appears always a consonant, wherever it must be doubled, as in the *Inf.*, *Imp.* and *Impf. Niph.* הִישָׁב, הִישָׁב (just like הִקְטַל, הִקְטַל); and also in the *Hithp.* of some verbs, e. g. הִתְנַדַּע from נָדַע, הִתְנַחֵךְ from נָחַךְ, הִתְנַחֵךְ from נָחַךְ, and in some noun-forms, e. g. יָלַד *offspring* from יָלַד *to bear*. The ו at the end of the syllable becomes ו (ו) as in all *Höph'äl*, e. g. הִוָּשַׁב for הִוָּשַׁב; and in combination with a preceding *a*, as a diphthongal *ô* (ו) in *Perf.* and *Part.* of *Niph'äl*, and in all *Hiph'il*, e. g. הִוָּשַׁב for הִוָּשַׁב, הִוָּשַׁב for הִוָּשַׁב.—The *Fôdh* stands as a consonant in the *Perf.* and *Part.* (יָלַד etc., יָשָׁב, יָשָׁב) even when ו precedes, as יָשָׁב (yet we have יוֹשְׁבָתָם according to § 24, 1, *a*), in all *Pi.* and *Pu.*, as יָחַל *to wait for*, יָלַד *to be born*, also in the *Impf.* and *Part.*, as יָחַל מִיָּדָע *known* (from יָדַע), also at times in *Hithp.*, as יָחַל, יָחַל, יָחַל (as well as הִתְנַדַּע with *Wāw* as above).

NB. In those forms in which *Yôdh* does not appear, these verbs may be distinguished, in the *Impf.* of *Qāl* by the *Šērê* under the preformatives, in *Niph.*, *Hiph.*, and *Hoph.* by the *Wāw* (ו, ו) before the second radical. (The defective orthography, as in יָחַל, is not frequent.) Forms like יָשָׁב, יָשָׁב are common to these and verbs פִּיץ. *Höph'äl* has the same form as in verbs עָצַע and עָצַע.

Rem. 1. The *Inf. Qāl* of the weaker form (שָׁבָה Gdf. שָׁבָה) takes *suff.* like שָׁבָה; and it very seldom has the masculine form like יָדַע *to know* Job 32, 6, 10, or the feminine ending יָדָה, like יָדָה Ex. 2, 4. יָדָה Is. 37, 3, יָדָה *to descend* Gen. 46, 3. Instead of יָדָה stands יָדַע under the influence of the guttural יָדָה, with *Suff.* יָדָה etc. (on the other hand יָדָה : יָדָה from יָדָה). From יָדָה is found, Ps. 30, 4, in *Qeri* quite notably the strong form מִיָּדָה (for מִיָּדָה).—יָדָה *to bear* in 1 Sam. 4, 19 is contracted to יָדָה (§ 19, 2).—Examples of the regular or strong form are יָדָה *to fear* Josh. 22, 25, with prep. לִיָּדָה Is. 51, 16; with *suff.*, יָדָה Job 38, 4, בְּיָדָה Ezra 3, 12. The strong form seldom has the feminine-ending, as in יָדָה *to be able*, יָדָה *to dry up* Gen. 8, 7 (also יָדָה Is. 27, 11).

2. The *Impf. Qāl* often has the lengthening חֹ, as שִׁכַּח *sīt thou, descend thou*. From יָחַב *to give*, Arab. *wāḥabā*, there is found in Hebrew *only* the *Imper.* which is יָחַב *give*, lengthened יָחַבָּ, mostly with the signification *L. age, go on!* (before מ e. g. Gen. 29, 21 יָחַבָּ, to avoid a hiatus); fem. יָחַבִּי Ruth 3, 15, probably *Mil'ra* after the analogy of the plur. יָחַבִּי (but Job 6, 22, before the tone syllable יָחַבִּי; comp. however Deut. 32, 3).

3. The *Impf.* with ו elided takes *ā* in 2d syll., besides cases in No. 1, also in יָחַר Jer. 13, 17 and in the pausal form יָחַרְךָ Job 27, 21 (from יָחַרְךָ v. Rem. 8). The *ā* returns regularly before the *aff.* יָחַרְךָ (יָחַרְךָ etc.). Forms with *ē* in 2d syll. are shortened to *ē* by the drawing back of the tone (before a tone syllable and after ו *consec.*); e. g. יָשָׁבָה Gen. 44, 33; יָשָׁב, but in pause יָשָׁב and יָשָׁב (but 1. p. s. יָשָׁב). The *Impf.* יָרַשׁ, when lengthened, can also lose its radical י, even when the preformative is י, whose vowel (a long *i*) has then *Mèthegh* (see § 16, 2, b), as in יָרַשׁ Is. 40, 30, יָרַשׁ Is. 65, 23.—From יָכַל (*to be able*) we get exceptionally יָכַל as the *Impf. Qāl*; comp. the Arab. form *yaurū'u* (*yôrū'u*) from *warua*, and *yaŋalu* (*yôŋalu*) from *waŋila*; or even the vulgar Arab. *yūŋalu* from *waŋala*. Others regard יָכַל as *Impf. Hoph.* (of יָכַל) *he is enabled=he can*, which may have got into use instead of the *Impf. Qāl*.

4. The section 44, Rem. 2 (comp. § 64, Rem. 1) refers to the attenuation of the *ā* into *i* in the *Perf.* (in a toneless closed syllable) which is found in some forms of יָלַךְ (Num 11, 12, Ps. 2, 7 etc. always after a preceding ו) as well as of יָרַשׁ, e. g. יָרַשׁוּ etc. Deut. 4, 1, 8, 1, 19, 1, 26, 1 (however only after ו for יָרַשׁ). In both cases one can explain the attenuation by the tendency to the assimilation of the vowel, at least if we pronounce י as *i* (§ 47, 2). From the restoration of the *i* are explained also in the simplest manner the forms יָרַשׁוּ Ez. 36, 12 and יָרַשׁוּ Ps. 69, 36.

5. As an exception, the *Impf. Niph.* sometimes has י instead of the ו; e. g. וַיִּחַל and *he waited* Gen. 8, 12; comp. Ex. 19, 13, 1 Sam. 13, 8 *Kethibh*.—The first pers. sing. has always the form וַיִּשָּׁב not וַיִּשָּׁב; comp. § 51, Rem. 4.

6. In *P'el*, the radical *Yôdh* is sometimes dropped after י preformative, which takes its pointing (like מ in § 68, Rem. 2); e. g. וַיִּגָּע and *he grieved* Lam. 3, 33, וַיִּרְדּוּ and *they cast*, also in verse 53. And so also from a verb פִּי of the second class, וַיִּבְשָׁה for וַיִּבְשָׁה and *he dried it up* Nah. 1, 4; comp. וַיִּבְשָׁה 2 Chr. 32, 30 *Q'ri*.

7. In the *Imper. Hiph.*, instead of the usual form פִּי is also found in the 2d syllable: פִּי Is. 43, 8; פִּי Ps. 94, 1 (before ח, perhaps a mere misspelling for פִּי); פִּי Prov. 19, 25. With a closing guttural the 2d syllable has generally *ā*, e. g. פִּי, comp. also פִּי Prov. 25, 17. On the other hand *i* appears again everywhere in open syllables, thus פִּי and so always before suffixes (§ 61, 2).—The *Impf. Hiph.*, like *Impf. Qāl*, takes *S'ghôl* when the tone

NB. The following are the only verbs of this kind: *נָטַב* *to be good*, *נָסַק* *to suck*, *נָחַץ* *to awake*, *נָצַר* *to form*, *נָלַל* (only in Hiph. *הִנָּלַל*) *to bewail*, *נָשָׁר* *to be straight*, *נָבֵשׁ* (Arab. *yābisā*) *to be dry* (yet like the *נָבֵשׁ*, Hiph. *הִנָּבֵשׁ*) and the Hiph. *הִנָּדַיִן* (denom. of *דָּיִן*) *to go to the right*.

Rem. Of the *Impf. Hiph.* there is an anomalous form with preformatives put before the already contracted form: *יִנָּטַב* Job. 24, 21; *יִנָּסַק* *he wails*, *יִנָּצַר* *I wail*, *יִנָּלַל* *ye wail*, Is. 15, 2, 65, 14, Jer. 48, 31, Hos. 7, 14; also *יִנָּטַב* Job 24, 21; and once even in *Impf. Qāl* *יִנָּדַע* Ps. 138, 6, from *דָּעַע*. *Kimchi* and others explain the above forms from an exchange of sound between *Yōdh* and *Hē*, assuming as a base the non-syncopated form *יִנָּלַל* (comp. Is. 52, 5) etc. But then also *יִנָּבֵשׁ* should be explained, with *Kimchi* as *Hiphil*. It might be more correct to suppose that originally the regular forms (*יִנָּטַב*, *יִנָּצַר*) were intended, but were separated in the later pronunciation in order to reestablish artificially the preformative which had been blended with the 1st stem consonant. Other anomalies also are: *Perf. Hiph.* *נָחַטְבָּי* Ez. 36, 11 (with separating vowel for *הִנָּטַבְתִּי*) after the analogy of *נָחַטְבִּי* (*Impf. Qāl* for *חִטְבִּי*) Nah. 3, 8; *נָחַטְבָּי* *Impf. Hiph.*, after the analogy of *נָחַטְבִּי*, Exod. 2, 9. In the same way *הִנָּקַץ* from *נָקַץ* is always used instead of the *Hiph.* *הִנָּקַץ* (from *קָנַץ*). On *נָבֵשְׁתִי* Nah. 1, 4, see § 69, Rem. 6.

§ 71.

VERBS *נָ"י*. THIRD CLASS, OR CONTRACTED VERBS *נָ"י*.

This class embraces those verbs *נָ"י*, of the first and second class, whose *י* does not quiesce in long *i* or *é*, but is assimilated like *נ*. Some verbs are exclusively of this class, e g. *נָצַע* *to spread under*, Hiph. *הִנָּצַע*, Hoph. *הִנָּצַע*; *נָצַת* *to burn up*, Imp. *נִצַּח*, Niph. *נִצַּח*, Hiph. *הִנָּצַח*; others have two forms, the one *sharp* with the *י* assimilated, the other weaker with the *י* quiescent, as *נָצַק* *to pour*, Impf. *יִנָּצַק* and *נִצַּק* (1 K. 22, 35); *נָצַר* *to form*, Impf. *יִנָּצַר* and *נִצַּר* (Is. 44, 12, Jer. 1, 5); *נָשָׁר* *to be straight*, Impf. *יִנָּשָׁר* and *נִשַּׁרְתָּה* (for *נָשָׁר* acc. to § 47, Rem. 3) comp. *אָסַרִים* Hos. 10, 10 (1 Sam. 6, 12).—It is worthy of notice that the verbs which are thus inflected have an *s* sound as the second radical, with the exception of *נִקְצַץ* (1 K. 3, 15) and *הִנָּדַת* (Gen. 40, 20, Ez. 16, 5) Inf. Hoph. from *נָלַד*.

NB. Verbs of this class (which seldom occur) are inflected like verbs *נָ"י*, for which they may easily be mistaken by the learner. When, therefore, a form has not a root *נָ"י* in the lexicon, he should look for one of this class under *Yōdh*.

The first two classes are exhibited in their distinctive forms in Paradigms K and L, § 69. The third follows exactly verbs ב"י, and is besides very rare.

§ 72.

VERBS ג"י.

E. g. קום *to rise up. Paradigm M.*

1. In these verbs (with a few exceptions, Rem. 10 below) the middle stem-letter י always gives up its consonant sound and *quiesces*; not merely in the usual cases (according to § 24, 1) when a Sh^ewâ precedes or follows, as בושׁ *bôsh* for בושׁ *b^ewôsh*, but also when it is both preceded and followed by a full vowel, as קום *Part. Pass.* for קום; קום *Inf. absol.* for קום. Hence the stem or root appears always as a monosyllable.

2. The vowel in which the י quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterises the form (§ 43, Rem. 1, § 67, 2). However we must here remark *a*) that the vowel, short in itself, becomes of necessity long in an open syllable as well as in an accented closed *ultima* (except in *Hoph.*, v. No. 3) e. g. 3d pers. *Perf.* קם from קם, *fem.* קמה, *Pl.* קמי, but in the closed penult קמה etc.;¹ *b*) that in the present forms the lengthening of the original short vowel is sometimes performed anomalously, e. g. *Impf. Qāl* יקם from יקם (the normal lengthening of *ū* appears again in the *jussive* יקם, *Impf. constr.* יקם); *Imper.* קם (from original קם lengthened normally in 2. *fem. pl.* into

¹ In the Aramæan, and also in Heb. Grammars before Kimchi, the long *ā* is found, as קמי etc., but in our editions of the Bible, it is so only in *pause*, e. g. קמי Mic. 7, 8, קמי 2 K. 7, 3, 4. If we explained (with *Olsk. et al.*) the *ā* of the *Perf. Qāl* קם as a combination of two *āā* which have remained after the elision of the י in קם, then we ought to suppose that the language (or the *Massôrā*) was mistaken later in respect to the origin of this *ā*; for an *ā* contracted from *āā* could hardly be shortened, as it is in קמי etc. Nor could *ô* in קמי etc. (v. Rem. 1) be kept in a closed penult, if it had arisen by contraction from *bāüschti* and not rather by lengthening from *büschti*.

קָמַה because long *û* could not be retained in a closed penult. Comp. with this No. 4.

The intransitive verbs *middle E* take in *Perf.* (and *Part.*) *Qāl* the form of מָת (from מָוַת) *he is dead*; the verbs *middle O* take the form of אָזַר (from אָזַר) *it shone*, בִּיֵּשׁ (from בָּוֵשׁ) *he was ashamed*. Comp. Rem. 1, below.

3. The preformatives in the *Impf. Qāl* and *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one. In *Qāl* and *Niph.* the original *û* is the vowel which is lengthened and not *î*, attenuated from *ā* (§ 67, 6), e. g. יָקִים for יִקְוֶם, הָקִים for הִקְוֶם, הָקִים for הִקְוֶם.

This vowel is changeable, and becomes *Sh'wā* when the tone is thrown forward, e. g. before *suff.* יִמְיָדֵהוּ *he will kill him*, and in the full plural form of the *Impf.* יִמְיָדֻהוּ *they will die*.

The *î* in *Hoph.* forms an exception; for it has become a quite firm and unchangeable vowel, as if it had been transposed, and so יִקְוֶם had become יִקְוֶם, hence יִקְוֶם.

4. The above (No. 2) mentioned cases of unusual vowel lengthening are: *Impf. Qāl* יָקִים (also Arab. *jāqûmu*); on the other hand *Jussive* יָקֶם with retraction of tone יָקֶם (*jāqôm*), יָקֶם (in *pause* יָקֶם); *Imper.* קִים (in the 2d fem. pl. קָמַה, v. No. 2 above, *û* is normally lengthened); *Infin. constr.* קִים. In *Hiph.* the lengthening of the original *î* into *î* (הָקִים *Impf.* יָקִים, *Jussive* יָקֶם with retraction of tone יָקֶם, יָקֶם) corresponds entirely with the analogy of the strong verb (comp. § 53, 1). The following forms require a particular explanation: the *Part. Qāl* קָם may be traced to the groundform with *ā* uninflected (Arab. *qâtîl*, § 9, 10, 2, § 50, 2); after the rejection of the *î* there was *qâim*¹ and this became קָם,—the *î* being absorbed by the predominating *ā*. The immutability of the *ā* (pl. קָמִים, *constr.* קָמִי etc.) favors this explanation.—In the *Impf. Qāl* again there are found, besides the forms with original *û* (now *û*), forms with original *ā*. This *ā* became *ā* after the elision of *î* and was again inflected into *ō*; so especially

¹ Arab. *qâim* (really *qâ'im* in which the two vowels are united by the insertion of *â*, comp. Aram. קָאֵם) rarely contracted, as *sās* for *sâis*, *hār* for *hâir*. Others think that קָם is for קָם, like the verbal adjective קָפֵל, comp. § 84, 1.

יָבוֹא (יָבֹא) etc. from the *Perf.* בָּא (*he has come*). In the *Impf.* יָבוֹשׁ from בּוֹשׁ *to be ashamed*, the \bar{e} of the preformative has been lengthened from \bar{i} (attenuation of original \bar{a}) and thus $y\bar{i}$ -bāsch became $y\bar{i}$ -bāsch and finally $y\bar{e}$ -bōsch. The *Niph.* נָקֹם (נָקָם) *Impf.* יָקֹם (יָקָם) have arisen in the same way ($y\bar{i}q$ -q[*av*] $\bar{a}m$ = $yiqq\bar{a}m$) by the obscuration of \bar{a} which was lengthened from \bar{a} .

5. In the *Perf. Niph.* and *Hiph.* (in order to keep the long vowel of the stem), an \bar{i} is regularly inserted before the affirmatives (1st and 2nd person) that begin with a consonant, and ׀ is inserted in *Impf. Qāl* before the affirmative נָה (comp. § 67, 4). As in verbs ע"ע, these separating vowels are an artificial opening of the preceding syllable in order that the latter may retain its long vowel; however there is also frequently found in the *Perf. Hiph.* before \bar{i} the reduction of \bar{i} into \bar{e} (as a normal lengthening of the original \bar{i}) especially after the *Wāw. consec.* as well as before the affirmatives תָּם and תֵּן or before suffixes. For in all these cases the accent is removed from the \bar{i} to the following syllable, and this removal of tone produces, at the same time, a great weakening of the \bar{i} ; thus הָקִים, הָקִימוֹת, (or הָקִי) but הָקִימוּ etc. (however comp. הָקִימוֹת Micah 5, 4). In the same way in the 1st pers. sing. of the *Perf. Niph.*, the \bar{o} before the separating vowel is always modified into \bar{u} (הָקִימוֹתִי). In the *Impf. Qāl* the separating ׀ is always accented (הָקִימוֹתִי).

Without the separating vowel and consequently with tone-long \bar{o} and \bar{e} instead of \bar{u} and \bar{i} are found in *Impf. Qāl*, הָשִׁיבָה Ez. 16, 55 (also הָשִׁיבָה in the same verse), in *Hiph.* as הָשִׁיבָה Ex. 20, 25, but also הָשִׁיבָה in Job 31, 21, הָשִׁיבָה Job 20, 10. Wholly abnormal is הָשִׁיבָה Jer. 44, 25 probably a transposition of יָם (for הָשִׁיבָה) or an incorrect vowel writing (for הָשִׁיבָה or הָשִׁיבָה).

6. The *tone*, as in verbs ע"ע, is not thrown forward upon the affirmatives הָ, יָ, ׀, e. g. קָמָה (however after *Wāw. consec.* also קָמָה), קָמָה (however also קָמָה, קָמָה, קָמָה, קָמָה); on the other hand before suffixes and with *Nūn paragogic* וְקָמָה 2 Chr. 28, 15; וְקָמָה Deut. 33, 11. For the accent on the \bar{i} and ׀, see No. 5. In those forms which do not take either of these endings, the accentuation is quite regular, e. g. קָמָה; so always in *Hoph.*, e. g. הָקִימוּ.

7. The conjugations *Pi.*, *Pu.* and *Hithp.*, are very seldom found in the *weak* verbs ע"ר (comp. Rem. 10). The only instance of *Pi.* with the ך as a doubled consonant is ע"ר *to surround* from ע"ר. In a few others י has taken the place of ך, as in קים *Inf.* קים Esth. 9, 31, 32 from קים; וחיבתם Dan. 1, 10 from ח"ב *to be guilty*, which forms belong to the la'êr Hebrew, and were borrowed from the Aramaean. On the contrary, the elsewhere rarer conjugation *Pīlêl* (§ 55, 2), with its passive and reflexive, is the common form employed in the sense of *Pīêl*, and as its substitute; e. g. קומם from קומם or (after the elision of ך) from *qāmēm* with obscuring of *ā* to *ô* (comp. § 67, 8) *to set up* (from קים), רומם *to raise, pass.* רומם (from רום), *reflex.* החרעור *to rouse one's self* (from ע"ר). More rare is the conjugation *Pilpêl* (see § 55, 4), e. g. כלכל *to sustain, to nourish; pass.* כלכל (from כלל).

REMARKS.

I. On Qāl.

1. Of verbs *middle E* and *O*, which in the strong verb also have their *Perf.* and *Part.* the same (§ 50, 2), the following are examples; מ"ז. *Perf.* מ"ז (for מ"ז) *he is dead, fem.* מ"ז. 2. *masc.* מ"ז, 1 *sing.* מ"ז, even in *Pause* Gen. 19, 19, 1 *pl.* מ"ז, 3 *pl.* מ"ז; בוש (for בוש) *he is ashamed, plur.* מ"ז, מ"ז, מ"ז, מ"ז; מ"ז *it has shined, Plur.* מ"ז, מ"ז, מ"ז. *Part.* מ"ז *dead; ashamed* ones Ez. 32, 30. See the Paradigm M.

Isolated anomalies are also in the *Perf.* מ"ז (with the original ending of the fem. for מ"ז) Ez. 46, 17 (v. § 44, Rem. 4); מ"ז Is. 26, 16 (*Nûn. parag.* with *Perf.* only Deut. 8, 3, 16).—In מ"ז 1 Sam. 25, 8 (for מ"ז from מ"ז) the ך has been dropped contrary to custom. In מ"ז Jer. 27, 18 (instead of מ"ז) the Massora seems to point towards the *Imperf.* מ"ז, which might be expected there; as *Yôdh* precedes we may suppose that it is simply a mistake in writing. In the *Perf.* and *Part.*, the usual form קם is only very seldom written with ך (after the Arab. mode, § 8, 1), as in קם *he rises* Hos. 10, 14, קם *being secret* Judg. 4, 21, קם *despisers* Ez. 28, 24, 26, fem. 18, 57. The *Part.* in verbs med. ם takes at times also the form of קם for קם 2 K. 16, 7; even with a transitive sense, as קם *covering* Is. 25, 7, קם for קם Zechar. 10, 5.

2. Verbs whose imperfects have ם take also ם in the *Imper.* and *Inf. constr.*, thus קים, *Imper.* and *Inf.* קים; however for קים *he thrashes* (Impf. קים) the *Imper.* has קים (fem.) Micah 4, 13; for קים *he staggers* the *Inf.* is קים; comp. קים (also קים) and קים Is. 7, 2 (elsewhere קים) with

the *Impf.* יָבוֹא and יָבוֹא. The *Inf. absol.* has always ו in the final syllable (like קָטַל), as יָבֹא קִים *surgendo surgent* Jer. 44, 29 — Those verbs which have ו in the *Inf. constr.* mostly retain it in the *Impf.*, יָבֹא he will come = בֹּא, יָבוֹשׁ = בֹּשׁ etc.

3 In the *Imp.* with affirmatives (קִים, קִימָה) the tone is on the stem syllable, with a few exceptions, as עָרַר in Judg 5, 12, an intended variation with עָרַר and עָרַר Is 21, 2 likewise for rhetorical reasons. So too the lengthened form, as שָׁיָבָה Jer 3, 12, Ps 7, 8, עָרָה Ps. 7, 7; but often also with the tone at the end, specially if an א begins the next word, Ps 82, 8, Judg 4, 18, and so too before יָהֵךְ, because this was read as אָרַךְ (§ 17), see Ps 3, 8, 7, 7, even without א following 74, 22 (רִיָּבָה).

4. The shortened *Impf.* as *Jussive* (§ 48, 4), has the form יָרֶם (see above No. 4) also יָרֶם incorrectly written fully and even יָרֶם which however differs only orthographically from יָרֶם. In the form with *Wāw consec.* (יָרֶם, in *pause* יָרֶם) with a guttural or a *Resh*, the final syllable usually takes *Päthäch*, e. g. יָרֶם and he rested aside Ruth 4, 1 (but also יָרֶם from יָרַח), and he rested Gen. 20, 11, יָרֶם and he weaned Judg 4, 21, 1 Sam. 14, 28, 31 (on the other hand in open syll. always יָרֶם etc.).

The full plural-ending יָן has the tone (according to No 6 on p. 177), e. g. יָרֶם Gen. 3, 3, 4, יָרֶם Ps 104, 7, יָרֶם Joel 2, 4, 7, 9.

II On Niphāl

5. In the Paradigm M. the form of the 1 pers. sing. Perf. נִקְמָה, which occurs repeatedly, as in נִקְמָה, נִקְמָה, is taken as the model also for the 2 pers. sing. נִקְמָה, נִקְמָה and for the 1 pers. plur. נִקְמָה, although no examples of them occur, so too the 2 pers. plur., of which we find only forms with *ô* (not *û*), viz. נִקְמָה ye have been scattered Ez. 11, 17, 20, 34, 41, and נִקְמָה ye loathe yourselves Ez. 20, 4 — To the *ä* (instead of *ä*) of the Preformative may be traced the Perf. נִקְמָה Zech 2, 17 (*Impf.* נִקְמָה for נִקְמָה) The *Inf. constr.* occurs once in the anomalous form נִקְמָה Is 25, 10, in נִקְמָה Job 33, 30 the Massora supposes the syncope of ה (for נִקְמָה), but perhaps נִקְמָה (*Qäl*) is meant. Comp. also Rem. 9.

III On Hiphāl

6 Examples of the Perf. without the inserted ו are הִלַּחְתָּ thou liftest Ex 20, 25, הִלַּחְתָּ thou killest (from מָחַת, comp. § 20, 1, a), הִלַּחְתָּ 3d fem. Perf. Hiph. of מָחַת or מָחַת 1 K 21, 25, הִלַּחְתָּ 1 plur. Perf. Hiph. of מָחַת 2 Chron. 29, 19, and even הִלַּחְתָּ (§ 27, Rem. 3) Num. 17, 6, with *Wāw consec.* הִלַּחְתָּ Is. 14, 30, comp. הִלַּחְתָּ, Jer. 16, 13 and הִלַּחְתָּ Ex. 29, 24. — In these cases the *ä* in the first syllable is retained in the secondary tone; elsewhere in the antepenult it becomes *—*; more fre-

quently however — , and in the syllable before the antepenult it is necessarily — (e.g. יִרְדְּמֹהֶם Gen 6, 18, and so always before the suffix).—As in verbs ע"ע (§ 67, Rem. 6) these verbs take before gutturals also Pāthāch instead of — , thus in all the forms of ע"ד Ex 19, 23 and ע"ד Is. 41, 25 45, 13.

7 In the *Impf.* besides the shortened form יָרָם , the lengthened יָרָמָה also occurs. With *suff.* יָרָמָה , Jer 17, 18 is anomalous (for יָרָמָה Gen 43, 16), perhaps יָרָמָה was meant (as in 1 Sam. 20, 40) or it was originally יָרָמָה . In the *Inf* the ה is syncopated in יָרָמָה Jer 39, 7. 2 Chron. 31, 10 (for יָרָמָה). The participles have ē as vowel of the preformative like the ע"ע, for יָרָמָה (1 K. 21, 21 in *Kethibh*) the Qāṭ is everywhere יָרָמָה .

The shortened *Impf.* has the form יָרָם (יָרָם, but always יָרָמָה) comp No 4 above. The final syllable, when it has a guttural or *Resh*, takes *Pāthāch*, as in *Qāl*, e.g. יָרָם 1 Sam 26 19, יָרָם Gen 8, 21; יָרָם and he took away Gen 8, 13. Still the 1. *sing.* is usually like יָרָם Neh. 2, 20, more rarely יָרָם Josh 14, 7.

IV. In General.

8. On account of the intimate relation between verbs ע"י and ע"ע (§ 67), it is necessary, in analysing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e.g. *Impf.* *Qāl* with *Wāw* consecutive, *P'tel* of ע"י and *P'el* of ע"ע. Hence it is that verbs ע"י borrow forms from verbs ע"ע, as in *Perf.* *Qāl* בּוּ he despised (from בּוּ , as if from בּוּ) Zech 4 10, בּוּ (for בּוּ) he besmeared Is 44, 18. *Perf.* *Niph.* נָבַר Jer 48, 11 (for נָבַר from נָבַר , as if from נָבַר).

9. In common with verbs ע"ע (§ 67, 5), these verbs have also in *Niph.* and *Hiph.* the Aramaic and Rabbinic formation, which substitutes, for the long vowel under the preformatives, a short one followed by *Daghē sh fortē*. This form and the common one are often both in use, e.g. יָרָם to incite, *Impf.* יָרָם (also יָרָם , יָרָם), and he shows the way 2 Sam 22, 33 (also יָרָם Prov 12, 26), יָרָם to remove, *Impf.* יָרָם (from יָרָם), also *Hoph.* יָרָם Is 59, 14, sometimes with a difference of meaning, as יָרָם to cause to rest, יָרָם to set down, *Impf.* יָרָם , *Imp.* יָרָם , plur. יָרָם to spend the night, to abide, יָרָם , יָרָם to be headstrong or rebellious. Other examples *Niph.* נָמוּל (from נָמוּל , not נָמוּל) to be circumcised Gen 17, 26, 27, Part 34, 22, with a guttural נָמוּל Zech 2, 17; *Hiph.* נָמוּל to despise Lam 1, 8, נָמוּל they depart Prov 4, 21.

To this class are perhaps to be referred some forms of verbs *Pē Guttural* with *Daghē sh fortē implicitum*, which others derive from another root, or wish to amend, viz יָרָם for יָרָם and she hastens (from יָרָם) Job. 31, 5, יָרָם (others read יָרָם) 1 Sam. 15 19, 25, 14 from יָרָם , יָרָם .

to *rush upon*. Both forms would be correct *imperf. apoc.* of הָשָׁח and קָצָח (ל"ח), both are found however with quite a different signification from that required in this case.

10. Verbs, in which the middle stem-letter *Wāw* is sounded as a consonant, are, in respect to this letter, perfectly regular; e. g. הָוֵה *to be white*, *Impf.* יִהְיֶה; יָנַח *to expire*, *Impf.* יִנָּח; רָחַב *to be wide*; *Pi.* יִרְחַב, *Impf.* יִרְחֹב; יָצָח *to bend*, *Hithp.* יִצְחַח *to bend one's self*, especially in those which are also at the same time verbs ל"ח, as צִוָּה *Pi.* יִצְוֶה *to command*, קָנָה *to wait*, רָנָה *to drink*, *Pi.* and *Hiph.* יִרְנֶה, הָרַח *to cause to drink*.

§ 73.

VERBS ע"י.

E. g. בִּין *to discern. Paradigm N.*

1. These verbs have the same inflection as verbs ע"י, and the י is here treated in the same manner as the ר of that class; e. g. *Perf. Qāl* שָׁח (for שָׁחַ) *he has set*, *Inf.* שִׁיחַ, *Inf. absol.* שֹׁחַ (for שָׁחַ), *Imp.* שִׁיחַ, *Impf.* יִשְׁחִיחַ, *Jussive* יִשְׁחַח, with *Wāw consec.* וַיִּשְׁחַח.—But the *Perf. Qāl* has, in several verbs, still a second set of forms, which resemble a *Hiph'il* with the characteristic ה elided, e. g. בִּין Dan. 10, 1; בִּינוּחַי (similar to הַבִּינוּחַי) Dan. 9, 2, also בִּנְחָה Ps. 139, 2; רִיבֹוֹתָ thou contendest Job. 33, 13, also רִבְחָה Lam. 3, 58. The above perfects (בִּין, רִיב, and the like) might be taken as forms *med. e* (really *î*) whose *î* has been lengthened into *î* (as *û* into *û* instead of *ô* in the *Impf. Qāl* of קָם). It is more probable however that they actually are a shortened *Hiphil* form; especially as often complete *Hiph.* forms occur, e. g. *Perf.* הִבִּין, הַבִּינוּחַם, *Inf.* הִבִּין (also בִּין), *Imp.* הִבֵּן (also בִּין), *Part.* מִבִּין. Elsewhere *Hiphil* forms are in use along with actual *Qāl*-forms with the same signification, so too מִרְיָב (also רִיב), מִשִּׁים *putting* (also שִׁים), מִצִּיץ *glittering* (also in *Perf.* מִצָּץ). Moreover, as *passive*, we find a few times *Hoph. Impf.* יִשָּׁח from שָׁח *to sing*, יִשָּׁחַ from שָׁחַ *to set*.

2. The above *Hiph.* forms may easily be traced to verbs ע"י, and possibly they in part belong to that class. The same may be said of *Niph.* נִבֵּן, *Pi* לֵל, בִּנְחָה, and *Hithpāl* לֵל (as

if from בָּרַךְ). These verbs are in every respect closely related to verbs עָ"י. Hence it is that we find several verbs used in the *Qāl*, as עָ"י and עָ"י, and with the same meaning in both forms, as לָיַן (*denom.* from לָיַל *night* but see Davies' Heb. Lex. under v. לָיַן, 1.) *to spend the night*, *Inf.* לָיַן oftener than לָיַן; לָיַן *to put*, *Inf.* שָׁם (rarely שָׁם Job 20, 4), *Impf.* שָׁם, once יָשָׁם (Ex. 4, 11), *Part. pass.* שָׁם and שָׁם. In other verbs, one of the two is the predominant form, as גִּיל *to exult* (גִּיל only in Prov. 23, 24 *Kethibh*). The following are mostly found as verbs עָ"י;—רִיב *to contend*, שִׁית *to set*, דָּין *to judge*, שִׂישׁ *to rejoice*; so too *Perf.* קָל (for in Arab. it is a verb *mid.* *Yôdh*) *to comprehend, to measure* Is. 40, 12, עִישׁ (as in Arab. and Syr.) *to rush upon*; and the *Perf.* קָץ (*denom.* from קָיֵץ) *to pass the summer* Is. 18, 6, and דִּיג (from דָּג) *to fish* Jer. 16, 16.

The older grammarians did not recognise such verbs, but referred all the forms to verbs עָ"י. Indeed in many cases a decision is impossible, as imperfects like שָׁם may be just as well referred to the *Hiph.* of שָׁם and as participles, like שָׁם and other forms, agree already with the form of the עָ"י. In modern Arabic we find an exactly corresponding abbreviation (comp. בֵּין above No. 1) of the *Hîph'il* (Conj. IV.) of verbs עָ"י. However forms still remain which can only be traced to verbs עָ"י comp. Rem. 3. The Arabic, as also Ethiopic, has actual verbs עָ"י, and עָ"י, and the Hebrew has some with a *Yôdh* as a consonant, like אָבַח *to hate*, and אָרַח *to tire*, הָרַח *to be*, חָרַח *to live*.

The paradigm N is placed in connection with that of verbs עָ"י (Parad. M), in order to exhibit the parallel between the two classes. The conjugations which Parad. N omits have the same form as in Parad. M.

Rem. 1. In the *Perf.* *Qāl*, 3d fem. sing. there is found once אָנָה Zech. 5, 4 instead of אָנָה, with the weakening of the toneless *ā* into *ē* (like fem. participles אָנָה Is. 59, 5); 1st pers. plur. אָנָה Judges 19, 13 for *lan-nû*. The lengthened imperative has before א the tone on the ultima (as by the verbs עָ"י § 72, Rem. 3); רִיבָה Ps. 85, 1, the same also elsewhere (Ps. 43, 1, 74, 22, 119, 154) for rhythmical reasons. Examples of the *Inf. absol.* are רִב *litigando* Judg. 11, 25, שָׂם *ponendo* Is. 22, 7, but also רִיב Jer. 50, 34, בֵּין חָבֵר, Prov. 23, 1.

2. The *Impf. apoc.* is רִבָּן; with shifted tone it takes the form with *S'ghól*, as רִבָּן Judg. 6, 31. So with *Wāw consec.* וָרַבַּם and he placed, וָרַבָּן and he perceived; with guttural בָּרַבַּם and he flew at them 1 Sam. 25, 14 (vide § 72, Rem. 9). As Jussive of לָיַן stands לָיַן Judges 19, 20 (in *pause*) and Job. 17, 2 for לָיַן.

3. As *Part. act. Qāl* we find once לָן *spending the night* Neh. 13, 21; *Part. pass.* שָׁרִים or שָׁרִים (according to a different reading) 2 Sam. 13, 32.

* * * *

4. Verbs ל"א scarcely ever suffer their א to quiesce, and hence are to be regarded as verbs 'Ayin Guttural, as in § 64. An exception where the א has lost its force as a consonant is: נָאִירֵי *they are fair* (from נָאִיר *Pi' lēl* to נָאִיר really נָאִיר) Is. 52, 7, Cant. 1, 10. Very doubtful on the other hand is רִנָּה *it blooms* (Ec. 12, 5) *Impf. Hiph.* of רָנָה, for רִנָּה; if the form has been correctly preserved, it could better be traced back to רָנָה (with incorrect writing for רָנָה) comp. *Delitzsch in loc.*

§ 74.

VERBS ל"א.

E. g. מָצָא *to find. Paradigm O.*

The א is here, as in verbs ל"א, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a syllable), partly as a quite inaudible (quiescent) letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מָצָא, מִצָּא, מְצָא, מִצְּאָה. In all these cases the א is simply absorbed into the long vowel without the latter being subject to any variations; at the utmost there might have been preserved originally a certain sound of the א after the quite heterogeneous ā. Therefore in the *Perf.*, *Impf.* and *Imp. Qāl*, in the *Perf. Niph.*, and *Pū'āl* and *Hoph.*, the *Pāthāch* is lengthened before the feeble א into *Qā'mēs* (§ 23, 1), as מָצָא, מִצָּא, יִמְצָא, etc., which (—) however is movable (§ 25, 2), hence we have in the plural מִצְּאָה.

The *Impf.* and *Imp. Qāl* have א after the analogy of verbs *Lāmēdh Guttural*.

2. Also before affirmatives beginning with a consonant (ר, נ) the א is not heard, but is quiescent in the *Perf. Qāl*, in *Qā'mēs*, as מִצְּאָה (for מִצְּאָה); in the *Perf.* of all the other active and reflexive conjugations, in *Sērē*, as נִמְצָאָה; in the *Imp.* and *Impf.* of all the conjugations, in *S'ghôl*, as מִצְּאָה, נִמְצָאָה.

The *S'ghôl* of these forms of the *Impf.* and *Imp.* may be considered throughout as an inflection and at the same time a lengthening of an original *ā* (v. § 8, 1). In the same way the *ē* of the *Perf.* forms in *Piel*, *Hiphil*, *Hithpaal* may be traced to an original *ī* (as the usual 3d pers. sing. of this conjugation) although this *ī* may have been attenuated from an original *ā*. Regarding the *Niphal*, we might refer to traces of a weakening of the *ā* to *ī* with the verbs ע"ע (§ 67, Rem. 5); the supposition however lies nearer that the *Niphal* has yielded to the pervading analogy of the other conjugations. The use of *Šērē* and *S'ghôl* is otherwise explained from the great resemblance between verbs ל"נ and ל"ח (comp. § 75, 2), and an approximation of the former to the latter. No form of this kind in *Pu'al*; in *Perf. Hoph.* only 2d masc. חָזַקְתָּ Ez. 40, 4, lengthened in accordance with the rule.

Before the suffixes כִּי, כֵּן, כִּם, the *ā* retains its character as a guttural, and takes (—); as אָמַרְתָּ Cant. 8, 1, הִכְרַתָּ Ez. 28, 13; comp. § 65, 2, Rem. The reason (as in verbs *Lā'mēdh Guttural*) is, that those suffixes require before them a *Sh'wā mobile*.

3. At the beginning of a syllable or before affirmatives beginning with a vowel, as well as before suffixes; the *ā* is a consonant, and the form regular, as מָצָא מֵאֵז *mā-š'ē'ū*, מִצָּאָה etc. (in pause מִצָּאָה, מִצָּאָה).

REMARKS.

1. Verbs *middle E*, like מָלֵא *to be full*, retain *Šērē* in the other persons of the *Perf.* as in מָלֵאתָ; yet 2 pl. מָלֵאתָ in Josh. 4, 24, מָלֵאתָ Esth. 7, 5. Instead of מָלֵאתָ is sometimes found the form מָלֵאתָ for מָלֵאתָ (after the form מָלֵאתָ, § 44, Rem. 4) *she names* Is. 7, 14, *it happens* to Jer. 44, 23, Deut. 31, 29, in *Niphal*. מָלֵאתָ Ps. 118, 23, in *Hoph.* מָלֵאתָ Gen. 33, 11.

2. In the *Inf. Qāl* occurs the *fem.* form מָלֵאתָ *to fill* Lev. 12, 4 (comp. מָלֵאתָ from מָלֵאתָ); also מָלֵאתָ Job 20, 22 and Esth. 1, 5 written מָלֵאתָ. Compare similar forms Judges 8, 1, Prov. 8, 13; before suffixes Ez. 33, 12 and likewise in *Niphal*. Zech. 13, 4.

3. The *Part. fem.* is commonly (by contraction) מִצָּאָה, seldom מִצָּאָה Cant. 8, 10, and without the *ā* (see Rem. 4) מִצָּאָה (from מִצָּאָה) Deut. 28, 57. So too in *Niphal*. מִצָּאָה Zech. 5, 7 (cf. also 2 Sam. 19, 43, where it stands as a substantive, like L. *oblatus* = *oblatio*, *donum*) and 1 Ch. 14, 2; מִצָּאָה Deut. 30, 11.—The *Plur.* of *Part. Niphal*. makes מִצָּאָה dropping the *Qameṣ* (1 Sam. 13, 15, 2 K. 14, 14), which however remains in pause (Ezr. 8, 25); so from מִצָּאָה the plur. מִצָּאָה (but in p. מִצָּאָה Ez. 13, 2); the *Qameṣ* remains also before suff. as מִצָּאָה Is. 22, 3, and before *fem.* ending מִצָּאָה 2 K. 19, 4, plur. מִצָּאָה Gen. 19, 15. In the forms מִצָּאָה *sinning* 1 Sam. 14, 33, and מִצָּאָה *feigning them* Neh.

6, 8, the vowel *i* is drawn back (§ 23, 2) and the *א* orthographically retained.

4. The *א* is sometimes dropped: a) in the middle of the word as in *קָצַרְתָּ* Num. 11, 11, *קָצַרְתָּ* Job 32, 18, comp. *קָצַרְתָּ* Judges 4, 19. In *impf.* *הִשְׁתַּחֲוִיתָ* Jer. 9, 17, Zech. 5, 9, Ruth 1, 14 (on the other hand the same form with pleonastic *Yôdh* analogous with ל"ה Ez. 23, 49 comp. Jer. 50, 20); *Niph.* *נִשְׁתַּחֲוּוּ* *ye are defiled* Lev. 11, 43; b) at the end of the word: *וַיָּבֵי* 1 K. 12, 12 *K'ithibh*; *Hiph.* *וַיִּהְיֶה* 2 K. 13, 6. *Hiph.* *וַיִּהְיֶה* *to cause to sin* Jer. 32, 35.

Upon the transformation of verbs ל"א into forms ל"ה v. § 75. Rem. VI.

§ 75.

VERBS ל"ה.

E. g. *גָּלָה* *to reveal*. *Paradigm P.*

These verbs, like the verbs פ"י (§§ 69, 70), embrace two different classes of the irregular verb, viz. ל"י and ל"י, which in Arabic, and especially in Ethiopic, are still more clearly distinguished. But in Hebrew the original י and י have passed over into a feeble ה, as a substitute for a final vowel (§ 23, 4), in all those forms which end with the third radical, and hence these verbs are called verbs ל"ה; e. g. *גָּלָה* for *גָּלִי* *he has revealed*, *שָׁכַח* for *שָׁכִי* *he has rested*. By far the greater number, however, of these verbs are treated as originally ל"י; and only a few forms occur of verbs ל"י. The separation of these classes is therefore not so distinct as in verbs פ"י and פ"י.

A true verb ל"י is *שָׁכַח* *to be at rest*, whence (with a י conson.) 1 pers. sing. *Perf.* *שָׁכַחְתִּי* Job. 3, 26, *Part.* *שָׁכֹחַ*, and the derivative *שָׁכַח* *rest*; yet in the *Impf.* it has *יִשְׁכָּח* (with *Yôdh*). In *קָנָה* I (Arab. *قنى*) *to answer*, and *קָנָה* II (Arab. *قنى*) *to suffer, to be oppressed*, are two verbs originally distinct, but with the same form in Hebrew (see Davies' Heb. Lex.).—In Syriac the intermingling of these forms is carried still farther, verbs ל"א being confounded with verbs ל"ה, i. e. with the two classes ל"י and ל"י of the Arabic.

Of quite another class are those verbs whose third stem-letter is a *consonantal ה* (distinguished by *Mappiq*, § 14, 1), e. g. *גָּבַה* *to be high*. They are inflected throughout like verbs *Lamedh Guttural*.

The grammatical structure of these verbs (which *Paradigm P* exhibits) is as follows:—

1. In all forms in which the original *Yôdh* or *Wāw* would have to stand at the end of the word, it is dropped and ך is placed in its stead, as an orthographical compensation, indicating that a long vowel precedes. Such an indication was necessary already for practical reasons in the still unvocalized consonant text. But even after the addition of vowel signs, the orthographic rule still remained with very insignificant exceptions (v. § 8, No. 4 and *ā* in קָטַח etc.), that a final vowel must be pointed out by a so-called vowel-letter.—In the verb לָחַח, the ח which here is employed as a vowel letter, is preceded in each particular form by the same vowel through all the conjugations. Thus appears the ending:

ח— in all the Perfects, גָּלַח, נָגַלַח, etc.

ח— in all the Imperfects and Participles active, יִגְלַח, גָּלַח, etc.

ח— in all the Imperatives, גַּלַּח, נַגַּלַּח, etc.

ח— in the Inf. absol. (except in *Hiph.* and *Hoph.*, also *Pi.*, see Rem. 10 and 15 below), גְּלַח, etc.

The *Part. pass.* *Qāl* forms an exception, in which the original י appears, at the end, גָּלִי, as also in some derivatives (§ 85, V).

The *Inf. constr.* has, as a rule, the feminine form in ח; thus in *Qāl* גְּלוּחַ (from גָּלוּחַ), in *Pī ēl* גְּלוּחַ, etc.

In explanation of these forms we observe:—

That in the *Perf.* *Qāl* גָּלַח stands for גָּלִי (according to § 24, 2, c), so too in *Niph.*, *Pū'āl* and *Hōph'āl*. The *Pi.* and *Hithp.* are based on the forms גָּלַח, חִקְטַח (§ 52, Rem. 1), *Hiph.* on the form חִקְטַח, after the manner of the Arabic *āqtālā* (§ 53, 1).

The final accented ח— of the imperfect is variously explained. The least plausible is a contraction of the original *Yôdh* (or rather the *i* into which it is dissolved) with preceding *ā*. For the language generally only has *ē* as contraction of the diphthong *ai*, which at the most may be weakened into *i* (v. No. 2). According to *Rödiger* the obscure ח— is in place of the distincter characteristic vowels of the corresponding forms of the strong verb, which have maintained themselves in Arab. and Ethiop. with greater purity also in these verbs, e. g. *Impf.* *Qāl* יִגְלַח (Arab. *yaghlā*) (vulgar *yaglā*), Eth. *yēglā*; יִרְבֵּחַ (from רָבַח *to weep*), Arab. *yabkī*, Eth. *yēbki*; יִחַיֶּה (r. יָחַי *to live*), Arab. *yachyā*, Eth. *yechyaw*; יִרְצֵה (r. רָצָה *to feed*), Arab. *yar'ā*, Eth. *yer'ay*. So too in the other conjugations, e. g. *Pi.* יִגְלַח, cf. Arab. *yugallī*, Eth. *yēgallī* (he

prays); Hiph. רָאָה (r. רָאָה to see), Arab. *yur'î*, Eth. *yâr'î*, etc. According to these examples in Arab. and Ethiop. the characteristic vowel has maintained itself everywhere, and from this we might conclude that also in Hebrew in the imperfects of the different conjugations of the ל"ה different vowels were originally employed, but in an endeavour after a complete analogy they all have become equally —. That such an effort has taken place, remains without doubt, if we also consider the uniformity of the forms, in *perf.*, *impf.* and *participle*. The only question now is, whether in regard to the imperfects, the uniformity of formation did not originally exist in an *ā* as a vowel to the final syllable. By the *Pual* and *Hophal* this would be a matter of course; but also elsewhere (especially in the *Qāl*, v. Rem. 4) the *ā* shows itself occasionally as the original vowel. Accordingly the accented — would be an inflection and lengthening of *ā* in an open syllable (as בָּלָךְ for בִּלְךְ) instead of the full lengthening into *ā*. In the same way may be also explained the — of the participles, whilst the *constr. state* of the same (בִּלְךָ) is based upon a contraction of the original *ay*; comp. also the noun שָׂדֵה and שָׂדֵה (from שָׂדֵה *field*; construct שָׂדֵה. The same as in these constr. forms, also in the *Imper.* (ending הָ—, contraction of *ay*) *Yôdh* must everywhere be supposed to be the final letter, the original "ל" having also followed the analogy of "ל".

2. Before the affirmatives beginning with a consonant (ר, נ), the original י remains, and there arises *a*) in the *Perf.* the diphthong *ay* (י—); this diphthong should be contracted into *é* (י—), but this *é* is constantly found only in passive conjugations, whilst regularly in *Qāl* and other active and reflexive conjugations it appears to be further attenuated into *i* (comp. Rem. 7, 9, 14 and § 27, Rem. 1); but in the *Impf.* and *Imp.* before הָ it is changed into the obtuse and accented *é* (י—). Here again we have the disputed question (v. above) whether this י— must be considered the equivalent of י— (i. e. *é* as contraction from *ay*) or whether after the dropping of the *Yôdh* (as in the 3d sing.) *ā* was inflected into *S'ghôl*. In the latter case the *Yôdh* which is still written everywhere in these forms, must be simply considered an orthographical remainder of the original form. Accordingly before affirmatives beginning with a consonant, there appears as chief vowel—

Perfect *Qāl i*, as בָּלִיךְ;

Perfects of the other active conjugations, and also in the reflexive, partly *é*, partly *i*, as in בָּלִיךְ and בָּלִיךְ;
and בָּלִיךְ;

Perfects of the passives only עָלֶיךָ , as נָעִיךָ ;

Imperfects and Imperatives always יִנָּעֶיךָ , as נִנָּעֶיךָ , תִּנָּעֶיךָ .

The diphthongal forms have been throughout retained in Arabic and Ethiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Aram. and Syriac, the contracted forms predominate, yet the Syr. also has in *Qāl* 2 p. sing. נָעִיךָ (but 1 p. sing. נָעִי), and so too the West. Aram. has נָעִיךָ along with נָעִיךָ .

3. Before the vowel affirmatives (וֹ , יִ , הֶ), the *Yôdh* with the vowel before it is usually dropped, e. g. נָעִי (for נָעִיךָ), תִּנָּעִי (for תִּנָּעִיךָ), *Part. fem.* נָעִי , *plur. mas.* נָעִים ; yet it is retained in ancient full forms, particularly in *pause*, as יִנָּעִי (see Rem. 4 and 13). Before *suffixes* also it is dropped, as in נָעִיךָ (Rem. 19).

4. In 3 *Perf. sing. fem.*, the old *fem.* ending $\text{תִּ$ returns, and, with the elision of the *Yôdh* arises the form נָעִי (before *suffixes*) and tone-lengthened נָעִי . But this ancient form is become very rare (see Rems. 1 and 19); and, as if this mark of the gender were not sufficiently distinct, a second feminine-ending $\text{תִּ$ is appended, before which the *Pāthäch* of the ending $\text{תִּ$ becomes *Sh'wâ* so as to form נָעִיְתִי , נָעִיְתִי (*pause* נָעִיְתִי).

See similar cases in § 70, Rem. and in § 91, 3.

5. The formation of the *shortened Imperfect* both as *jussive* and w. וֹ consec. § 48 and 49), which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the rejection of the $\text{תִּ$, by which some other changes are occasioned in the form (see Rems. 3, 8, 11, 16). The *shortened Imperative* is also formed by *apocope* of the $\text{תִּ$ (Rems. 12, 16).

6. Of the *Imperfect lengthened* by $\text{תִּ$ (§ 48, 3), only the following examples are found in verbs $\text{לִּ$:—in *Qāl*, נָעִי ; Ps. 119, 117, נָעִי (retaining יִ , see Rem. 4) Ps. 77, 4, and in *Hithp.* נָעִי Is. 41, 23 (toneless $\text{תִּ$ after long vowel).

REMARKS.

I. On *Qāl*.

1. For the 3 *Pers. fem.*, the older and simpler form נָעִי , from נָעִיךָ (comp. the verb נָעִי , § 74, Rem. 1), is almost entirely banished from common use (see No. 4 above). One instance is נָעִי it yields Lev. 25,

21 (comp. 2 K. 9, 37 *Keth.*). So in *Hiph.* and *Hoph.*, e. g. הִרְצִי *it enjoys* Lev. 26, 34, הִקְלָה *it is taken captive* Jer. 13, 19. But with *suffixes* this form is always used; see Rem. 19 below. In the 3d pers. plur. is found instead of the usual accent (קָלָה etc.) Ps. 37, 20, קָלָה in *pause* and also in *rhythmical antithesis* to the preceding קָלָה. Regarding the accent of the *consec. perf.* v. § 49, 3 Rem.

2. The *Inf. absol.* has also the form רָא *videndo* Gen. 26, 28. The form שָׁחַד Is. 22, 13 (also שָׁחַ in the same verse) has been chosen, because it represents a similarity of sounds with שָׁחַ; the same in 42, 20 in *Qeri* and Hos. 10, 4. As *Inf. constr.* גָּלוּר (once גָּלוּר or גָּלוּ) comp. רָאָה Gen. 48, 11, עָשָׂה 50, 20, or עָשָׂו 31, 28, and the feminine form רָאָהָ to see Ez. 28, 17, like קָטְלָה (§ 45, 1, b).

3. The *shortening* of the *Impf.* (see above in No. 5) occasions in *Qal* the following changes.—

- a) The first stem-letter most commonly receives a helping *Sēghōl*, or, when the middle radical is a guttural, a helping *Päthäch* (§ 28, 4), e. g. יָגֵל for יָגַל; יָבֵן and *he built*; יָשַׁע *let him look* (for יָשַׁע).
- b) The *Chērēq* of the preformative is also sometimes lengthened into *Šērē* (because it now stands in an open syllable), as יָרָא *let him see* (from רָאָה). This however occurs mostly only after the preformative ה, whilst after the ו the *š* being homogeneous remains, e. g. וַיִּשְׁכַּח (also וַיִּשְׁכַּח, also וַיִּשְׁכַּח); and by verbs middle guttural וַיִּחַד, וַיִּחַד (from וַיִּחַד). The strange accentuation וַיִּחַד Zech. 9, 5, וַיִּחַד Micah. 7, 10 and וַיִּחַד (mid. *ē*) Gen. 41, 33 can be explained only to some degree from *rhythmical* reasons.
- c) The helping vowel is not used elsewhere, and especially not in the cases mentioned in § 28, 4; e. g. וַיִּשָּׁב and *he took captive* Num. 21, 1; and with *š* lengthened to *ē*, וַיִּשְׁחַ and *he drank*, וַיִּבְכֶּה and *he wept*. The verb רָאָה has the forms יָרָא *let him see*, and יִרְאָה and *he saw*, the latter with *Päthäch* on account of the following ר.
- d) Examples of verbs which are *Pē Guttural* (§ 63) as well as *Lā'mēdh Hē*:—וַיַּעַשׂ and *he made* (from עָשָׂה), וַיִּצָּן and *he answered* (from צָנַן), וַיַּעֲלֵנוּ and *we ascended* (from עָלָה). On a few forms of פ"ה v. § 76, 2, c. Sometimes the pointing of the first syllable is not affected by the guttural, as in וַיִּחַר and *he was wroth*, וַיִּחַר and *he encamped*, וַיִּרְדֵּה (with *Dag. lenē*, according to § 28, 4) *let it rejoice* Job. 3, 6. On וַיִּזַּח, וַיִּזַּח, וַיִּזַּח (both ל"ה and פ"ה) v. § 76, 2, b.
- e) The verbs וַיִּחַר *to be* and וַיִּחַר *to live*, where analogy would require the *Impf. apoc.* to be וַיִּחַר, וַיִּחַר, change these forms to וַיִּחַר and וַיִּחַר, because the second *Yōdh* draws to itself the vowel *i*, and makes with it a long *i*; in *pause*: וַיִּחַר, וַיִּחַר, the original *ā* having been modified into *Sēghōl*. (Comp. the derivatives וַיִּכַּח for וַיִּכַּח, וַיִּנֵּחַ for וַיִּנֵּחַ, etc., § 85, No. V).—From וַיִּחַר *to be* occurs once the form וַיִּחַר for וַיִּחַר *he will be* Ec. 11, 3, (on the א v. § 23, 3, Rem. 3).

The full forms, without the *apocope* of ה—, occur sometimes even after *Wāw consec.*, especially in the 1st person and in the later books, e. g. וָאֵרָאִיתִי and *I saw* (20 times) and Josh. 7, 21 in *Kethib* but never in the Pentateuch (וָאֵרָאִיתִי, 15 times, 3 times in *Pent.*); וַיַּעַשׂ and *he made* 4 times (but וַיַּעַשׂ over 200 times). At times also for the *jussive*, as in וַיַּעַשׂ Gen. 41, 34, Jer. 28, 6.

4. The original ׀ is sometimes retained before the affirmatives beginning with a vowel (comp. Nos. 3 and 6 above), especially in and before the *pause*, and before the full plural ending ׀ן—, or where for any reason an emphasis rests upon the word. *Perf.* תִּסְתָּרָה *she trusts* Ps. 57, 2, תִּסְתָּרֶינָה *they trust* Deut. 32, 37 (comp. Ps. 73, 2 *Qerî*). *Imp.* בְּעִיִּי *ask ye* Is. 21, 12, *Impf.* יִשְׁלָיוּ *they are quiet* Ps. 122, 6, יִרְבִּיחוּ *they increase* Deut. 8, 13, Ps. 36, 9, more frequently like יִשְׁתָּרוּ *they drink* Ps. 78, 44, Is. 21, 12; 26, 11, Ps. 36, 8 (comp. Rems. 5, 7, 13 and 16).

5. The *Part. act.* has also a *fem.* retaining the 3d radical ׀, as in בֹּכֶרֶת (= בָּכָה) *weeping* Lam. 1, 16, צֹרֶפֶת *spying* Prov. 31, 27, פִּרְיָה *fruitful* Ps. 128, 3; in the *plur.* like אֹתְרִיחוֹ *coming* Is. 41, 23. The *Part. pass.* is still sometimes found with the ׀ as 3d radical, as עָשָׂה *made* Job. 41, 25, עָשָׂה Job 15, 22, contracted from עָשָׂהוּ, and the ׀ has still its consonant sound before a formative ending, as in עֲשׂוּתָהּ (read it as *ʿasûwôth*) 1 Sam. 25, 18 in *Kethib*, נְשׂוּתָהּ (read *neʿtûwôth* Is. 3, 16 *Kethib*).

6. The forms are at times written defectively, as in יָהִרָה 2 Sam. 15, 33, תִּנְשָׁנָה Job. 5, 12, and (according to the *Massora*) תִּתְאַרְבֶּה Mic. 7, 10, comp. תִּתְעַנֶּה Judges 5, 29 (according to others in *sing.* with *suff.* of the 3d fem. *sing.*). Both cases must probably be considered in the sense of § 20, 2, c.

II. On *Niph'āl*.

7. Here the forms with ה— in 1 and 2 p. *sing.* of the *Perf.* are the usual, the ה— being found only in נִקִּיתָ Gen. 24, 8; but in 1 p. *pl.* the ה— is always used, as in נִנְצִינִי 1 Sam. 14, 8. No examples of the 2 p. *pl.* occur in *Niph.* of these verbs.—The ׀ is retained in *pause*, as in נִצִּינִי Num. 24, 6.

8. The *apocope* of the *Impf.* occasions here simply the rejection of ה—, וַיִּנְצֹל from נִצֹּל; yet in one verb *ʿAyin Guttural*, we find a form with (—) shortened to (—), viz. יָמַח (for יָמַח) Ps. 109, 14 (but in *pause* יָמַח Ps. 109, 13). Similar also in *Pi.* is יָמַח (from יָמַח) Ps. 141, 8, and in *Hithp.* חִתְּרַע (from חִתְּרַע) Prov. 22, 24.

III. On *Pf'āl*, *Pū'āl*, and *Hithpā'āl*.

9. In the *Perf. Pi.*, the second syllable has ׀ (*Chîreg*) instead of the diphthongal ה— in the greater number of examples, as in הִמְרִיתָ, תִּמְרִיתָ, always in 1 p. *pl.* and before *suffixes*, e. g. קִטְרִינִי Gen. 37, 26, תִּמְרִינִי Ps. 44, 20. But in the *Paradigm* the form with ה— stands first,

as being older, though examples occur in the O. Test. only in 1st sing. as Joel 4, 21. In *Hithp.* not only בִּיחַ (Jer. 17, 16), but also בִּיחַ is sometimes found (Prov. 24, 10, 1 K. 2, 26, Jer. 50, 24). Yet *Pū'āl* has always *Šē'rē* (בִּיחַ), as in עֲשִׂיתִי Ps. 139, 15.

10. The usual form of the *Inf. absol. Pi.* is like בִּיחַ, בִּיחַ (according to בִּיחַ, the more frequent form also in the strong verb, see § 52, Rem. 3), rarely like בִּיחַ Ps. 40, 2.

11. The *Impf.* loses, after the *apocopè*, the *Dāghē'sh fortè* of the second stem-letter (comp. § 20, 3, a); hence *Pi.* בִּיחַ and he commanded, *Hithp.* בִּיחַ and he uncovered himself, Gen. 9, 21. Less frequently is *Pā'thāch*, in this case, lengthened into *Qāmēš*, as בִּיחַ and he marked 1 Sam. 21, 14, בִּיחַ he craves, *Hithp.* בִּיחַ Is. 41, 10. Ps. 45, 12; according to the best texts however this should read בִּיחַ.

12. In *Pi.* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as בִּיחַ for בִּיחַ command thou, בִּיחַ for בִּיחַ prove thou Dan. 1, 12; בִּיחַ feign thyself sick 2 Sam. 13, 5, Deut. 2, 24. Anomalous is Judges 9, 29 בִּיחַ for בִּיחַ increase; on בִּיחַ Prov. 26, 7 (according to some *Imper. Pi.* for בִּיחַ comp. *Delitzsch in loc.* In Ps. 137, 7 is found twice בִּיחַ naked instead of בִּיחַ (for בִּיחַ), but comp. 2 Chr. 24, 11.

13. The *Yōdh* is retained in some cases where it is more commonly omitted, e. g. *Impf.* בִּיחַ will ye liken Is. 40, 18, comp. vs. 25; בִּיחַ they cover them Ex. 15, 5.

IV. On *Hiph'ûl* and *Hōph'āl*.

14. In the *Perf. Hiph.* 3 sing בִּיחַ, as also found besides בִּיחַ, especially בִּיחַ, בִּיחַ. The forms with *ê* are found throughout in the 1st sing. (except Prov. 5, 13), rarely in the 2d sing. masc. never in 1. pl. In the other pers. they are about equally common with *î*; before suffixes the latter is used as somewhat shorter than the other. The Paradigm P puts first the older form with *î*. In *Hoph.* only *î* occurs.

15. The *Šē'rē* of the *Inf. absol. Hiph.* is the regular vowel (as in בִּיחַ); *Hoph.* conforms to this *Inf. absol.*, as in בִּיחַ Lev. 19, 20. The verb בִּיחַ to be much has three forms of the *Inf.*; viz. בִּיחַ used as adverb (§ 131, 2) much, בִּיחַ as *Inf. absol.* with a finite verb (§ 131, 3), בִּיחַ as *Inf. constr.* Comp. Gen. 41, 49, 22, 17, Deut. 28, 63. On בִּיחַ Job. 17, 2 (with *Dag. f. dirimens*) v. § 20, 2, b.

16. The *Impf. apoc. Hiph.* is found either without a helping-vowel, as בִּיחַ let him subdue Is. 41, 2, בִּיחַ let him spread Gen. 9, 27, בִּיחַ and he watered (see § 28, 4); or with it, as בִּיחַ (for בִּיחַ, see § 27, Rem. 2, c), as בִּיחַ and he led captive 2 K. 18, 11, בִּיחַ and he made fruitful Ps. 105, 24. Examples with gutturals: בִּיחַ Num. 23, 2, בִּיחַ etc., which can be distinguished from the like forms in *Qāl* only by the sense (comp. 28, 4).—The *Impf. apoc. Hiph.* has always the helping-vowel *Šēghôl* or *Pā'thāch*, as בִּיחַ increase thou (for בִּיחַ, בִּיחַ) Ps. 51, 4, בִּיחַ; בִּיחַ let alone (for

וְרָץ, (וְרָץ) Deut. 9, 14, וְרָץ (for וְרָץ) Ex. 33, 12.—The *Impf. Hiph.* with *Yôdh* retained occurs only in וְרָץ Job 19, 2, from וְרָץ. Comp. Rem. 4 on p. 190.

V. In General.

17. In the Aramæan, where as before remarked, the verbs ל"א and ל"ח run into one another, both classes terminate in the *Impf.* and *Part.* of all the conjugations, without distinction, in א— or ח—. As imitations of this mode of formation, we are to regard those forms of the *Inf.*, *Imp.*, and *Impf.* in ח—, more seldom א— or ח—, which are found in Hebrew also, especially in the later writers and the poets. *Inf. Pi.* וְרָץ Hos. 6, 9. *Imp. Qāl* וְרָץ be thou Job. 37, 6, *Impf. Hiph.* let him see Gen. 41, 33, וְרָץ he will do Is. 34, 3; אֶל-חֲדָדָה Jer. 17, 17, אֶל חֲדָד consent thou not Prov. 1, 10, אֶל-חֲדָדָה do thou not 2 Sam. 13, 12 (the same for Gen. 26, 29, Josh. 7, 9, Jer. 40, 16, *Qeri*); וְרָץ Josh. 9, 24; חֲדָדָה Dan. 1, 13. Comp. also in *Niph.* Lev. 5, 9; in *Pi.* Lev. 18, 7, 8, 12—17, 20, 19 (everywhere חֲדָדָה and also חֲדָדָה with small distinctives); וְרָץ Nah. 1, 3; אֶל חֲדָדָה Ez. 5, 12 (with *Zaqeph*). The circumstance that many of these forms stand in *pause* and that at the same time they represent a *Jussive* or *Voluntative* (Josh. 7, 9), leads us to suppose that the long vowel has been chosen principally in order to heighten the emphasis of the pausal form, and at the same time to distinguish, by sound, the *Jussive* from the usual *Imperf.* Elsewhere (Gen. 26, 29, Lev. 5, 9, Jer. 40, 16, Dan. 1, 13) the long vowel serves probably to avoid the hiatus which is produced by a following א or ח. We are not sure whether in the choice of the ח— we may not have a return to the original diphthongal final sound (in a manner that וְרָץ be directly contracted from וְרָץ).

The ending ח— is found for ח— in the *Impf. Qāl* וְרָץ and she committed fornication Jer. 3, 6 (before *Mäqqēph*) instead of ח— in the *Perf. Hiph.* וְרָץ he made sick Is. 53, 10 (perhaps for וְרָץ from וְרָץ as secondary form to וְרָץ v. Rem. 21). Wholly Aramaic is the plur. וְרָץ they intimidated (Josh. 14, 8).

18. In three verbs is found the rare conjugation *Pi'el*, or its reflexive (§ 55, 2), where the third radical, which that conjugation requires to be doubled, appears repeated under the form ו (see § 24, 2, c), viz. in וְרָץ (contracted וְרָץ) to be beautiful, from וְרָץ archers Gen. 21, 16; but especially in וְרָץ to bow, *Pi'el* וְרָץ, hence *Hithpāl'el* וְרָץ to bow one's self, to prostrate one's self, 2d pers. in וְרָץ and 1st pers. וְרָץ, *Impf.* וְרָץ, *apoc.* וְרָץ for וְרָץ (analogous to segholate forms like וְרָץ for וְרָץ).

19. Before *suffixes*, the ו final and the preceding vowel, are displaced by the so-called union-vowel (§ 58, 3, b), as וְרָץ (in *pause* וְרָץ) he answered me, וְרָץ, in *pause* וְרָץ Is. 30, 19 (and even outside of *pause* Jer. 23, 37) or like וְרָץ Deut. 32, 6, וְרָץ, *Impf.* וְרָץ, *Hiph.* וְרָץ, וְרָץ. Very seldom ח— takes the place of the

final —ה or —ה , as in אָפּדעקן Deut. 32, 26, הָכֹסִימוּ *he will cover them* Ps. 140, 10 קִרְיִי , הָכִינִי *smite me* 1 K. 20, 35. By these examples we might suppose a return to the original ending *ay*; but perhaps they are based on a less correct full writing. The 3. *Perf. fem.* always takes before *suff.* the older form נָלַח (see No. 4), e. g. כָּלָהּ for כָּלְהָהּ Zech. 6, 4, in *pause* כָּלְהָהּ Job 33, 4.

VI. Affinity of Verbs ל"ח and ל"נ .

20. The verbs of each of these classes, in consequence of their intimate relation (being quite confounded in Aramæan), often borrow forms from one another, especially in the later writers and the poets.

21. Thus there are forms of verbs ל"נ —

- a) Which have adopted the vowels of verbs ל"ח , e. g. *Perf.* כָּלְאַתִּי *I restrain* Ps. 119, 101; *Part.* חָטָא *sinning* Ec. 8, 12, 9, 18; *Pi. Perf.* מָלֵא *he has filled* Jer. 51, 34; comp. 1 K. 9, 11, Am. 4, 2, Ps. 143, 3; רָפְאֵתִי *I heal* 2 K. 2, 21; comp. Jer. 51, 9; *Niph. Perf.* נִמְלְאַתָּה (like נִמְלְחָתָה) *it was wonderful* 2 Sam. 1, 26; *Hiph. Perf.* הִמְלְאָהּ Deut. 28, 59, הִמְלְאָתָהּ *she hid* Josh. 6, 17. On the other hand forms like רָפְאוּ Jer. 10, 5, חָרְכְּאוּנִי (correct reading) Job 19, 2, are based upon syncope of א, v. § 74, Rem. 3.
- b) Which retain their own pointing, but have adopted the ו, e. g. *Imp.* רָפֵא *heal thou* Ps. 60, 4; *Niph.* חָתְבָה Jer. 49, 10 and חָתְבָהּ *to hide one's self* 1 K. 22, 25; comp. Jer. 19, 11; *Pi. Impf.* יָמֵלֵא *he will fill* Job 8, 21.
- c) Which in all respects have the appearance of verbs ל"ח , e. g. *Perf.* צָמְתָה *thou thirstest* Ruth 2, 9, comp. 2 Sam. 3, 8; כָּלֵי *they kept back*, 1 Sam. 6, 10; כָּלֵי *they are full* Ez. 28, 16, comp. 39, 28; *Inf.* חָטָו (v. Rem. 2) *to sin* Gen 20, 6; *Impf.* יִכְלֵא (for יִכְלֵה) *he will keep back*, Gen. 23, 6; רָפְאוּ *they heal* Job 5, 18; *Part. fem.* יָצָא Ec. 10, 5; *Part. pass.* נָשָׂא Ps. 32, 1; *Niph.* נִרְפְּחָהּ Jer. 51, 9; נָבִיחַ Jer. 26, 9, *Impf.* יִרְפֹּס 2 K. 2, 22; *Pi. Impf.* יִרְפֹּס Jer. 8, 11, comp. Gen. 31, 39; *Hilph.* הִתְנַבֵּחַ *thou prophesiest* 1 Sam. 10, 6, *Inf.* הִתְנַבֵּחַ 1 Sam. 10, 13. For the *Kethibh* לְהַשְׁמִיחַ 2 K. 19, 25 the *Qere* gives the usual form לְהַשְׁמִיחַ ; the *Kethibh* would read לְהַשְׁמִיחַ (with syn. of א).

22. On the contrary, there are forms of verbs ל"ח which, wholly or in part, follow the analogy of verbs ל"נ ; e. g. in their consonants אָתָא *he comes* Is. 21, 12; יָרְצָתִי Ez. 43, 27, יָשָׁנָא Lam. 4, 1, טָרְסָא Jer. 33, 4, יָשָׁנָא Eccl. 8, 1, יָשָׁנָא *it is changed* Lam. 4, 1, שָׁנָא 2 K. 25, 29, וַיִּהְיֶה *and he became sick* 2 Ch. 16, 12; in their vowels, אָתָנִי Jer. 8, 22, יָקָרָה Dan. 10, 14, הִכְלָה 1 K. 17, 14; in both, הִלְאָהִים 2 Sam. 21, 12 *Qere*.

§ 76.

VERBS DOUBLY WEAK OR ANOMALOUS.

1. There are a number of verbs that have two stem-consonants which as weak letters are affected by the anomalies already described. In cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus e. g. from נָדַד *to flee* are formed *Impf.* יָדַד Nah. 3, 7, and יָדַד Gen. 31, 40 (after the analogy of verbs פָּ"ן), *Hiph.* הִדַּד (as a verb ע"ע), but in *Impf. Hoph* יִדַּד (as פָּ"ן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

- a) Verbs פָּ"ן and ל"ה (comp. §§ 66 and 74), e. g. נָשָׂא *to bear*, *Imp.* נָשָׂא, *Inf. constr.* שָׂאָה (for שָׂאָה), also נָשָׂא; after the prefix ל always לָשָׂא (but once מָשָׂא Job 41, 17 with *Syn.* of א); *Impf.* הִשָּׂאָה for הִשָּׂאָה Ruth 1, 14.
- b) Verbs פָּ"ן and ל"ה (comp. §§ 66 and 75), as נָטָה *to bend* נָטָה *to smite*. Hence *Impf.* קָלַל יָטָה, *apoc.* יָטָה and he bowed, נָטָה and נָטָה and he sprinkled (from נָטָה); *Perf. Hiph.* הִכָּה he smote, *Impf.* הִכָּה, *apoc.* הִכָּה, so also נָטָה; *Imp.* הִכָּה, *apoc.* הִכָּה; *Inf.* הִכָּה; *Part.* מִכָּה.
- c) Verbs מ"א and ל"ה (comp. §§ 68 and 75), as מָצָה *to be willing*, מָצָה *to come*, מָצָה *to bake*. So *Impf. Qāl* יָמָה, *plur.* יָמָה, *Dent* 38, 21 (for יָמָה), *Impf. apoc.* יָמָה Is. 41, 25 (for יָמָה), *Imp.* מָצָה Is. 21, 12, 56, 9, 12 (comp. מָצָה Exod. 16, 23) for מָצָה (§ 23, 3, Rem. 2, § 75, Rem. 4), *Hiph. Imp.* הִמָּצָה for הִמָּצָה (הִמָּצָה), Is. 21, 14, *Impf. apoc.* יָמָה and he swore 1 Sam. 14, 24 (from מָצָה, really מָצָה, hence מָצָה and, with the obscuring to ō, יָמָה; instead of the simple *apocope*, which would give יָמָה, the מ which had already disappeared, becomes again audible by the auxiliary *Seghol*.
- d) Verbs פָּ"י and ל"ה (comp. §§ 69, 70 and 74), as מָצָה *to go forth*, *Imp.* מָצָה, *Inf. constr.* מָצָה, *Hiph.* הִמָּצָה *to bring out*.
- e) Verbs פָּ"י and ל"ה (comp. §§ 69, 70 and 75), e. g. יָדָה *to throw*, in *Hiph.* *to confess*, *to praise*, and יָדָה *to cast* which are properly verbs פָּ"י, also יָדָה *to be beautiful* (which is really פָּ"י). *Inf.* יָדָה, יָדָה; *Imp.* יָדָה (cf. *Impf.* יָדָה Ez. 31, 7), with *suff.* יָדָה we shot them (from יָדָה) Num. 21, 30; *Pi.* יָדָה for יָדָה (§ 69, Rem. 6); *Hiph.* הִדָּה, הִדָּה, *Inf.* הִדָּה *Impf.* יָדָה, *apoc.* יָדָה 2 K. 13, 17.
- f) Verbs ע"י and ל"ה, particularly בָּוא *to come*, *Perf.* בָּא, בָּא, once בָּא 1 Sam. 25, 8; *Hiph.* הִבָּא, הִבָּא and הִבָּא *Impf.* הִבָּא, for בָּא Mic. 1, 15. So בָּא he refuses (*Impf. Hiph.*, from בָּא Ps. 141, 5).

- g) Moreover the verb *חָיָה* *to live* deserves to be noticed, which, besides its usual form *חָיָה fem.* *חַיָּה*, is also treated as a verb *חָיָה*, and hence has *חָיָה* (*pause* *חָיָה*, w. *ו* cons. *חַיָּה*) in the 3 *Perf.* *Qāl* in Gen. 3, 22 and other cases; In Lev. 3, 22 is found even the contraction to *חָיָה*. The form *חַיָּה* stands Ex. 1, 16 in *pause* for *חַיָּה* (3. *fem.*) with *Dāgh.* omitted on acc. of the pausal lengthening of *ā* to *ā̄*.

§ 77.

RELATION OF THE WEAK VERBS TO ONE ANOTHER.

Several classes of weak verbs, e. g. those *פָּחַד* and *פָּחַד*, *פָּחַד* and *פָּחַד*, *פָּחַד* and *פָּחַד*, stand in a very close relationship, as appears from the similarity in their meaning and inflection, from their mutual interchange of forms and especially from the fact that often the same biliteral root occurs in several weak verbs having the same meaning. These two root-consonants, to which the common signification attaches (*biliteral root*, § 30, 2), are constant, and the third feebler radical is not taken into account. Thus, *פָּחַד*, *פָּחַד*, *פָּחַד* and *פָּחַד* are all developements of the crude-form (or ultimate root) *פָּחַד*, and mean *to strike, to beat in pieces*; *פָּחַד*, *פָּחַד*, *פָּחַד* (from the root *פָּחַד*) *to flee*.

In this manner are related in form and signification—

1. Verbs *פָּחַד* and *פָּחַד* (in which the essential stem-letters are the first and last), e. g. *פָּחַד* and *פָּחַד* *to become poor*, *פָּחַד* and *פָּחַד* *to feel or touch*, *פָּחַד* and *פָּחַד* *to flee*.

2. Verbs *פָּחַד* and *פָּחַד* (in which the two last are the essential stem-letters), are related both to each other and to the former class. They are related to each other in the verbs *פָּחַד* and *פָּחַד* *to place*, *פָּחַד* and *פָּחַד* (*yāqōṣh*) *to fowl*; to the former class, especially to verbs *פָּחַד*, in *פָּחַד* and *פָּחַד* *to fear*, *פָּחַד* and *פָּחַד* *to be good*, *פָּחַד* and *פָּחַד* [= E. *puff*] *to blow*; *פָּחַד* and *פָּחַד* *to smash*. Verbs *פָּחַד* are only seldom found connected with these classes, as *פָּחַד*, *פָּחַד* and *פָּחַד* *to be destroyed*, *פָּחַד* and *פָּחַד* *to thresh*, etc.

3. Verbs *פָּחַד* and *פָּחַד* (in which the first two consonants properly form the stem) are related both to each other and to the former classes; to each other in *פָּחַד* and *פָּחַד* *to break in pieces*, *פָּחַד* and *פָּחַד* *to meet* (comp. § 75, Rem. 20 ff.); to verbs of the former classes, in *פָּחַד* and *פָּחַד* *to suck*, *פָּחַד* and *פָּחַד* *to thrust*, etc.

¹ These verbs are *mimetic* or *onomatopoetic*, mimicking the sound intended, and so are akin to our *dash* and *thwack* (see § 30, 3).—Tr.

§ 78.

DEFECTIVE VERBS.

It often happens, when two kindred weak verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the forms. As, however, the missing forms or tenses are not generally the same in both, the two are combined to make out a complete verb, as in Greek ἔρχομαι, 2 aor. ἦλθον, fut. ἐλεύσομαι, and in Latin *fero, tuli, latum, ferre*; but with this difference, that in Hebrew these verbs are almost universally related in root as well as signification, like the Greek βαίνω, 2 aor. ἔβην, from the stem βά-ω.

A list of the most common verbs of this class:—

כִּישׁ *to be ashamed*, *Hiph.* הִכְיִשׁ, but also הוֹכִישׁ (from הָכִישׁ).

טֹב *to be good*, *Perf.*, טִיב; *Impf.* יִטֵּב (from הָטֵב); *Hiph.* הִטִּיב (from הָטֵב).

יָרָה *to fear*, *Impf.* יִרְאֶה (from יָרָה).

רָעַץ *to awake only in Impf.* יִרְעַץ; for *Perf.* the *Hiph.* רָעִץ is used (fr. קָעִץ).

פָּצַע *to break in pieces*, *Impf.* יִפְצֹעַ (from פָּצַע), *Imp.* פִּצֵּץ; *Niph.* נִפְצַע; *Pi.* פִּץ (from פָּצַע); *P'ilēl* פּוֹצֵעַ (from פָּצַע); *Reflex.* הִתְפַּצֵּץ; *Hiph.* הִפְצִיעַ. Also *Pilpēl* תִּפְצֹץ Job 16, 12.

שָׁקַח *to drink*, used in *Qāl*; but in *Hiph.* הִשְׁקָח *to give to drink*, from שָׁקַח, which is not used in Hebrew.

On הֵלֵךְ (הָלַךְ) *to go*, see above in § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other;—

הוֹסִיף (to add) borrows its missing *Inf.* and *Impf.* *Qāl* from *Hiph.* הוֹסִיף.

נָגַשׁ (to approach) takes *Perf.* *Niph.* נִגַּשׁ for the *Perf.* *Qāl*, which is not in use; only the *Impf.* יִגַּשׁ, *Imp.* נָגַשׁ, and *Inf.* נִגַּשׁ of *Qāl* are in use.

נָהַג (to lead) has *Perf.* usually in *Qāl*, also the *Imp.* נָהַג; but the *Impf.* always in *Hiph.* יִנְהִיג.

נָחַךְ (to pour out) has *Perf.* *Niph.* נִחַךְ, along with *Impf.* *Qāl* נִחַךְ, but the *Impf.* *Niph.* and *Perf.* *Qāl* are not in use.

Rem. 2. The early grammarians often speak of *mixed forms* (*formæ mixtæ*) in which, as they maintain, are united the character and signification of two different tenses, moods or conjugations. On correct grammatical principles most of the examples they adduce are

set aside; in others, the form seems to have originated in misapprehension and inaccuracy, especially through misunderstanding of an unusual full writing. Others again are nothing but false readings, or the erroneous combination of two originally different readings.

CHAPTER III. OF THE NOUN. (*Substantive and Adjective.*)

§ 79.

GENERAL VIEW.

1. As according to § 30, 1 most word stems are developed into verbal stems as well as into noun stems; it has become customary, especially lexically, to trace back also the noun to the most simple ground form of the verbal formation viz: the 3d sing. perf. Qāl, and, as it were, to derive it thence. This is done not only with those noun stems which may be classified directly with the corresponding verbal stem (the so-called verbal nouns § 83) but also with the so-called primitive nouns i. e.: those whose verbal stem can no more be found in Hebrew (§ 82), as well as finally with Denominatives which have evidently been derived from other nouns (§ 86).

NB. The *adjective* quite coincides with the *substantive* in form. On the process by which words with an abstract sense come to be treated as concretes or adjectives, see § 83, Rem. 1.

2. A regular *inflection* of the noun by *cases* does not exist in Hebrew, although some ancient and almost wholly extinct traces of case-endings perhaps remain (§ 90). The relation of case in a noun is, therefore, either learned simply from its position in the clause, or indicated by prepositions. In either case the *form* of the noun undergoes no change (except for the construct state); and hence the matter belongs not to this division of grammar, but to the Syntax (§ 117). On the contrary, the connection of the noun with the feminine,

with the dual and the plural terminations, with suffixes, and with another noun following in the genitive, produces numerous changes in its form (see §§ 80, 87—89, 91—96), which is all that is meant by the *inflection*¹ of nouns in Hebrew. Even for the *comparative* and *superlative*, the Hebrew has no appropriate forms, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

§ 80.

FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, a *masculine* and a *feminine*. Even inanimate objects or things and abstract ideas, which other languages generally express by the *neuter*, are regarded in Hebrew as either masculine or feminine, chiefly the latter (see the Syntax, § 107, 3).

2. The *masculine*, as being the prevalent and more important gender, has no peculiar indication.

The *feminine* had originally the ending תְּ , as in the 3 *sing. Perf.* of verbs (§ 44, 1). The original תְּ however has been retained (provided the principal form was not already created by the annexation of a simple ת , v. below lit. b) only in close connection with a following genitive or suffix (comp. § 89, 2, *b* and § 91, 4). Apart from these cases the feminine ending of the independent form (the so-called absolute state) is:

- a) Most commonly an accented תָּ , as סוּסָה *horse*, סוּסָה *mare*; as in the 3d *sing. fem. perf.* (קָטְלָה etc.) this תָּ has been produced by rejecting the closing ת and lengthening the *ā* in an open syllable; whereupon the ה has been added as an orthographical compensation for ת , as well as to point out the final long vowel (comp. the quite analogous creation in forms like גָּלָה for גָּלִי § 75, 1).
- b) Simple ת to nouns terminating with a vowel e. g. יְהוּדִי *Jew.*, יְהוּדִית *Jewess*. The same termination ת is added very frequently to stems terminating with a consonant,

¹ This has been inexactly called the *declension* of the Hebrew noun.

however only (except before suffixes) with the aid of an auxiliary vowel, which as a rule is *Seghōl* but after gutturals *Pīthāch*, e. g. קטל *fem.* קטלה *killng* (ground-form קטלה, therefore before suffixes קטלתי etc.); מודע *fem.* מודעה *acquaintance*. The forms created in that way follow in every regard the analogy of the so-called Segholate forms (§ 94). The forms which have been developed by the aid of an auxiliary vowel maintain themselves also in the *status constructus*; except יולדה for the elsewhere used יולדת Gen. 16, 11, Judges 13, 5, 7 and so regularly before suffixes e. g. יולדתיו Prov. 17, 25.

Rem. 1. The feminine form ח— is, in general, less frequent than the other, and occurs almost exclusively when the other in ח— is also in use. It is only in Participles and Infinitives that it is found more frequently than the other (e. g. קטלה oftener than קטלה, ברה than ברה).

2. Rarer feminine endings are:—

- a) ח— accented, as כרמית *emerald* Ez. 28, 13, (also כרמית Ez. 28, 17); גנינת Ps. 61, 1; חית 74, 19; שפעת *crowd* 2 K. 9, 17 (if not a false reading); more often in *proper names* especially of places, among the Canaanites, the Phœnicians (in whose speech ח— was the usual f. ending, § 2, 2) and other neighbouring tribes, as צרפת *Sarepta*, גבעת *Gibeath*, אילת *Aelana* in Idumea, קירית *Kirjath*, גלית *Goliath* (Punhistine).
- b) ח—, also in *names* of places, as בעלת, חלת, else mostly poetical, e. g. זמרת Ex. 15, 2, Is. 12, 2, Ps. 118, 14 (probably instead of זמרת *my song* with suppressed termination before the following וי, נחלת *heritage* Ps. 18, 6, either for נחלתי *my heritage* or for נחלתה, comp. let. f., as probably also עזרת *help* Ps. 60, 13, 108, 13, סרת *prolific* Gen. 49, 22; שנת *sleep* (for שנת) Ps. 132, 4 and in prose קאת *pelican* (which reading is also preferable in Is. 34, 11 to the form קאת); in prose also we find מחרת *morrow* Gen. 19, 34.
- c) ח—, Aramæan orthography for ח—, found chiefly in the later writers, e. g. חפאת *fright* Is. 19, 17, שנת *sleep* Ps. 127, 2, קרחת *baldness* Ex. 27, 31, מפתח *mark* Lam. 3, 12.
- d) ח—, a weakened form of ח— (§ 27, Rem. 4), only in זורה for זורה Is. 59, 5 and לנה for לנה Zech. 5, 4.
- e) ח—, without accent, as רתחית Deut. 14, 17, ברת *burning furnace* Hos. 7, 4; comp. Ez. 40, 19, 2 K. 15, 29, 16, 18. In all these examples there should be the usual accented ח—, but the Punctists, not comprehending the feminine here, marked the ח— (by depriving it of the tone) as not feminine, but a kind of *locative*

form (v. § 80, 2). Also לַיְלָה *night* (really *noctu* comp. new Greek ἡ νύκτα) appears by the tone to be such a form, particularly as it is always construed as *masc.*, and we find לַיְלָה, לַיְלָה also occurring. Also מִאֵיכָּה *something*, might be considered as an old accusative (from מַאֲכָה, מַאֲכָה, *spot, point*). In the same way could be explained as accusatives מִצָּה Is. 8, 23 and (in *pause*) Job 34, 13; but there are also found forms in which the unaccented ה־ may be considered as a meaningless appendix, serving, at the most, as poetical emphasis, thus: אֶרֶץ (in P.) Job 37, 12; הַיּוֹרֶטֶת the sun Judg. 14, 18 (else הָרֶם, הָרֶם, הָרֶם *brook* Ps. 124, 4, הַמָּוֶת death Ps. 116, 15, and some other words. Much of this however is doubtful.

f) ה־ only in poetry, e. g. אֵימָה *terror* (= אֵימָה), עֲזָרָה *help* (= עֲזָרָה), יִשְׁעָה *salvation* (= יִשְׁעָה), עֲוֹנָה *wickedness* (= עֲוֹנָה), see Ps. 3, 3, 63, 8, 92, 16, 94, 17, 120, 1, 125, 3, Job 5, 16, Ex. 15, 16, and other places. Those cases can hardly be taken for double fem. endings, for if they were, we could not explain why the final syllable has lost the tone; they are rather cases of an old accusative of direction (intention). In examples like עֲזָרָה *help* (Ps. 44, 27 etc.) this is still quite apparent, but elsewhere it has become meaningless and stands only for poetical emphasis; comp. § 80, 2.

3. It is wholly unsuitable to consider the vowel-ending ה־¹ as the original termination of the feminine, and the consonant-ending ת־ as derived from it. The Ethiopic still has the ת constantly, so too the Assyrian (*at, it*), and in the Phœnician also the feminines end only rarely in ת, but mostly in ה, which is sounded *ath* in the words found in Greek and Roman authors (see *Gesenii Monumenta Phœnicia*, pp. 439, 440; *Schröder's Phon. Sprache*, pp. 169—74). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause; the modern Arabic is, in this respect, much like the Hebrew.

§ 81.

DERIVATION OF NOUNS.

Nouns are either *primitive*, i. e. those whose kindred relation to a verb-stem does not so easily appear (§ 82), as אָב *father*, אִמָּה *mother* (see Davies' *Hebr. Lex.*); or *derivative*,

¹ In this ending the ה can be considered consonantal (*h*) only in the sense, that the original ת as aspirated mute was at first changed into a guttural (according to *Socin*, among a part of the modern Bedouins there is still heard an *h* as fem. ending); at any rate in Hebrew this final consonant sounding has been later entirely abandoned.

as being derived either from the verb (*Verbals*, §§ 83—85) in the sense given above in § 30, 1 and § 79, 1, as צַדִּיק *just*, צִדְקָה *righteousness*, from צָדַק *to be just*; רָם *high*, רֶמֶה *high place*, מְרוֹם *height*, from רָם *to be high*; or (as in very few cases) from another noun (*Denominatives*, § 86), as מִרְגְּלוֹת *place at the feet*, from רֶגֶל *foot*.

Rem. 1. Many of the early grammarians, who admitted none but verbs as *stem-words*, classed *all* nouns among the verbals, and divided them into,—a) *Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and—b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מְמַלְכֶּה, מַלְכוּת. These formative letters are.

י, ר, ח, ג, ז, א, ה, (האֵת:חִירי).¹

According to the view of *roots* and *stems* given in § 30, 1, Rem. 2, the relation of the noun to the verb is, strictly speaking, somewhat different, since, according to it, many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners. Comp. § 79, 1.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small, e. g. בְּלִיָּעַל properly *worthlessness*, *baseness*. As *proper names*, they occur frequently, e. g. גְּבִירָאֵל (*man of God*), יְהוֹרֵקִים (*whom raises up*), יְחֻזְקָהוּ (*whom strengthens*), etc.

§ 82.

PRIMITIVE NOUNS.

1. The number of *primitives*, as explained in § 81, is very small, the nouns which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of animals and natural objects, as שְׂעִיר *he-goat* (prop. *shaggy*, from שָׁעַר, שְׂעָרָה *barley* (prop. *bearded*, also from שָׁעַר), חֲסִידָה *stork*. (prop. *pia*, sc. *avis*), זָהָב *gold* (from צָהַב=צָהָב *to be yellow*). There remain a few nouns, e. g. the names of members of the body in men and beasts, for which a suitable stem-verb can hardly be found, or at most only indirect ones (derived from the kindred Semitic dialects), as קֶרֶן *horn*, עֵינַי *eye*.

¹ From this *vox memorialis* the *nomina aucta* are called also, by the old grammarians, *nomina heemantica*. Comp. § 5, Note ², § 30 Rem. 1.

2. The *form* of the primitives is that of the simple verbals, as קָטַל, קָטֵל, etc.; and it makes no difference, in the grammatical treatment, to which class the nouns are referred.

E. g. אָדָם *man*, follows the analogy of the verbals No. 1 (§ 84), whether it comes from אָדָם (*to be ruddy*) or not: אָב *father*, אִמָּה *mother*, have the same form as if derived from אָבָה, אָמָה, and undoubtedly they may be traced back to these stems, although their corresponding signification (אָבָה *to procreate*, אָמָה *to precede*) has not been preserved in the language.

§ 83.

VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in *form* and *signification* with certain forms of the verb, viz. the Participles and Infinitives, which, even without any change, are often employed as nouns; e. g. יָדָעַה (*to know*) = *knowledge*, אֹיֵב (*hating*) = *enemy*. Still oftener, however, we find that certain forms of the Infinitive and Participle, which are seldom or never found as such in the strong verb itself, though in use in the weak verb and in other dialects, are the prevalent forms employed for the verbal noun; e. g. the participial form קָטַל, the Infinitives after the (Aram.) form מִקְטֵל (as a noun also מִקְטֵל), farther קָטְלָה, קָטְלָה, קָטְלָה, קָטְלָה (§ 45, *b*) etc. Some (as the Arabic shows) are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely-related ideas (e. g. the *place* of the action), and are therefore mostly *abstract*; that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It is to be noticed, however, that a particular sense is found in many isolated examples of derivative nouns, which does not hold good alike in all.

Rem. It must not, therefore, appear strange (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed afterwards as a *concrete*, and *vice versâ*. So, in English,

we say *his acquaintance* for one *with whom he is acquainted*; the *God-head* for *God* himself; in Heb. מִדָּע *acquaintance* and *an acquaintance*; פִּדְיוֹ *simplicity* and *a simple one*; on the contrary, חַטָּאת *that which sinneth* for *sin*, which use is frequent in the *fem.* of *concretes* (§ 84, 5, 6, 11).

For the sake of clearness, we treat first of the *derivatives* from the strong or regular verb (§ 84), and then of those from the different classes of the weak or irregular verb (§ 85).

The general view given in § 84 first classifies the Noun forms, after their significance, into *concretes* (as related to the participle), and *abstracts* (as connected with the infinitive); but next advances under each of these divisions from the simpler and easier forms to the harder and more enlarged. But the whole series of forms may be enumerated also simply with respect to the difference of form, without regard to the difference of meaning, since the forms do not always differ strictly according to the sense. In that case the forms would stand nearly in this order: 1) from simple stems: Nos. 1—5, 10—13; 2) from strengthened stems either by doubling the middle stem consonant (e. g. Nos. 6—9) or by repetition of one or several consonants of the stem (e. g. Nos. 20—23), 3) nouns with other additional letters whether *preformatives* (e. g. all forms derived from Niph. Hiph. and Hithpael, as well as the numerous forms with נ preformative) or *affirmatives* (e. g. Nos. 15, 16). It is of the greatest importance to distinguish everywhere whether the vowels employed by the formation of nouns were originally long and therefore unchangeable, or originally short, but have been lengthened in or before the tone. In the latter case the tone lengthened vowel becomes short by the removal of the accent or *Shewa* (with the pretonic vowels, but also elsewhere). In what follows, the groundforms have everywhere been added where such changes are liable to occur.

§ 84.

· NOUNS DERIVED FROM STRONG STEMS.¹

We distinguish here—

I. *Participial Nouns from Qāl.*

1. קָטַל, *fem.* קָטִילָה, (Groundform *qāṭāl*, *qāṭālāt*), one of the most simple forms of this class and analogous to the two following (Nos. 2 and 3), but not in use as a Participle. It is most frequently employed as

¹ Under the strong verb we here include the verb with gutturals (§§ 63—65), and also those forms of weak stems whose weakness does not appear (comp. § 41).

an adjective expressing *quality*, as חָכָם *wise*, הָרֵשֶׁת *new*, יָשָׁר *upright* It occurs, however, also with an abstract sense (No. 12).

2. קָטַל, *fem.* קָטְלָה (Grdf *qātīl, qāṭīlāt*), Part of verbs *middle E* (§ 50, 2), mostly with intransitive meaning (§ 43) and therefore frequently as adjectives, e g יָקֵן *old*, יָבֵשׁ *dry*, רָשָׁן *fat*

3 a) קָטַל and קָטְלוּ, *fem* קָטְלָה (Grdf. *qātōl, qātōlāt*), with unchangeable *ō*, which, however, can be shown to have partly arisen from an obscured *ā* Here belong numerous adjectives, as גָּדוֹל *great*, רָחוֹק *far*, קָדוֹשׁ *holy* As *abstr* substantives, כְּבוֹד *honour*, שָׁלוֹם *peace*. From this is to be distinguished b) nouns of the form *qatōl* from original *qātīl* e g אָדָם *red*, עָגוּל *round*, עָמֵק *deep*, etc (not seldom written fully thus אָדָם, עָגוּל etc) The original *ū* of the 2d syllable appears again before affirmatives, because then the following consonant is artificially doubled (as the *ū* can stand only in a closed syllable), thus the plurals עֲמֻקִּים, עֲגֻלִּים etc

4 קָטַל, *fem* קָטְלָה (sometimes like יָלַח with the *Se i ē* retained) or קָטְלָה, the usual active participial of *transitive* verbs, e g אֹיֵב *enemy*, יוֹסֵף *suckling*, hence of the instrument by which the action is performed, as חֹרֵט *a cutting instrument* (also with a personal signification, *plowman*) A feminine with a collective signification is sometimes found, as in אֶרְוַח אֲרָבָה *caravan*, properly *a wandering, a wandering crowd* The groundform of these participles is *qōṭīl* (modified from *qātīl*) *qōṭīlāt*, but קָטַל has for groundform *qōṭālāt*, comp § 80 2, b

5 קָטַל and קָטְלוּ, (*qātīl* and *qātīl*) p *active* Participles of Qāl, the latter (the usual *Arāmæan* participial form) employed rather as a substantive, e g אֲסוּר *imprisoned*, מְשֻׁחַח *anointed*, אֲסוּר *prisoner*, מְשֻׁחַח *anointed one* Both forms occur also with intrans and even active signification, as עָצוּם *strong* and the examples in § 50, Rem 2, in the form קָטַל (as secondary form to קָטַל No 2), קָטַל *small*, and act קָטַל *prophet*, קָטַל *overseer*, etc Some words of the form קָטַל express the *time* of the action, as קָטַל *time of cutting, harvest*, חֲרִישׁ *time of ploughing*, like the Greek verbals in τος, e g ἄρτος, ἔστος, τρύγητος, (acc. to the Greek Grammarians, the *cutting, plowing*, etc is in opposition to ἄρτος etc *harvest gathered in* — *Liddell and Scott* = τρύγητος —, corresponding to this also the forms in the Heb. like קָטַל are used *actively*, comp עָצַר in Je 50, 16, 51, 33, Cant 2, 12) The feminines e g בְּתוּלָה *virgin* (the *secluded*)

6 קָטַל (Arabic קָטַל), with unchangeable vowels (see however below) In Arab it is the usual intensive form of the participle, and hence in Heb. expresses what is *habitual*, e g בָּהֵן *apt to butt*, קָנָא (also קָנָא) *zealous*, חָטָא *sinner* (diff from חָטָא *sinning*), גָּנֵב *thief*, so of occupations and trades (the so-called *nomina opificum*), e g בָּהֵן *cook*, חָרַשׁ (for חָרַשׁ) *artificer* It is curious that the unchangeable *ā* of the 2d syllable should be dropped in the *constr state sing*, as if the groundform were not *qatāl* but *qatīl* e. g חָרַשׁ *carpenter* Is. 44,

13 —To the same category belongs the form קָשֶׁל (with the attenuation of *ā* of the 1st syll. to *ē*) e. g. אֶקָר (arab 'akkār) *husbandman* (prop. *digger*). Here again the feminine (קָשְׁלָה or קָשְׁלִי) often takes the abstract signification, as חֲסִינָה (also חֲסִינָה) *female sinner* and *sin*, בִּלְחִיר, *burning fever* with a guttural טִבְעָה *signet*

7 קָשֶׁל and קָשֶׁל, intensive forms applied to persons as adjectives of quality, as צַדִּיק *righteous*, אֲבִיר *strong*, חַנּוּן *compassionate* Seldom passive, as אֲסִיר *fettered*

8 קָשֶׁל, as יִסּוֹר *corrector*, שָׁכַר *drunkard*, גִּבּוֹר *strong one*, *hero* Seldom passive, as יָבוֹר *born* As, for instance the Arab *gabbār* (גִּבּוֹר) shows, all these forms are but modifications of the form קָשֶׁל, produced by the attenuation of *ā* into *ē* in the first syllable, and by inflecting *ā* into *ō* in the second

9 קָשֶׁל (Grdf *qutl*) indicates everywhere abnormal qualities, especially a bodily fault or a defect, e. g. גִּבְנָן *hunch-backed*, קָרָח *bald-headed* אֵלֶם *dumb*, עִיר *blind*, פֶּסֶח *lame*, חֵישׁ *deaf*, נָקֵשׁ *pervetse*, סָקָר *clear-sighted* follows the same analogy The *abstr.* signification is found in the *fem.*, אֵילָה *folly*, (although, before suff אֵילָה)

II Nouns after the manner of Infinitives in Qāl¹

10 קָשֶׁל, קָשֶׁל, קָשֶׁל (really *q'āl*, *q'īl*, *q'ūl*), are with No 11 the simplest forms of this class, of which the latter is the predominant, and the first a rare form in the verb as Infinitive (§ 45, a) As nounforms they are rare, e. g. גִּבּוֹר *man*, מִאֵר *ornament*, צֶחֶק *laughter* Instead of these, we much oftener find—

11 קָשֶׁל, קָשֶׁל, קָשֶׁל, then three kindred so-called *s'gholate* forms (sprung from the grnd-forms *qatīl*, *qutl*, *qutl*, as preserved in Arabic), e. g. מַלְךְ (for מִלְךְ *malik*, § 27, Rem 2, c) *king* (orig form מִלְכָּה *book*, קֹדֶשׁ (orig form *qudsh*) *sanctuary*, these have the characteristic vowel with the accent in the first syllable, and the unaccented helping-vowel *S'ghôl* (§ 28, 4) in the second Instead of the *S'ghôl*, a *Päthäch* is used with gutturals in the second or third place as זֶרַע *seed*, נֶצַח *eternity*, עֵמֶל *work*.²—Examples of feminines, מַלְכָּה *queen*, עֲזָרָה *help* (also קִיְמוּהָ *wisdom*)

In masculines as well as feminines the *abstract* is the proper and prevailing signification, as חֲרָג *slaughter*, חֲסַד *piety*, זֶכֶר *memory*, אֲסָה *gathering*, yet the *concrete* often occurs, especially in the form קָשֶׁל, e. g. מֶלֶךְ *king*, נֶעַר *a youth*, בְּרִישִׁי *brutish*, עֲבָר *servant*, בַּיִל *lord*, גִּבּוֹר *man* In such forms the *concrete* sense is secondary and derived from

¹ All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or as so-called *nomina verbi*

² Only very few remain without a helping-vowel, as גִּיאָה *valley*, חַטָּא *sin*, אֱמֶת *truth*, the first two of which may be explained by the circumstance that אֱ final has there lost its value as a consonant

the abstract, as in *נַעַר* prop. *brutishness*, *נָעַר* prop. *season of youth* (comp. Eng. *youth* and *a youth*), or the form of the word is shortened from another with a concrete sense, as *מֶלֶךְ*, *מַלְכָּה* from participial forms (*mālik*, *ābid*), meaning *ruling*, *serving*.¹ But altogether the meaning of these forms is very various, e. g. even for the instrument, as *חֶרֶב* *sword*, *חֲרָט* *graving-tool*, and passively *אָרַג* *web* (really *weaving*, hence instrumentally *weaver's shuttle*). In the latter sense the form *מֶלֶךְ* is more common, as *אָכַל* *food*; this form *מֶלֶךְ* is also more used in the abstract meaning, hence *נַעַר* *a youth*, *נָעַר* *youth*.

12. *קָטַל* (*qāṭāl*, like No. 1), fem. *קָטְלָה* (*qāṭāḷāt*), both very often with the *abstr.* sense; e. g. *רָעַב* *hunger*, *אָשַׁם* *guilt*, *שָׂבַע* *satiety* (their concretes being *רָעַב* *hungry*, *אָשַׁם*, *שָׂבַע*); fem. *צַדִּיקָה* *righteousness*, *נִקְמָה* *vengeance*. Less frequent is the form *קָטַל* (Grdf. *qāṭāl*), as *שָׁקַר* *strong drink*, *עֵנָב* *grape*, *לֵבָב* *heart*. It would perhaps be more correct to count these forms among the participials in No. 1.

13 *קָנַל*, *קָנִיל*, *קָנִיל* (where *ō* is orig. *ā*), *קָנִיל*, all with an immovable vowel (§ 25) between the second and third radicals, and a *Sh'wā* (instead of orig. short vowel) under the first, as *סֵפֶר* *book* (Arab. *kīṭāb*), *חֲמֹר* *ass* (Arab. *hīmār*), *חֲלוֹם* *dream*, *חֲסִיל* *fool*, *גְּבוּל* *border*; sometimes with *Aleph prosthetic*, as *זְרוּעַ*=*אֶזְרוּעַ* *arm*, *אֶפְרָח* *brood*. The corresponding *feminines* are like *בִּשְׁרָה* (Arab. *bīshāra*), *good news*, *כִּתְבָּה* (Arab. *kīṭābāt*) *writing*, *מִגְבָּה* *might*; the last form coincides with the fem. of the form *קָנִיל* in No. 5.

14. *מִקְנֵל* (the Aram. has *מִקְנֵל* as the form of the infinitive), e. g. *מִשְׁפָּט* *judgment*. This form belongs to the category of the very numerous nominal formations with preformative *מ* which (without doubt connected with *מִי* *who* and *מָה* *what* v. § 37) is employed to express the most varied relations. In all cases where the *מ* stands before a consonant with a toneless firm vowel it receives vocal *Sh'wā* (derived from an original short vowel); in those forms however in which the *מ*, with the first stem consonant makes a closed syllable, it receives at first everywhere the vowel *ā* which however is frequently weakened into *ī* or *ē*. Corresponding to this, there is found before the accented stem syllable the pretonic lengthening, partly into *ā* and partly into *ē*. In reference to the signification we must distinguish *a*) the *מ* *sub-jective*; thus the preformative *מ* of the participles of Piel, Hiph. and Hithp. and other active conjugations; *b*) *מ* *objective*; such as the preformative *מ* of the passive (Pual, Hoph. etc.) as well as that of

¹ In Arabic the form *qāṭil* always expresses an action or a quality inherent in the subject, as a secondary form to the usual participle *qāṭil*, which indicates the casual or passing action or quality; thus, *mālākā* to rule, Part. *mālik* ruling, *mālik* rarely *mālik*, ruler, king. Such an origin of *מֶלֶךְ* may be shown also from other examples. Comp. *גֶּאֱרִי*, as the name of a town, with *גֶּרִי* (gdf. *gāḏir*) *wall*; and *כֶּתֶף* shortened (in the *constr. state*) from *כֶּתֶף* (*kāṭip*) *shoulder*.

numerous nouns; comp. מְהֻמָּד *a desired object*, מְלֻכּוּת *prey*, בִּלְבוּשׁ *dress*, מְזֻמֹּר *Psalm*; fem. מְלֻכְּדָה *kingdom*, מְשֻׁכָּר *reward*, מְלֻחָמָה *war*, מְרֻכָּבָה *chariot*; c) מְיֻזָּג *instrumental*, e. g. מְזֻלָּג *fork*, מְשֻׁפָּתָה *key*, מְיֻמְרָה *pruning knife*, מְיֻבָּלָה *knife*; d) מְיֻלָּח *local*, e. g. מְיֻקוּם (from יָקוּם) *place*, מְיֻדָּבָר *pasture*, מְיֻזְבָּח *altar*, מְיֻרְחָב *large space*, מְסֻתָּר and מְסֻתוֹר *hiding-place*. The vowels of the 2d syllable are with the exception of *i* and *u* as well as of *ô* (which has been mostly inflected from *â*; v. the last example) originally short vowels and therefore subject to attenuation into a short vowel or *Shewâ*; thus מְשֻׁכָּרָה (with *ô* not *ô*) is reduced to the original מְשֻׁכָּרָה.

15. מְטֻלָּן (Grdf. *qitlân*), מְטֻלָּן *qitlân*, and other similar forms, with the terminations מְטֻלָּן and מְטֻלָּן, as מְטֻלָּן *interpretation*, מְטֻלָּן *table*, מְטֻלָּן *offering*; but also מְטֻלָּן *remembrance*, מְטֻלָּן *prophetic vision*. In a few old words instead of מְטֻלָּן and מְטֻלָּן we find מְטֻלָּן and מְטֻלָּן, as מְטֻלָּן *porch*, מְטֻלָּן and מְטֻלָּן *ransom*.

In some examples the affirmative *Nûn* has been appended without the aid of an accented vowel, as in מְטֻלָּן *Canaan* and מְטֻלָּן *finger-nail* (in both cases only with an auxiliary vowel before the ending). In מְטֻלָּן *axe* original *â* has been modified into *Sêghol* instead of being lengthened into *â* (to the same category belong examples with affirmative *l* as מְטֻלָּן *iron*, מְטֻלָּן etc. (v. No. 35). For מְטֻלָּן there is a modified form מְטֻלָּן, written also מְטֻלָּן, which occurs especially in proper names, as מְטֻלָּן and מְטֻלָּן *for Shiloh* (comp. Πλάτων, *Plato*). In the *patronymic* and *gentilic* forms (§ 86, 5) the *Nûn* still appears, e. g. מְטֻלָּן *from Shiloh* the city *Shiloh* (called even now *Seilân*).

16. Also with the feminine-ending מְטֻלָּת, e. g. מְטֻלָּת *folly*, מְטֻלָּת *healing*. In the Aramaean, this (or מְטֻלָּת without מְטֻלָּת) is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later O. Test. books. As a synonymous ending we find at times מְטֻלָּת in earlier use, as מְטֻלָּת *remnant*. Comp. the denominative nouns, § 86, 6.

III. Participials of the derived Conjugations.

17. From *Niph.* מְטֻלָּת, as מְטֻלָּת plur. fem. *wonders*.

18. 19. From *Pi'el* and *Hiph.*, e. g. מְטֻלָּת *a covering*, מְטֻלָּת *snuffers*, מְטֻלָּת *destruction*.

20. From *Po'el*, as מְטֻלָּת (probably shortened from מְטֻלָּת Is. 3, 12) and מְטֻלָּת *child*, מְטֻלָּת *war-prisoner*, מְטֻלָּת *store*, מְטֻלָּת *seal*, מְטֻלָּת *trumpet*; all with original *â* in the 2d syllable.

21. 22. From *Pi'el* and *Po'el*, as מְטֻלָּת (groundform *qatlâl*), and מְטֻלָּת (*qutlâl*), מְטֻלָּת *green*, מְטֻלָּת *quiet*; מְטֻלָּת *faint*.

23. מְטֻלָּת, מְטֻלָּת have an intensive and iterative sense, as מְטֻלָּת *full of turns* (L. *flexuosus*), מְטֻלָּת *full of twists* (L. *perversus*), and form adjectives with a *diminutive* signification (§ 55, 3), as מְטֻלָּת.

reddish, שְׁחֹרֹחַר *blackish*; hence in a contemptuous sense (like Latin *miser*, *misellus*, Germ. *Gesinde*, *Gesindel*), as אֶסְסֶסֶךָ (with the passive form as enlargement of אָסַף) *a rabble*.

IV. Nouns in the form of infinitives of the derived Conjugations.

24. From *Niph.*, as נִפְחָלִים (plur.) *struggles*.
25. From *Pi'el*, like נִפְץ *dispersion*, more frequently in the *fem.*, as בִּקְשָׁה *request*, with Qā'mēš unchanged in the second syllable.
26. חָטָל, as חֲטוּלָה *requital*, חֲבוּק *folding* (of the hands); also with *concrete* sense (comp. No. 7), as לְמוֹד *learner*, עָזוּז *strong*.
27. חֲטָטִיל (Infin. of *Pi'el* very common in Arabic), e. g. חֲטָטִיל חֲבִית *benefit*, חֲכָרִית (covering) *mantle*.
28. From *Hiph.*, like אֲזָכְרָה *remembrance-offering*, אֲנֻשְׁמָעָה *announcing* (with firm Qā'mēš), like Aramæan Infinitives.
29. From *Hithp.* חֲרִיחֵשׁ *register* (prop. to register oneself in a genealogical table).
30. From *Po'el*, like הוֹלִלִית (plur.) and הוֹלִלִית *folly*; in 31 the forms are kindred, having a long vowel in both syllables, as קִיטוֹר *smoke*, צִרְק *prison*, קִימוֹשׁ, also קִימוֹשׁ *nettle*. Perhaps the *i* of the 1st syllable serves as a compensation for the omission of the Daghesh.
32. From *Pi'lél*, as סִגְרִיר *heavy rain*, נֶאֱסִיָּה (only plur.) *adultery*.
33. סִפְחָקִית *opening*, Inf. to No. 23.
34. שִׁקְטָל, as שִׁלְחַת *flame* (comp. § 55, 6).
35. Quadriliterals of various forms e. g. *a*) with affirmative ל (v. No. 15) בְּרִזָּל *iron*, כֶּרֶמֶל *orchard* (comp. כֶּרֶם *vineyard*) עֲרֶפֶל *dark clouds*, חֲרָגֶל *locust*, הֶשֶׁמֶל *bright metal*; *b*) with the insertion of ל, so probably גְּלִמְדָּה *barren*, חֲלִמִישׁ *flint*, the fem. וְלִפְעָה *glowing heat* etc. *c*) other forms: חֲרִיכָה *sickle*, עֲקָרֶה *scorpion*, סִמְרָה *vine blossom* etc.—
Quinquiliterals (probably compounded) צִפְרִירָה *frog*.—See Davies' Heb. Lex. on אֲרִיבָה *hare*, and on the other words mentioned above.

§ 85.

NOUNS DERIVED FROM WEAK STEMS.

These are formed after the analogy of the strong stem. Accordingly, following the same arrangement, we shall refer these forms to the corresponding ones already described, marking them with the same number (§ 84), but mentioning only such as exhibit some notable effect of the feebleness of the stem.

I. From Stems פ"ן.

Connected with the *Inf.* of *Qāl*, 14. מִתָּן *gift*, מַגֵּל *sickle*, מִנְעָה *overthrow*; with *Inf.* of *Hiph.* 28. הִנְצִיחַ *deliverance*.—

II. From Stems ע"ע.

From the *Part. Qāl* (after the form קָטַל) we get:—1. חָם *upright*; commonly with *Päthäch* (to indicate the *Däg. f. implic.* of the final syllable), הֵל *abject*, רַב *much*, fem. רַבָּה. From the *Inf.* 10, 11: בּוֹ *booty*, חֵן *favour*, חֵן *law*, fem. מִלָּה *word*, חֵן *law*; 14. מִסָּב *that which surrounds anything*, מִסָּךְ *covering*, מִגֵּן *shield*, מִצָּה *fastness*, fem. מִגֵּל *roll*. Through the removal of the pretonic vowel have arisen forms after the analogy of No. 10 (קָטַל, קָטַל), which are further developed into proper segholate forms (No. 11); as מָמַר (from מִמַּר, r. מָרַר) *bitterness*, מָרָךְ *timidity* (from מִרָךְ, r. מָרָךְ). 27. תְּהִלָּה *praise*, תְּפִלָּה *prayer*; also in the segholate form, as תָּמַס *a melting away* (from תָּמַס, r. מָסַס), perh. also מָסַר *mast* (from מָסַר *to make a tremulous sound*). From *Pulpel* (§ 55, 4), גִּלְגַּל *wheel* and *whirlwind* (from גָּלַל *to roll*), קָלַקַל *contemned*, קֶרֶן *crown* (of the head), בִּקְבוּיָם *flask*, etc.

III. From Stems פ"י and פ"י.

The participial forms are regular. To the Infinitive belong: 10. דָּעָה *fem.* דָּעָה, נֵצַח *knowledge*, נֵצַח *counsel*. 13. סוֹד, for יִסוֹד *divan*. 14. מוֹרָא *fear*, מוֹשֵׁב *seat*, מוֹקֵשׁ *snare*, מוֹלָדָה *birth*, מוֹסֵר *punishment*; from verbs פ"י of the 2d class (§ 70), מִיטָב *the best* and acc. to § 71: מִיטָב (comp. Aram. מִנִּידָע) *knowledge* from יָדָע. 27. הוֹשֵׁב *inhabitant*, הוֹלֵדָה *generation* (only *pl. constr.* הוֹלֵדוֹת), הַיָּם *the south*.

IV. From Stems ע"י and ע"י.

Participles: 1. זָר *foreign*. 2. גֵּר *stranger*, עֵדָה *a female witness, testimony*. 3. טוֹב *good*, טוֹבָה *what is good*. Infinitives: 11. various segholate forms, as מוֹת *death* (Arab. *maut*) and בַּיִת *house* (Arab. *bait*); שוּט (Arab. *saut*) *whip*, שׁוּק (Arab. *sâq*) *leg*, רוּחַ *spirit*; in feminine עוֹלָה *evil* and עוֹלָה *shame*. 14. מְנוּחָה *fem.* מְנוּחָה *rest*, מְקוֹם *place*, also מְשׁוּט *oar* (from שׁוּט, and מְצִדָה *cave* (from צִיד). 27. תְּהוֹם *the deep*, תְּבִינָה *intelligence*, תְּעִידָה *testimony*. 28. הִנְחָה *rest*. 31. נִירָה *satisfaction*.

V. From Stems ל"ה.

Participles: 1. יָפֵה *fair*, קָשָׁה *hard*, fem. קָשָׁה. Some lose the ה, as יָד *hand*, סֵי *sign* (for יָה). 4. רָאָה *seer*, fem. עוֹלָה *burnt-offering*. 5. זָקֵן *pure*, עָנִי *poor*.—Infinitives: 11. The segholates in various forms; at times like עֹכֶה *a weeping*, קֵץ *end*; sometimes also curtailed, as עֹד *duration*, עֹד *eternity* (from עָדָה). Sometimes the original י appears, but then merely as a toneless helping vowel, as in שָׂוִי *a swimming*,

הָזָה, בָּזָה *waste*; but on the other hand with י, as in פֵּרִי *fruit* (Grdf. *pārj* and farther attenuated to *pirj*), חֲלִי (chūlj) *sickness*, חֲצִי (Grdf. *chisj*)—*half*; the fem. form always with consonant י or י, as in שְׁלִיחַ *rest*, לִירָח *garland*. 12. (really belonging to 1.): רֵעֵה *friend*; with rejection of the ending; עֵץ *tree*. 13. סִתִּי *winter*. 14. מִקְנֵה *possession*, מִרְאֵה *appearance*, מַעֲשֵׂה *deed*, מַחֲנֵה *camp*; fem. מִצְוָה *command*. Apocopated form, מַעֲלֵה *height* (for מַעֲלֵה). 15. כֶּנֶף *wealth*, מַחֲרִיב *destruction*. 16. דְּמִיּוֹת *resemblance*, פְּדִיּוֹת *deliverance* etc. 27. תְּבִלָּה *annihilation*, תְּרִבּוּת *structure*, תְּרִבּוּת *brood*. 28. אֲשָׁךְ *testicle* for אֲשָׁכָה (from אֲשָׁכָה, really 'āskāj).

VI. From doubly weak Stems.

We present only some cases of especial difficulty for the beginner to find the trilateral stem:

1. From a verb שָׁן and שָׂא, שָׂאָה and שָׂא *elevation* (Job 41, 17) for שָׂאָה from שָׂאָה.

2. From a verb שָׁן and שָׂא, שָׂאָה (pl. תּוֹרָה) *instruction, law*, תּוֹרָה *thanksgiving*.

3. From a verb שָׁן and שָׂא, שָׂאָה *tumult* Num. 24, 17 (for שָׂאָה—שָׂאָה) from שָׂאָה.

4. From a verb שָׁן and שָׂא, אִי (for אִי) *island*, from אִיָּה *to dwell*; אִיָּה *sign* derived from אִיָּה which again comes from 'āwājāt (with ה fem., comp. Arab. 'ājāt, Aram. אִיָּה), from אִיָּה; קִי, from אִיָּה *cord*, from אִיָּה; חֶמֶר *chamber* (for חֶמֶר), from אִיָּה *to dwell* (secondary form of אִיָּה v. s.); אִיָּה *people* (from אִיָּה, Arab. *confluxit*); אִיָּה *irrigation* (for אִיָּה, from אִיָּה).

To the learner the stem is often obscured also though the loss of ה, ו or ח by contraction, e. g. חֶמֶר *wine-press* for חֶמֶר, חֶמֶר and this for חֶמֶר (from חֶמֶר *to press*); אִיָּה *anger* for אִיָּה ('anp); אִיָּה *faithfulness* for אִיָּה (from אִיָּה), אִיָּה *time* for אִיָּה ('idt with fem. ח), from אִיָּה; אִיָּה for אִיָּה *brightness* (from אִיָּה).

§ 86.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed *immediately* from another noun, whether the latter be primitive, or derived from a verb, e. g. קֶדְמִי *eastern*, immediately from קֶדֶם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given among the verbal nouns, the denominatives as secondary (though partly very old) forms, being entirely analogous to nouns derived from the verb.

The verbal with **מ** prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this **מ** *local* was prefixed to a noun in order to make it a *designation of place* (see No. 3 below).

The principal forms are the following:—

1. Like the *Part. Qāl* (No. 4 of the Verbals), as שַׁרֵּר *porter*, from שָׂרַר *gate*; בָּקַר *herdsman*, from בָּקַר *herd*; כָּרֵם *vine dresser*, from כָּרַם *vineyard*.

2. Like the verbals of No. 6, קָשָׁה *archer*, from קָשָׁה *bow*; מַלְחָה *seaman*, from מָלַח *salt, sea*. Both these forms (Nos. 1 and 2) indicate occupations inhering in the subject, like Greek nouns in τῆς, τεύς, e. g. πολίτης, γραμματεύς.

3. Nouns with **מ** prefixed, expressing the place in or near which a thing is found (comp. No. 14 of the Verbals), e. g. מַצְיָן *place of fountains*, from צָיַן *fountain*; מְרֻגְלִיחַ *place about the feet*, מְרֻגְשִׁיחַ *place about the head*, from רָגַל, רָאשׁ; מִקְשָׁה *cucumber field*, from קָשָׁה *cucumber*. Comp. ἀμπελών, from ἀμπελος.

4. Adjectival designations, with add. of וֶן, יָן, as קֶדְמוֹן *eastern*, from קָדַם; אַחֲרִיּוֹן *hinder*, from אָחַר; חִיצוֹן *exterior*, from חָצַן; לִיָּוֶה *coiled*, hence *coiled animal, serpent*, from לָוַה *winding*; כֹּחֶשֶׁן *copper image*, from כָּחַשׁ *copper*. Also abstracts, as עִוְיוֹן *blindness*, from עָוָה. Comp. § 84, No. 15.

וֶן forms a *diminutive* (like the Syriac וֶן), in אִישׁוֹן *little man* (in the eye), *apple of the eye* from אִישׁ; on the contrary שִׁנְיָן *little snake*, is really an adjective form, from שָׁנָה *to rub* (perhaps=rubber-like). In the same way יְשׁוּרוֹן is really a denominative from יָשָׁר (=רָשָׁר) and not a diminutive (*pious little people* and the like), but rather *upright (righteous people)*; finally שְׁחִירָן is not *little moon*, but *artificial moon (jewelry)*, and צַנְיָן, not *little neck*, but *necklace* (from צָנַף *neck*). Comp. Delitzsch on Cant. 4, 9.

5. Peculiar to this class of nouns is the termination יָן, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *ordinals, gentilities, and patronymics*; e. g. נָכְרִי *strange*, from נָכַר *what is foreign*; שִׁשִּׁי *sixth*, from שֵׁשׁ *six*; מוֹאבִּי *Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a *compound*, it is commonly resolved again into two words, e. g. בְּנֵי־מִנִּי *Benjaminite*, from בְּנֵי־מִנִּי (for the use of the article with such forms, see § 111, 1, Rem.). Rarely instead of יָן we have a) the ending יָ (as in Aramæan), as כִּזְיָ *deceitful* and in proper names, as בִּרְזִיָּה *ferreus*, from בִּרְזֶה *iron* Barzillai; and b) its parallel הָ, as אֶשֶׁה *belonging to fire* (אֶשׁ) *fire-food, sacrifice*; לִבְנָה (prop. *milky*) *white poplar*, arab. lubnaj.

6. Abstract nouns formed from *concretes* by the addition of הָ and יָ (comp. the Eng. terminations -dom, -hood, -ness, etc.); e. g. מְלָכִיּוֹת.

kingdom, from מַלְכוּת; *widow-hood*, from אִלְמָנוּת; *widower*, אִלְמָנָה; *widow*, אִלְמָנָה; *principium*, from רֵאשִׁית; *princeps*, רֵאשִׁית = ראש (See the Verbals No. 16.)

§ 87.

OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is **ִים**, e. g. סוּס *horse*, plur. סוּסִים *horses*, often also written defectively **ִם**, especially when in the same word a **ו** or **י** has already gone before as a so-called *fulcrum*, as in Gen. 1, 21 תַּנִּינִים. Nouns in **ִי** end with **ִים** in the plural, as עִבְרִיִּים *Hebrews* (Ex. 3, 18), from עִבְרִי, but usually a contraction takes place, as עֲבָרִים *crimson garments*, from עֲבָרִי. — Nouns in **־ה** lose this termination when they take the plural-ending, e. g. רוּחָה *seer*, plur. רוּחִים (comp. § 75, 3). — In regard to the removal of the accent from the **ם** — in the two old plurals מַיִם *water* and שָׁמַיִם *heaven*, comp. § 96. The termination **ִים** — is found sometimes also with feminines (comp. נָשִׁים *women*, § 96, under אִשָּׁה; שָׁנִים *years* from שָׁנָה; רְחֵלִים *eves*, from רָחֵל) and is employed elsewhere to represent intensive ideas (§ 108, 2), so that the designation of gender is not necessarily attached to it (comp. also No. 3).

This ending *im* is also prevalent in Phœnician, e. g. צִידֹנִים *Sidonians*; in Aramaean it is *in*, in Arabic *ûn* (nominative) and *în* (the other cases), in Ethiopic *ân*. Compare also the ending *in* in 3d pers. pl. mas. of verbs.¹

Less frequent terminations of the *plur. masc.* are:

- a) **ִין** —, as in Aramaic (aside from the poetical use in some older and even the oldest portions), almost exclusively in the later books of the O. Test., e. g. מְלָכִין *kings* Prov. 31, 3, צִרְיִין 1 K. 11, 33, רֹצֵץ *a guard* 2 K. 11, 13, חֲטִין *wheat* Ez. 4, 9; defectively אִין *islands* Ez. 26, 18, יָמִין *days* Dan. 12, 13. Comp. also מִדִּין *carpets* Judges 5, 10 (in the north Palestinian song of *Deborah* which shows also other linguistic peculiarities); רִינִין *ruins* Micah 3, 12 (apparently caused by the following רִי); מִלִּין *words* (from the Aram. מִלָּה) Job 4, 2 and in 12 other places (also מִלִּים, 10 times); further Job 24, 22, 31, 10, Lam. 1, 4. — Doubtful is however:

¹ On the connection between all these endings, see Dietrich's Abhandlungen zur Heb. Grammatik, Leipzig, 1846, 8vo., p. 51 etc.

- b) — (with ה cast off, as according to some in dual יָדִים for יָדִים Ez. 12, 18, comp the constr *st* § 89, 2), e g. חֲדָשׁ chords Ps 45, 9, for חֲדָשׁ (if it is not to be written so), עַמִּים peoples Ps 144, 2 and prob. also Lam 3, 14, (2 Sam 22, 44 satisfies the rendering *my people*, comp in paral ex Ps 18, 44 עַם, also in Cant 8, 2 would the י of יָדִים better be taken as a suff) If according to this nearly all cases of this sort are more or less doubtful (comp also 2 Sam 23, 8, 1 Ch. 11, 11, 1 Sam 20, 38 Kthubh and Gesenius's Lehrgebäude der Heb. Sprache, S 524 ff) for the whole question, it has at least its analogy in the other Semitic languages On the Assyrian plural ending compare, Schrader in the Zeitsch der DMG XXVI, p 218 ff. (e g malku princes) In Syr we have the corresp plur malkê (מַלְכָּא), likewise in the idiom of the Babylonian Talmud גַּבְרֵי men, finally the apocope of the ה or י is very common in the pronunciation of the West Aram e g חֲדָשׁ for חֲדָשׁ Psalms—More doubtful still is—
- c) — (like the constr *state* in Syriac), and here are reckoned, e g. חֲדָשׁ white cloths Is 19, 9, שָׂרִי princes Judg 5, 15, חֲדָשׁ windows Jer 22, 14 This last is also taken for dual (§ 88, Rem 1) two windows but it is probably a corrupt reading for חֲדָשׁ, חֲדָשׁ may be *my princes* (with suff), and חֲדָשׁ in חֲדָשׁ is a formative syllable (*white cloth*) Further חֲדָשׁ in Is 20 4 is either constr *st*, comp § 89, Rem, or likewise coll sing with the ending חֲדָשׁ, שָׂרִי the Almighty, from the stem שָׂרָה, is formed with the adjective ending חֲדָשׁ, while in the collectively used singular לוֹכֵס locust-swarm Am. 7 1, Nah 3, 17 (from לוֹכֵס) the חֲדָשׁ belongs to the stem (cf שָׂרִי Ps 8 8, f שָׂרָה), finally, מֶלֶךְ אֱדוֹמִי the Lord (prop *my lord*, from the so called plural of Majesty, אֱדוֹמִי lord) the ay is originally a suffix, see § 121, Rem 4
- d) חֲדָשׁ, as supposed plural ending in חֲדָשׁ=כִּנִּים mudges, which however is rather a collective singular (of the stem כָּנַן) with the formative syllable חֲדָשׁ (comp § 84, No 15), likewise סֻלָּם ladder, prop steps (from סָלַל I), comp our staus

2 The plural termination for the feminine gender is וֹת (often written defectively חֲ—), which takes the place of the singular feminine-ending חֲ—, חֲ—, חֲ—, when the noun in the singular ends with one of these, otherwise it is merely appended to the form of the singular, as תהלה song of praise, plur תהלות; אגרת letter, plur. אגרות; באר a well, plur בארות Feminines in חֲ— form their plural in חֲ—, and those in חֲ—, in חֲ—, e g מצרת an Egyptian woman, plur מצריות; מלכות kingdom, plur. מלכות. These last plurals have, however, for their basis, the singular endings חֲ— and חֲ— before which Yodh to be retained as a consonant must be doubled.

Rem. It is only from mistake or disregard of these feminine-endings וִי and יִי that some words ending with them, form their plural by the addition of יִם—, e. g. הַנִּיחַ *spear, plur.* הַנִּיחִים and הַנִּיחוֹת; הַזֵּנוּת *whoredom, plur.* הַזֵּנוֹת, הַיָּתוּמוּת *widowhood*, and many other instances. After the manner of the Syriac is the formation of the plural (before suffixes) עֲדוֹת (*ēdh'-wô th*) *laws*, with Waw as a consonant, from the singular עֲדוּת.

This ending וִי (-*ôth*) stands for -*âth* (as it sounds in Arab., Ethiop. in the construct state of the West Aram. in Eastern Syriac also in Assyrian, Schrader l. i p 222, see on the change of *â* to *ô*, in § 9, 10, 2), and -*âth* is properly only a longer and stronger form of the singular-ending *âth* (§ 80, 2). The strengthening is intended partly to denote the plural and partly as intensive, and this ending is thus by a further application appended even to such nouns as have not -*âth* in the singular.

How the changeable vowels of the noun are modified by the addition of the plural endings, is explained in §§ 92—95.

3. Words which are of two genders (§ 107, 3) have often, in the plural, both the masculine and the feminine termination, e. g. עָבָה *cloud*, מִן עָבִים and עָבֹת; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. But a number also of other words of one invariable gender have both (*masc.* and *fem.*) plural-endings, e. g. דּוּר *m. an age, plur.* דּוּרִים and דּוּרוֹת; שָׁנָה *f. a year, plur.* שָׁנִים and שָׁנוֹת. The gender of the singular is in such cases retained with both the plural forms, e. g. אַרִי *m. a lion, plur.* אַרְיִות *m.* (Zeph 3, 3), דּוּרוֹת *m.* (Job 42, 16).

Sometimes usage makes a distinction between the two plural forms of the same word. Thus, יָמִים *days* and שָׁנִים *years* are the usual, but יָמֹת (only *constr.* Deut 32, 7, Ps 90, 15) and שָׁנוֹת are rare poetic forms.

A difference of sense appears in the use of several words for members of the body, the dual (see § 88) being used for the living members themselves, while the plural in וִי denotes something like them but without life, e. g. יָדַי *hands*, יָדֵי *artificial hands, tenons* Ex. 28, 51, כַּפַּי *hands*, כַּפֵּי *handles* (L *manubria*), קַרְנֵי *horns*, קַרְנוֹת *horns* (of the altar), עֵינַי *eyes*, עֵינֵי *fountains*.

4 A considerable number of masculines form their plural in וִי—, while many feminines have a plural in יִם—. The gender of the singular, however, as a rule remains in the plural; e. g. אָב *father, plur.* אֲבוֹת; שֵׁם *m. name, plur.* שְׁמוֹת;

on the contrary, מְלָךְ *f. word, plur.* מְלָכִים; מְלָכֶשׁ *f. concubine, plur.* מְלָכֶשֶׁת.

5. It is only in adjectives and participles that we find the two plural-endings strictly and constantly distinguished according to the gender, e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קָטָנִים *m.*, קָטָנוֹת *f.* So also in substantives of the same stem, when the difference depends on sex, as בָּנִים *filii*, בָּנוֹת *filæ*; מְלָכִים *reges*, מְלָכוֹת *reginæ*

Rem. 1. In some few words, there is added to the plural form in וְ the other termination of the plural — יִם (יִ— in construct state, comp. § 89, 2) or that of the dual — יִם, e. g. גְּבוּהָ *height, pl.* גְּבוּהוֹת *construct state* מִרְאשׁוֹתֵי שְׂאוּל *from places at the head of Saul* 1 Sam. 28, 12, חוֹמֹת *wall, plur.* חוֹמוֹת *(mœnia)*, whence dual חוֹמַיִם *double wall*. This double designation of the plural appears also in the manner of connecting suffixes with the plural forms in וְ (§ 91, 3).

2 Some nouns are used only in the sing. (e. g. אָדָם *man*, collectively *men*) a series of other nouns are used only in the plural, e. g. מִרְיָם *men* (in Eth. the *sing.* is *mēt man*), and some of these have a singular sense (§ 108, 2), as פָּנִים *face*. Also when the actual plural of the latter is required, there is but the same way of expressing it, hence, פָּנִים means also *faces* in Gen. 40, 7, Ez. 1, 6, אֱלֹהִים *God* and also *gods*

§ 88.

OF THE DUAL

1. As a most ancient modification of the plural, we have the *dual*, which however in Hebrew is used only in substantives (v. No. 2) not in adjectives, verbs, and pronouns. It is indicated in both genders by the ending יִם, appended to the singular, as יָדַיִם *both hands*, יוֹמַיִם *two days*; but instead of the feminine-ending יָה, the dual-form always takes the old ending *ath*, with a long *ā* (on account of the open syllable), thus יָהִים, as שְׁפָתַיִם *lp*, שְׁפָתַיִם *both lips*; the ו of the termination יָה remains, as כְּחֻשָׁתַיִם *in dual* כְּחֻשָׁתַיִם *double fetters*.

With nouns which stand in sing. without the fem. ending the dual ending is added to the ground form; which however generally undergoes certain changes in consequence of the removal of the tone, e. g. כָּנָף *wing* (ground form *kānāph*), Dual כְּנָפַיִם (the first *ā* becoming *Shwā*, since it is no longer

pretonic, and the second *ā* being lengthened before the new tone syllable). But in most cases the original form remains before the dual ending, in the segholate forms (§ 84, 11), as רֶגֶל *foot* (Grdf. *rāgl*), dual רַגְלַיִם; yet קַרְנִים is used as well as קַרְנָיִם (from קָרַן *horn*), לַחַיִּים from לָחַי *cheek* (as from the plurals קַרְנוֹת, לַחַיִּים).

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are, —a) מְיָן (as in West. Aram., —comp. *aini* of the Accusative in Arab.) and מְיָן (—*āni* of the nom. in Arab.), as מְיָן Gen. 37, 17, and מְיָן 2 K. 6, 13 (*pr. name* of a city, prop. *two wells*); בְּרֶחֶק (dual of בְּרָחָה) name of a town, called also בְּרֶחֶק in 1 Ch. 6, 61, Josh. 21, 32 (so too the Moabite cities in Mésa's Inscription in line 10 קִירְיָתְהֵן *Qiryathân* or *Qiryathên* = בְּרֶחֶק in O. Test.; in line 30 בְּתַר דְּבִלְתָּם = בְּתַר דְּבִלְתָּם Jer. 48, 22; in lines 31 and 32 חֲרוֹנִים = חֲרוֹנִים in O. Test., also line 15 צִחִים = צִחִים noon; in line 20 מֵאֵתִים = מֵאֵתִים *two hundred*); —b) מְ, prob. in the *pr. n.* הַמְּעִינִים *the double spring*, and יָם — in יָם *two* in the combination עֶשְׂרִי שָׁנִים *twelve* (besides the usual form שְׁנֵי); —c) מְ (with מ cast off), יָרֵי Ez. 13, 18 (if we do not read יָרֵים here), perhaps also מְ (double windows) Jer. 22, 14 (but see § 87, 1, c).

2. Only seemingly dual are the words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם *Jerusalem*. The former two are plurals from the lost singulars מַי, שָׁמַי (comp. § 87, 1), the latter is probably a distended form for the older יְרוּשָׁלַם and the Massora, with its *Qeri perpet.*, did not mean a dual; comp. the shorter form שָׁלֵם Ps. 78, 3, and the Aramaic יְרוּשָׁלַם.

2. The use of the *dual* in Hebrew is confined, except in the numerals 2, 12, 200, etc. (§ 97), chiefly to such objects as are by nature or art in *pairs*, as יָדַיִם *both hands*, תַּפְלִיִּים *both fists*, אָזְנוֹתַיִם *both ears*, שֵׁנַיִם *set of teeth* (used of the *two* rows); further נַעֲלָיִם *pair of shoes*, מִאֲזִנִּים *pair of scales* (Lat. *bilanx*), or at least are thought of as forming a *pair*, as יוֹמִים *two* (successive) *days*, Lat. *biduum*, שְׁנָתַיִם *two years* (in succession), Lat. *biennium*, אַמְתַּיִם *two cubits*.

Rem. In the former case the dual is used also for a plural, either indefinite or defined by a numeral, as שֵׁשׁ כְּנָפַיִם *six wings* (i. e.: three pairs) Is. 6, 2, Ez. 1, 6; שִׁבְעָה עֵינַיִם *seven eyes* Zech. 3, 9; כָּל־יָדַיִם *all hands* Ez. 21, 12; כָּל־בְּרָכָיִם *all knees* Ezek. 7, 17; מְצַלְצִלִּים *cymbals* Ezr. 3, 10; שְׁפָתַיִם *double-hooks* Ez. 40, 43.—With some emphasis the dual takes also the numeral *two*, as in Amos 3, 12, Judg. 16, 28.

¹ See *Gesenii Thesaurus Ling. Hebrææ*, p. 629.

² With this use of the *dual* may be compared the Welsh *dwylaw* (two-hands) used for the only *plur.* of *llaw* (hand), and *dwyfron* (two-breasts) for the *chest*, but *bronau* (the reg. pl. of *bron*) for the *breasts*.—Tr.

See some other remarks on the use of the dual in § 87, Nos. 3 and 5, Rem. 1.

It cannot be doubted that the Hebrew, at an earlier period, made a more extensive and free use of the dual, and that the restrictions and defects above specified belong to a later phase of its development. The ancient Arabic forms the dual in the noun, pronoun and verb, almost co-extensively with the Sanskrit or Greek; but the modern Arabic omits it almost entirely in verbs, pronouns and adjectives. The Syriac has it without living force, only in a couple of words, and that somewhat as in the Latin forms *ambo, duo, octo*. In like manner, the dual of the Sanskrit is lost in the more modern East-Indian tongues; and its full use in the Old-Slavic has been later, e. g. in the Bohemian, confined as in Heb. to *pairs*, as hands, feet, eyes, ears. On the Germanic dual, see *Grimm's Gramm.* I. p. 814, 2d ed.

§ 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no longer the living use of *case-endings*,¹ but indicates the *relations of case*, either not at all, which is true of the *nominative* and generally also of the *accusative*, or by prepositions (§ 117); but the *genitive* relation is indicated by a close connection between two nouns. The noun, which serves in Latin or Greek as genitive to limit another (*nomen rectum*), in Hebrew remains unchanged, and is only uttered in more close connection with the preceding (*nomen regens*), and the two nouns are sometimes said to be in *regimen*. In consequence of this connection, the tone hastens on the second (the genitive) of the two nouns² and the first (or governing noun) suffers a shortening by changes chiefly in the vowels (when changeable), e. g. דְּבַר אֱלֹהִים *word of God*, literally *word-God* (where we reverse the order, as *God's-word*, like *fruit-tree*); יַד הַמֶּלֶךְ *hand of the king*; and partly in both consonants and vowels, e. g. דְּבָרִים

¹ On some traces of obsolete case-endings, see § 90.

² In accordance with the universal tendency of the tone, in the Hebrew, as well as other languages, to hasten towards the end of words (§ 29, 1); observe, for instance, in German the natural accentuation of the last word in "*der Thron des Königs*".

words, דְּבַרֵּי הָעָם *words of the people*. Thus in Hebrew,¹ the noun which stands *before a genitive* suffers a change (when there is any), by which this relation is indicated, and in grammatical language it is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*. This goes to show that the *construct state* is not strictly the result of the syntactical relation, but merely an effect of the relations of tone.

Whether such words are (as often happens) connected by Māqqēph (§ 16, 1) or not, does not affect the sense, but depends on the accentuation. On the further use of the *construct state*, see the Syntax, §§ 114, 116.

2. The *vowel-change* which many nouns exhibit in the *construct state* are fully taught in the Paradigms, §§ 92—95. This *construct* form of the noun has, moreover, peculiar *endings* better fitted for union with the following noun. Thus:—

- a) In place of the plural and dual *endings* יִם— and יִם—, it has, by throwing off the *m*, simply י— (comp. Rem. below); e. g. סוּסִים *horses*, סוּסֵי פָּרֹעַ *horses of Pharaoh*; עֵינִים *eyes*, עֵינֵי הַמֶּלֶךְ *eyes of the king*.
- b) In place of the usual feminine-termination הַ— (in the *absol. state*), it always takes the original ending תַּ—, as מַלְכָּה *queen*, מַלְכַּת שֶׁבַע *queen of Sheba*. But the feminine-termination תֵּ— remains unchanged in the *constr. st.* as well as the plural ending תִּם—.
- c) Nouns in הַ— (from verbs לָה, § 85, V.) form their *constr. st.* in הַ—; as רֹאֶה *seer*, *constr.* רֹאֶה; undoubtedly this הַ— is contracted from original הִ— (the ה being orthographically retained) whilst the *absol. state* has been changed, after the *Yôdh* had been dropped, from רָא into רֹאֶה (v. § 75, 1); the same contraction is found with כִּי *constr.* כִּי *sufficiency*; חַי *life*, *constr.* חַי, and so also נָחַל (נִי) *valley*, *constr.* נִי).

¹ What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Keltic. In Welsh, for instance, they express *word of God* by *gair Duw*, i. e. *word-God*, without any change in either noun, their close connection in utterance being all that indicates the genitive case.—Tr.

On the ending י and ך in the *constr. st.*, see § 90.

Rem. to a). Probably the liquid ך at the end of a word was pronounced obscurely, like the Latin *-m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to (commonly called *ecthlipsis*), was obscured or slurred over in the language of common life and in poetry. (*Quinct. Inst. Orat.* IX. 4, § 40; *Schneider's Lat. Gram.* I. pp. 153, 300). So also the corresponding *n* of the plural-ending in Arabic and Aramæan is slurred over, and that of the plural-ending ך in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the *m*, the final vowel *i* of the plural-ending was strengthened by a foregoing *a* (*Guna*, in Sanskrit grammar), so that *ai* arose, which was then contracted to *ê* (§ 7, 1, and § 9, 6). Instead of ך, the Syriac still has ך: in Hebrew, too, this form may be clearly traced in the suffixes to the plural noun (§ 91, 2). Of this we have, perhaps, an example in the form שׁוֹרֵי הַשָּׂדֶה Is 20, 4.—It is obvious that the ך of the *dual* has come from ך (ך from ך).

§ 90.

TRACES OF ANCIENT CASE-ENDINGS.

ך local, ך and י appended to the construct state.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their significance. These endings (the so-called *paragogic letters*) appear only as crumbled remains of a fuller and more vital organic developement, than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings in *the fully declined nouns (*Triptota*) are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (corresponding to the three primary vowels); in the so-called *Diptota* the ending *a* represents also the genitive. In modern Arabic, these endings have almost entirely disappeared; and when they are now and then used, as by the Bedawins, it is done without regularity, so that one is used for the other (*Wallin*, in *Zeitschr. d. morgenl. Gesellsch.* Bd. V., 1851, p. 9, Bd. XII., p. 874; *Wetzstein*, *ibid.* Bd. XXII., 1868, p. 113). Already, in the Sinaitic inscription, the regular use is not adhered to (*Beer*, *Studia asiatica*, III., 1840, p. XVIII; *Tuch*, in *Zeitschr. d. morgenl. Ges.* Bd. III., p. 139); and even at present among the Arabs of the peninsula of Sinai, one may hear e.g. *'ammuk* (thy uncle, in the

nom.) used also for 'ammik (*gen.*) and 'ammak (*acc.*). In central Arabia the three endings are still heard in the mouth of the people of the towns; farther south and east the *-a* stands for the *-i*, and nearer the coast these endings are heard no more (*Palgrave's Narrative of a Year's Journey through central and eastern Arabia*, Vol. I., p. 465, Lond. 1865). The Ethiopic, likewise, has preserved only the *-a* (in pr. names—*hā*), which is, however, still used for the whole scope of the accusative, and moreover (the distinction of case being dropped) as a termination of the *constr. st.* for connecting it with a following genitive. *Philippi* gives a lucid discussion of the questions belonging here in: "Wesen und Ursprung des Status constr. im Hebrew. — Ein Beitrag zur Nominalflexion im Semitischen überhaupt." Weimar 1871, p. 96 ff. (Compare the criticism on it by *Noldeke* in the *Gotting. gel. Anzeig.* 1871. St. 23.)

2. The *accusative* relation is still most obvious in the ending הַ— (usually without accent), which is appended to the substantive—

- a) Mostly to denote *direction* towards an object, or *motion* to a place¹ (answering to our *-ward*), e. g. יָמָה *sea-ward, westward*, צָפוֹנָה *northward*, אֲשׁוּרָה *to Assyria*, בָּבְלָה *to Babylon*, הָרָה (from הָר) *mountain-ward* Gen. 14, 10, אֶרֶצָה *to the earth*, בֵּיתָה *into a house*, תִּרְצָה *to Tirzah* (from תִּרְצָה) 1 K. 14, 17, עֲזָה *to Gazu* (from עֲזָה) Judg. 16, 1; with the article, הָהָרָה *to the mountain*, הַבֵּיתָה *into the house*, הָאֹהֶלָה (Grdf. 'ohl) *into the tent* (also הָאֹהֶלָה Gen. 18, 6, Exod. 18, 7); even after the *constr. state* with a genitive following, בֵּיתָה יוֹסֵף *into Joseph's house*, אֶרֶצָה הַנֹּגֶב *to the south-land* Gen. 20, 1, אֶרֶצָה מִצְרַיִם *towards Egypt's land* Ex. 4, 20, מִדְבָּרָה דָּמַשֶׁק *towards the wilderness of Damascus*, 1 K. 19, 15 מִזְרְחָה שֶׁמֶשׁ (here *with the tone*, contrary to rule) *towards the rising of the sun, eastward*, Deut. 4, 41; and even after the plural, כְּשָׁדִימָה *to the Chaldeans*, Ez. 11, 24, הַשָּׁמַיִמָה *the heavens-ward*.
- b) Sometimes in a weaker sense, as merely pointing to the place *where*² something is; e. g. מַהֲנֵימָה *at Mahanaim* 1 K. 4, 14; שָׁמָּה *there* (usually *thither*) Jer. 18, 2 comp.

¹ See on this force of the accusative, § 118, 1: and compare the Lat. local accusative, as *Roman profectus est, domum reverti, rus ire*.

² So also elsewhere the accusative, § 118, 1.

2 K. 23, 8. (On the other hand בְּבִלְזָה Jer. 29, 15 and זְבִלְזָה Hab. 3, 11, must be taken as the usual accusative of direction: *to Babylon, in the dwelling*; also expressions like: פָּאָה צָפוֹנָה *the side towards the north* Jos. 15, 5, comp. 18, 15, 20, Ex. 26, 18).

- c) The proper sense of the ending ה־ is still more disregarded when a preposition is prefixed to the word, and this not only after ל or עַד (which is easily explicable), e. g. לְמַעַל *upwards*, לְמַטָּה *downwards*, לְשֹׂאֵלָה *into the grave* Ps. 9, 18; עַד־אַפֶּק *unto Aphek*, Josh 13, 4 but also after ב and even after מִן e. g. בַּנִּגְבָּה *in the south* Josh. 15, 21, מִבְּבִלְזָה *from Babylon* Jer. 27, 16. Comp. also § 80, Rem. 2, f.

This termination ה־ has usually reference to *place* (hence called *He local*); yet in rare cases it also refers to *time*; so, in עַתָּה (with the tone on the last syllable) *now, at this time* (from עַתָּה), מִיָּמִים יָמִימָה *from year to year* Its use is peculiar in חֲלִילָה, prop. *ad profanum*! = μὴ γένοιτο, *absit, or God forbid!*

Also as *accusatives of the object* we may regard not only a few names of places, Num. 32, 35, Josh. 21, 36 (אַחֲזִיזָה), but also אֶרֶץ זָבֻלֹן *terram Z.* and נַפְתָּלִי אֶרֶץ *terram N.* Is. 8, 23; comp. Job. 34, 13 and § 80, Rem. 2, e.

As the ending ה־ is properly unaccented, the vowels of the word, as the above examples show, undergo mostly no change, in מִדְּבָרָה (*const. state*, v. § 26, 3, c) the short vowel *ä* remains even in open tone-syllable. The segholate forms, as אֶרֶץ, בְּרִיחַ, appear according to their original form, without the helping-vowel (cf. also שְׂרִיפָה); so too the feminine ending appears in its older style (§ 80, 2), only that the *ä* of the ending ה־ is lengthened to *a* in the accented open syllable, as in הוֹרֶצָה. Moreover, the ה־ itself is in some cases shortened to ה־, as בָּדָה *to Nob* 1 Sam. 21, 2, 22, 9; דִּדְנָה *to Dedan* Ez. 25, 13, אֲנִי *whither* 1 K. 2, 36, 42.

3. Much less frequent, and almost exclusively poetical, is the use of the two other endings, which along with the accusative in ה־, are presumed to correspond to the Arabic case endings viz. the so-called *literæ compaginis* ה־ (the obsolete *genitive* ending) and ו־ (also ו־ in proper names) the

obsolete *nominative* ending. The reference to case in these forms is *quite lost*, and they are to be regarded simply as *archaisms*, which occur in poetry or in elevated speech, and are found besides in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only in the closest connection of noun with noun, viz. in the *constr. state*.¹

- a) The ending *—* is not quite rare in the *construct state*, and it usually has the tone, e. g. *בני אֲחִנֹּךְ* *his ass's colt* Gen. 49, 11, *עֹזְבֵי הָצֹאן* *forsaking the flock* Zech. 11, 17, *שֹׁכְנֵי סִנְה* *dweller in the bush* Deut. 33, 16; appended to the feminine, *גִּנְבָּתִי לַיְלָה* *stolen at night* Gen. 31, 39 (in excited speech), *עַל הַבְּרָרִי מִשְׁפָּט* *full of justice* Is. 1, 21, *עַל הַבְּרָרִי מִלְכִּי־צֶדֶק* *after the manner of Melchizedek* Ps. 110, 4. To the same category belong the apparently numerous cases, in which a preposition is inserted between the construct and the absolute state (comp. § 116, 1) without abolishing the relation of dependence e. g. *רַבָּתִי בְּגוֹיִם* *mistress among the nations* Lam. 1, 1 (the removal of the tone from the *—* here may have proceeded from the foregoing *רַבָּתִי לָךְ*, where the drawing back of the tone resulted from the following tone syllable; however comp. also *אֶהְבֵּתִי לְרוּשׁ* Hos. 10, 11); *אֶסְרִי לְנֶפֶשׁ* *binding to the vine* Gen. 49, 11, comp. Ex 15, 6, Obad. 3, Ps. 113, 5—9 (partly in freer constructions; v. 8 even with *Inf.*). Outside of the *constr. st.* is found the *Chirëq compaginis* e. g. Is. 22, 16, Mic. 7, 14, Ps. 123, 1, and besides these in like manner it is found with some particles which are strictly nouns in the *constr. st.*, as *זֶהְלָתִי* (= *זֶהְלָת*) *besides*, *מִנִּי* (poet. = *מִן*) *from*, *בְּלָתִי* *not*, and in compound proper names, as *מִלְכִּי־צֶדֶק* (i. e. king of righteousness), *גִּבְרִיָּאל* (man of God), *חֶמְיָאל* (favour of God), and others; comp. the Punic name *Hannibal*, i. e. *חֶמְיָבַעַל* (favour of Ba'al).

¹ In ancient combinations of words, other endings are also often retained which have disappeared elsewhere, or are but seldom employed; e. g. the feminine-ending *—ת* with the noun in the genitive connection (§ 89, 2, b) and with the verb in connection with suffixes (§ 59, 1). In like manner, many peculiarities of the language are retained in proper names, and also by the poets.

- b) The always accented ending י— is of much rarer occurrence, in prose only in the Pentateuch, and that in more elevated style, Gen. 1, 24 **חִירֹהֶרֶץ** *the beast of the earth* = **חִירָה הָאָרֶץ** v. 25 (the same is copied in Ps. 50, 10, 79, 2, 104, 11, 20, Is. 56, 9, Zeph. 2, 14); other cases are **בְּנוֹ בְּעוֹר** *son of Beor* Num. 24, 3, 15, **בְּנוֹ צִפּוֹר** *son of Zippor* 23, 18, and **מַעְיֵנוּ מַיִם** *fountain of water* Ps. 114, 8.—On the ending י—, see the following Rem.

Rem. As these two terminations י— and ו have wholly lost their significance, they can no longer pass for proper case-endings; yet it is probable that once they, as well as הֶ— (No. 2), were so used in the living language; for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew (see above) lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the so-called locative case (in names of towns, *ruri, domi*, etc.) with the same ending as in Sanskrit; in modern Persian the plural-endings *ân* and *hâ* are ancient terminations of case, which are no longer so used; not to mention the Germanic and Roman languages.—Even in cases where the ancient Arabic incorporated, with stronger sound, case-endings with the stem, as in **אָבִי, אִמִּי, אֲבִי** (constr. st. of **אָב** *father*), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state **אָבִי, אִמִּי**, we have properly a genitive-ending; and in West. Aram., **אֲבִי**, in Heb. **אָבִי** (in prop. names as **מִרְיָאֵל** and **מִרְיָאֵל**, **שָׁמַי**, **שָׁמַי**), **אֲבִי**, a nominative-ending, so that we can better understand how **שָׁמַי** occurs along with **שָׁמַי**, and **אֲבִי** with **אֲבִי**.

§ 91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case stand for the genitive of the pronoun and therefore necessarily are appended to the construct state of the noun (§ 33, 2, b), we have, as in the verb (§ 57 etc.), two things to notice, viz. the form of the suffixes themselves and the changes in the form of the noun. Here we take up chiefly the first, as the second will be treated of under the inflection of nouns in § 92. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

1. The suffixes to the singular Nouns are these:—

Singular of Pronoun.	Plural of Pronoun.
1. <i>com.</i> יָ— <i>my.</i>	1. <i>com.</i> נִי, נִי— <i>our.</i>
2. { <i>m.</i> הָ, הָ—, in pause הָ— } <i>thy.</i> { <i>f.</i> הָ, הָ— }	2. { <i>m.</i> כֶּם, כֶּם— } <i>your.</i> { <i>f.</i> כֶּן, כֶּן— }
3. { <i>m.</i> הוּ, הוּ—; הוּ, הוּ— } <i>his.</i> { <i>f.</i> הִי, הִי—, הִי— } <i>her.</i>	3. { <i>m.</i> הֵם, הֵם—, poet. } <i>their.</i> { <i>f.</i> הֵן, הֵן—, הֵן— }

Rem. 1. There is less variety of forms here than when they are attached to the verb, and their use is as follows:—

- a) The forms without a union-vowel are joined to the few nouns which in the *constr. st.* end with a vowel, as אֲבִיךָ, אֲבִירֶךָ and אֲבִירֶיךָ, אֲבִירֶיךָ, אֲבִירֶיךָ.
- b) The forms with a union-vowel (§ 58, 3, b), are joined to nouns ending with a consonant. The union-vowel is usually *a* in the 3rd *sing.*, *fem.* הָ— (for *aha*), and 3rd *plur.* הֵם—, הֵן—; also in 3d *sing. masc.* הוּ, הוּ of which the *ô* is contracted from *âhû* (הוּ—) as well as the pausal form of the 2d *masc.* הָ— (as a half lengthening of original הָ—). The forms with *e* are in the above mentioned *pers.* only used with nouns in ה— (from the stem ל"ה) *constr. st.* ה— (contracted from *ay*) e. g. שְׂדֵהוּ *his field* (for *sadashû* or directly from *sadê-hu*); מְרִאָה from *marajhâ* = *marâhâ* with the rejection of *Yôdh* and the half lengthening of *â* to *Sêghôl* in the accented open syllable; but שְׂדֵהָ *her field* from *sâda[h]â*. Outside of these ל"ה forms is found the union vowel *e*, but rarely with 3d *pers.* e. g. אִירוֹהּ *his light* Job 25, 3, לְמִירוֹהּ *after its kind* Gen. 1, 21, 25; but in 2d *sing. fem.* הָ— and in 1st *plur.* הֵנִי—, are the customary forms, while הָ—, הֵנִי— are of rare occurrence; see Rem. 2.—Instead of הָ—, כֶּם—, כֶּן— (with *Shewâ' mobile*), when the last consonant of the noun is a guttural, we have הָ—, כֶּם—, כֶּן— as in רִיחֶהָ *thy spirit*, בְּרֵאָהָ *thy creator* Is. 43, 1, רֵעֶכֶם *your friend* Job 6, 27.

2. Rare forms are—

- Sing.* 2d *pers. m.*, in pause הָ—, in פִּתְחָהּ *thy hand* Ps. 139, 5; *fem.* הָ— Ez. 5, 12, כִּי— Ps. 103, 3, Jer. 11, 15; once כִּי— in פִּתְחָהּ *thy envoys* Nah 2, 14, comp. No. 2, Rem. 2; also הָ— (הָ— Is. 22, 1).— 3d *pers. f.*, e. g. in הָ— Gen. 9, 21, 12, 8, 13, 3, 35, 21 (throughout with *Qeri* אֲחֵלֶיךָ); קָצָה 2 K. 19, 23, *Kethibh*, for which we find קָצָה in Is. 37, 24; עִירָהּ and סִירָהּ Gen. 49, 11 (Q' עִירִי וְסִירִי).—
- Plur.* 1st *pers.* הֵנִי—, in pause קִרְבָּנִי Job 22, 20, comp. Ruth 3, 2, Is. 42, 10.—2d *pers. fem.* הָ— Ez. 23, 48, 49.—3d *pers. m.* הֵם—

2 Sam. 23, 6 (from which is contracted the usual form סִסְיָה). Fem. סִסְיָה 1 K. 7, 37, Ez. 16, 53; סִסְיָה Gen. 41, 21, סִסְיָה Ruth 1, 19, elsewhere mostly in pause, finally סִסְיָה as suff. to a noun, only in Is 3, 17

2. In the *plural masc.* and in the *dual* the suffixes must be considered to be appended to the original ending of the *construct state* (סִסְיָה comp. § 89, 2, Rem.). This ending, however, has been preserved unchanged only in the 2d *fem.* In most cases we find, what occurs in the construct state without suffixes, viz. the contraction into סִ (so throughout the plur.), whilst in the 2d *masc.* and 3d *masc.* and *fem. sing.* (except in the poetic. suff. סִסְיָה) the *Yôdh*, which has been virtually dropped, is retained orthographically. The preceding ä is either lengthened into ā (3d *masc. sing.*) or inflected into accented *Sêghôl* (2d *masc.* and 3d *fem. sing.*). On the 1st *masc. sing.* see below under letter *b*. Thus we have the following:

Suffixes of Plural Nouns:

<i>Singular.</i>		<i>Plural.</i>	
1. com. סִ	<i>my.</i>	1. com. סִסְיָה	<i>our.</i>
2. { <i>m.</i> סִסְיָה <i>f.</i> סִסְיָה	{ <i>thy.</i>	2. { <i>m.</i> סִסְיָה <i>f.</i> סִסְיָה	{ <i>your.</i>
3. { <i>m.</i> סִסְיָה , poet. סִסְיָה <i>f.</i> סִסְיָה	{ <i>his.</i> <i>her.</i>	3. { <i>m.</i> סִסְיָה , poet. סִסְיָה <i>f.</i> סִסְיָה	{ <i>their.</i>

In these forms the original סִ is a) contracted in the 3d *sing. masc.* סִסְיָה and throughout the plural, as סִסְיָה etc.; b) retained unchanged in the 1st *masc. sing.* סִסְיָה , the real suffix ending סִ or סִ being blended with the final *Yôdh* into סִ , and in the 2d *fem. sing.* סִסְיָה (with auxiliary *Chirêq* after the *Yôdh*); on the other hand c) the *Yôdh* of סִ is abandoned and α) the ä lengthened into ā in the 3d *masc. sing.* סִסְיָה i. e. *sûsāw*; β) ä inflected into accented *Sêghôl* in the 2d *masc. sing.* סִסְיָה from *sûsäkhā* and in the 3d *fem. sing.* סִסְיָה from *sûsähā*.

Rem. 1. The *Yôdh* of these forms (letter *c* above), being only orthographically retained, is occasionally omitted (which in unpuncted MSS creates slight confusion with the *sing.*), e. g. סִסְיָה for סִסְיָה *thy*

ways Ex. 33, 13, רִצְרוּ for רִצְרוּהוּ *his friends* Job 42, 10, לְמִיָּהם *after their kinds* Gen. 1, 21. This omission of the *Yôdh* occurs esp. with the *suff.* 3d pers. *m. sing.*, where we very often find יָ, which is, however, almost invariably changed in the Q'ri to יִי, e. g. חֲצֵי *his arrows* Ps. 58, 8 in Q'ri חֲצֵי.

2. Unusual forms are: *sing.* 2d pers. *fem.* יָ (after the unchanged interjection אֲשֶׁר *blessed!* Eccl. 10, 17, comp. *Delitzsch*), יָכִי (comp. Syr. —כִּי) 2 K. 4, 3 and 7 in *Kethibh*; Ps. 103, 3—5; entirely abnormal is מַלְאָכָה (so acc. to *Kimchi* Lex.) *thy messengers* apparently for מַלְאָכַי = מַלְאָכֵי Nah. 2, 14.—3d pers. *masc.* וְהִי (quite an Aramaic form) Ps. 116, 12; 3d *fem.* יָהָא Ez. 41, 15.—*Plur.* 2d pers. *fem.* יִרְכָּה Ez. 13, 20; 3d pers. *masc.* יִהְיֶה Ez. 40, 16, *fem.* יִהְיֶה Ez. 1, 11.

3. On יִמְרו see § 103, 2, Rem.

3. It is clear and beyond doubt that the *Yôdh* in these suffixes belongs, in reality, to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (in fact the inaccuracy) of appending these *suffix-forms* (already embodying the plural-ending י—) to the feminine plural in וְהִי, as סִסְמִיָּה, סִסְמִיָּה, where in reality a double indication of the plural occurs.¹

NB. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending וְהִי, as עֲרִיִּי Ps. 132, 12 (if not the *sing.* for עֲרִיִּי acc. to *Kimchi* in the Lex. תְּהִנֵּחִי 2 K. 6, 8, for תְּהִנֵּחִי); מִכְתָּה Deut. 28, 59 (acc. to analogy of inf. לִיָּה). In the 3d *plur.* this is even the more prevalent mode; e. g. אֲבוֹתָם *their fathers*, oftener than אֲבוֹתֵיהֶם; so also שְׁמוֹתָם *their names*, דּוֹרֵיהֶם *their generations*, obviously to avoid the excessively long forms with י!

4. We now subjoin, in illustration of the preceding statements, a Table of the *masculine* and the *feminine nouns* with *suffixes*; and choose for the purpose a word whose stem-vowel is unchangeable. It should be remarked however that the *construct-ending* ת— of the *feminine* retains its *Pä'thäch* before the *grave* suffixes כֹּם, כֶּן, but changes it to *Qā'mēš* before the *light* suffixes.

¹ See an analogous case in § 87, 5. Rem. 1. Comp. the double feminine-ending in the 3 *Sing. Perf.* of verbs לָחַץ § 75, 4.

*Masculine Noun. Feminine Noun.**Singular.*

<i>Absol. st.</i>	סוס ¹	a horse	סוּסָה	a mare.
<i>Constr. st.</i>	סוס	horse-of.	סוּסָת	mare-of.
<i>Suff. sing. 1. com.</i>	סוּסִי	my horse.	סוּסָתִי	my mare.
2. { <i>masc.</i>	סוּסֶךָ	thy horse.	סוּסָתֶךָ	thy mare.
{ <i>fem.</i>	סוּסֶיךָ	thy horse.	סוּסָתֶיךָ	thy mare.
3. { <i>masc.</i>	סוּסוֹ	his horse.	סוּסָתוֹ	his mare.
{ <i>fem.</i>	סוּסָהּ	her horse.	סוּסָתָהּ	her mare.
<i>plur. 1. com.</i>	סוּסֵינוּ	our horse.	סוּסָתֵנוּ	our mare.
2. { <i>masc.</i>	סוּסֵיכֶם	your horse.	סוּסָתֵיכֶם	your mare.
{ <i>fem.</i>	סוּסֵיכֶן	your horse.	סוּסָתֵיכֶן	your mare.
3. { <i>masc.</i>	סוּסָם	their horse.	סוּסָתָם	their mare.
{ <i>fem.</i>	סוּסָן	their horse.	סוּסָתָן	their mare.

Plural.

<i>Absol. st.</i>	סוסים	horses.	סוּסוֹת	mares.
<i>Constr. st.</i>	סוּסֵי	horses-of.	סוּסוֹת	mares-of.
<i>Suff. sing 1. com.</i>	סוּסֵי	my horses.	סוּסוֹתִי	my mares.
2. { <i>masc.</i>	סוּסֵיךָ	thy horses.	סוּסוֹתֶיךָ	thy mares.
{ <i>fem.</i>	סוּסֵיךָ	thy horses.	סוּסוֹתֶיךָ	thy mares.
3. { <i>masc.</i>	סוּסֵיוֹ	his horses.	סוּסוֹתָיו	his mares.
{ <i>fem.</i>	סוּסֵיהָ	her horses.	סוּסוֹתֶיהָ	her mares.
<i>plur. 1. com.</i>	סוּסֵינוּ	our horses.	סוּסוֹתֵינוּ	our mares.
2. { <i>masc.</i>	סוּסֵיכֶם	your horses.	סוּסוֹתֵיכֶם	your mares.
{ <i>fem.</i>	סוּסֵיכֶן	your horses.	סוּסוֹתֵיכֶן	your mares.
3. { <i>masc.</i>	סוּסֵיהֶם	their horses.	סוּסוֹתֵיהֶם	their mares.
{ <i>fem.</i>	סוּסֵיהֶן	their horses.	סוּסוֹתֵיהֶן	their mares.

§ 92.

VOWEL-CHANGES IN THE NOUN.

1. The vowel-changes in a noun (often called its *inflection comp.* § 79, 2), are caused—*a*) by a noun following in the

¹ In learning this Paradigm and the others, let the accent be carefully placed on the last syllable, except when it is marked elsewhere (see § 15, Rem. 3).—*Tr.*

genitive,—*b*) by pronominal suffixes,—*c*) by the plural and dual terminations, of the absolute state, as well as of the construct (before the following genitive of a noun or suffix).

2. The tone, in all these cases, is moved forward one syllable or more, or even (*Stat. cons.*) thrown upon the following word. We here meet with three cases, viz.—

a) When the tone is moved forward only one place, as is the case in appending the plural and dual endings ים— and ים— as well as all the monosyllabic suffixes, or those which have their accent on the 1st syllable. In disyllabic nouns the originally short, but tone-lengthened vowel of the 1st syllable becomes *Shēwā* (because it no longer stands before the tone); on the other hand the originally short, but tone-lengthened vowel of the 2d syllable is retained (as being now the pretonic vowel), e. g. דָּבָר *word* (groundform *dābār*), plur. דְּבָרִים, with the light suffix, commencing with a vowel: דְּבָרִי, plur. דְּבָרֵי, דְּבָרֶיךָ, etc.; כָּנָף *wing*, dual: כְּנָפַיִם; also with the unchangeable vowel in the 2d syllable: פֶּקִיד *overseer*, plur. פִּקְדֵיךָ with the suff. to the sing.: פִּקְדִי etc.; to the plur. פִּקְדֵיךָ, פִּקְדֵיךָ etc.; with the unchangeable vowel in the 1st syllable: עוֹלָם *eternity*, plur. עוֹלָמִים, with the suff. עוֹלָמִי etc. But in participial forms with tone lengthened ē (originally ִ) in the 2d syllable, this ē is reduced to *Shēwā mobile* before the accented suffix e. g. אֵיב *enemy*, plur. אֵיבִים, with suff. אֵיבִי etc., likewise in the formations analogous to קֶשֶׁל (§ 84, No. 9) e. g. אֶלֶם *dumb*, pl. אֶלְמִים.

b) When the tone is moved forward two places, as in the dual and plural construct, and when the *grave*¹ suffixes are appended to the plural (יָכֶם—, יָהֶם—) In this case the tone-lengthened vowel of the 2d syllable becomes *Shēwā*, and the vowel of the first syllable which had been

¹ Nearly all the suffixes are *light*, being so called in distinction from the few that always carry a strong accent or tone, and which hence are called *grave*, namely קָם, קָן, קָם, קָן, יָכֶם, יָהֶם, יָכֶם, יָהֶם.

lengthened, as being pretonic, becomes short again, e. g. *דְּבָרֵי הָעָם* words of the people, *דְּבָרֵיכֶם* your words, *דְּבָרֵיהֶם* their words (in which cases the *i* of the 1st syllable is everywhere attenuated from *ā*).

Rem. In the so-called *S^cghôlate* forms, in the singular the suffix is appended throughout to the groundform (*מֶלֶכִּי my king*, *מֶלֶכְנִי* etc.); on the other hand, before the ending *—יָם*, *—וֹת* (partly also bef. *—יָם*) a *Qā'mēṣ* is inserted as pretonic vowel, before which the vowel of the first syllable disappears (*מֶלֶכִּים*, *מֶלֶכְוֹת*). This *Qā'mēṣ* is retained also before the light suffixes which are attached to the *pl. masc.*, so that (as with *דְּבָרֵי* etc. from *דְּבָר*) it has a semblance, as if the suffixes were attached, not to the *constr. state*, but to the *absol. state* (*מֶלֶכִּי*, *מֶלֶכְיָהוּ* etc.). On the contrary the *construct state* plural and dual form, according to letter *b* *מְלָכֵי*, with grave suffix *מְלָכֵיכֶם* etc.

- c) Before the *Shewâ mobile* which precedes the suff. *ה* when appended to a consonant, the tone-long vowel of the penult is retained (being now in an open syllable before the tone) e. g. *הָמָּה*, *דְּבָרָהּ*; but before the grave suffixes *כֶּם* and *כֶּן* in the same position it is shortened, thus *דְּבָרֶכֶם* (*d'bār'khēm*) etc. In the same way the tone-lengthened *ā* or *ē* of the 2d syllable in the *constr. sing.* is shortened, the tone going forward to the following word, e. g. *דְּבַר אֱלֹהִים*; *חֵצֶר הַבַּיִת* (from *חֵצֶר*).

3. The vowel changes in the inflection of *fem. nouns* (§ 95) are not so considerable, the addition of the feminine-ending to the *masc.* having already occasioned similar changes to those produced by appending the light suffix (§ 94).

Besides the above (No. 1 and 2) mentioned vowel changes which take place according to general laws (§§ 25—28) there are other phenomena occasioned by the inflection of nouns, to judge correctly of which, it is necessary to go back to the original forms §§ 84—86. Here belong e. g. the rejection of the *ו* of the *ל"ו* stems (comp. § 91, 1, b), the doubling of the final consonant of the contracted *ע"ב* stems in cases like *דָּוָד*, *דָּוִד* etc.

NB. There is this striking difference between the vowel-changes in the verb and the noun, namely, that in the verb the *second* of two movable vowels mostly disappears (*קָטַלְתָּ*, *קָטַלְתָּ*, *קָטַלְתָּ*), in the noun the *first* (*דְּבָרֵי*, *דְּבָרֵיכֶם*, *דְּבָרֵיהֶם*), comp. § 27, 3.

For greater convenience attention will now be given in the next sections to the Inflections of Nouns, with explanatory remarks (founded on the Paradigms); first the masculines (§ 93), then the feminines (§ 95), the theory as to the vowel-changes in the latter being premised in § 94.

§ 93.

INFLECTIONS OF MASCULINE NOUNS.

Masculine nouns of a simple stem may be most conveniently arranged, with reference to their vowel changes, in four classes, as in the following Table. The necessary explanations are subjoined. We here only remark in general,—

- a) That all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns (e. g. **חֶרֶב** *f. sword*, like **מֶלֶךְ** *m. king*), except that in most cases they take the plural ending **וֹת**—; so **חֶרֶב** has *plur. absol.* **חֲרָבוֹת**, *const.* **חֶרְבוֹת**, which is also the form before *suffixes*; see § 95.
- b) That in the plural of the first three classes the lengthened pretonic vowel remains unchanged before the so-called light suffixes, whenever it is found already before the plural-ending **ִים**—. Comp. § 92, 2, *b*, Rem. and Note ¹; also § 91, 1, Rem. 1, *b*, last clause.

Paradigms of Masculine Nouns.

I.						
	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נָעַר	נַעֲזָח	פְּעַל
	(king)	(book)	(sanctuary)	(a youth)	(perpetuity)	(work)
„ <i>constr.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נָעַר	נַעֲזָח	פְּעַל
„ <i>with light suff.</i>	מַלְכִי	סִפְרִי	קֹדְשִׁי	נַעְרִי	נַעֲזָחִי	פְּעָלִי
„ <i>with grave suff.</i>	מַלְכֶכָּם	סִפְרֶכָּם	קֹדְשֶׁכָּם	נַעְרֶכָּם	נַעֲזָחֶכָּם	פְּעָלֶכָּם
<i>Plur. absol.</i>	מַלְכִּים	סִפְרִים	קֹדְשִׁים	נַעְרִים	נַעֲזָחִים	פְּעָלִים
„ <i>constr.</i>	מַלְכֵי	סִפְרֵי	קֹדְשֵׁי	נַעְרֵי	נַעֲזָחֵי	פְּעָלֵי
„ <i>with light suff.</i>	מַלְכֵי	סִפְרֵי	קֹדְשֵׁי	נַעְרֵי	נַעֲזָחֵי	פְּעָלֵי
„ <i>with grave suff.</i>	מַלְכֵיכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם	נַעְרֵיכֶם	נַעֲזָחֵיכֶם	פְּעָלֵיכֶם
<i>Dual absol.</i>	רַגְלַיִם	קַבְצָיִם	מְתָלָיִם	נַעֲלָיִם		
	(feet)	(two heaps	(loins)	(sandals)		
		Pr. N.)				
„ <i>constr.</i>	רַגְלָי		מְתָנִי	נַעֲלִי		

I.							
	g.	h.	i.	k.	l.	m.	n.
<i>Sing. absol.</i>	מָוֶת	זֵית	שׁוֹט	פֵּרִי	יָם	אִם	חֹק
	(death)	(olive)	(scurge)	(fruit)	(sea)	(mother)	(law)
„ <i>constr.</i>	מָוֶת	זֵית	שׁוֹט	פֵּרִי	יָם, יָם	אִם	חֹק
„ <i>with light suff.</i>	מָוֶתִי	זֵיתִי	שׁוֹטִי	פֵּרִי	יָמִי	אִמִּי	חֻקִּי
„ <i>with grave suff.</i>	מָוֶתְכֶם	זֵיתְכֶם	שׁוֹטְכֶם	פֵּרִיכֶם	יָמֶכֶם	אִמְכֶם	חֻקְכֶם
<i>Plur. absol.</i>	מָוֶתִים	זֵיתִים	שׁוֹטִים	פְּרִיִּים	יָמִים	אִמּוֹת	חֻקִּים
„ <i>constr.</i>	מָוֶתֵי	זֵיתֵי	שׁוֹטֵי	(gazelles)	יָמֵי	אִמּוֹת	חֻקֵּי
„ <i>with light suff.</i>	מָוֶתֵי	זֵיתֵי	שׁוֹטֵי		יָמֵי	אִמּוֹתֵי	חֻקֵּי
„ <i>with grave suff.</i>	מָוֶתֵיכֶם	זֵיתֵיכֶם	שׁוֹטֵיכֶם		יָמֵיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם
<i>Dual absol.</i>		עֵינָיִם	יּוֹמַיִם	לְחָיִים	כַּפָּיִם	שָׁנִים	
		(eyes)	(two days)	(cheeks)	(hands)	(teeth)	
„ <i>constr.</i>		עֵינֵי		לְחָיֵי	כַּפָּי	שָׁנֵי	

II.

	a.	b.	c.	d.	e.	
<i>Sing. absol.</i>	דָּבָר	חָכֶם	זָקֵן	כְּתָף	חֵצֵר	יָחַד
	(word)	(wise)	(an old man)	(shoulder)	(court)	(fle
" <i>constr.</i>	דְּבַר	חָכֶם	זָקֵן	כְּתָף	חֵצֵר	יָחַד
" <i>with light suff.</i>	דְּבָרִי	חָכְמִי	זָקֵנִי	כְּתָפִי	חֵצְרִי	יָחַד
" <i>with grave suff.</i>	דְּבָרְכֶם	חָכְמְכֶם	זָקֵנְכֶם		חֵצְרְכֶם	יָחַד
<i>Plur. absol.</i>	דְּבָרִים	חָכְמִים	זָקֵנִים		חֵצְרִים	יָחַד [דִּים]
" <i>constr.</i>	דְּבָרִי	חָכְמִי	זָקֵנִי		חֵצְרִי	יָחַד
" <i>with light suff.</i>	דְּבָרִי	חָכְמִי	זָקֵנִי		חֵצְרִי	יָחַד
" <i>with grave suff.</i>	דְּבָרֵיכֶם	חָכְמֵיכֶם	זָקֵנֵיכֶם		חֵצְרֵיכֶם	
<i>Dual absol.</i>	כְּנָשִׁים	חֻלְצִים	רֵגְלִים			
	(wings)	(loins)	(thigh)			
" <i>constr.</i>	כְּנָפֵי					

III.

IV.

	a.	b.	c.	a.	b.	
<i>Sing. absol.</i>	עוֹלָם	אֹיֵב	חֹזֶה	פְּקִיד	עָנִי	בִּלְבָד
	(perpetuity)	(enemy)	(prophet)	(overseer)	(poor)	(with
" <i>constr.</i>	עוֹלָם	אֹיֵב	חֹזֶה	פְּקִיד	עָנִי	בִּלְבָד
" <i>with light suff.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	פְּקִידִי		בִּלְבָד
" <i>with grave suff.</i>	עוֹלָמְכֶם	אֹיְבֵיכֶם	חֹזְכֶם	פְּקִידְכֶם		בִּלְבָד
<i>Plur. absol.</i>	עוֹלָמִים	אֹיְבִים	חֹזִים	פְּקִידִים	עָנִיִּים	בִּלְבָד
" <i>constr.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	פְּקִידִי	עָנִי	בִּלְבָד
" <i>with light suff.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	פְּקִידִי		בִּלְבָד
" <i>with grave suff.</i>	עוֹלָמֵיכֶם	אֹיְבֵיכֶם	חֹזֵיכֶם	פְּקִידֵיכֶם	עָנֵיכֶם	בִּלְבָד
<i>Dual absol.</i>	מְלָאָכִים	מֵאֻזִּים		שְׂבָעִים		
	(tongs)	(balance)		(fortnight)		
" <i>constr.</i>		מֵאֻזֵּי				

. EXPLANATIONS.

1. *Parad. I* comprises the whole circle of the so-called *segholate* forms (§ 84, 11). In the first three examples with a strong stem, the ground forms, מִלֵּךְ, סֶפֶר, קָרֵשׁ, have been developed by the adoption of an auxiliary *S'ghôl* into מִלְּךָ (ā inflected into ē) סִפֵּר (i lengthened into ē) קָרֵשׁ (ū lengthened into ō). The next three examples show, instead of the auxiliary *S'ghôl*, an auxiliary *Pā'thāch*, on account of the middle (*d, f*) or closing (*e*) gutturals. In all these cases the *constr. st.* agrees entirely with the *absolute*. The singular suffixes are added to the groundform; but in *c* and *f* the original ū is replaced by ō, and, in *d* and *f* the guttural demands an echo of the ā and ō in the shape of a *Châṭēph* (חֲטֵי, חֲטֵי); before a following *Sh'wā* this *Châṭēph* is changed into a simple auxiliary vowel (ā, ō) according to § 28, 3; thus חֲטֵי etc. In the plural there is inserted, before the accented ending ים—, a pretonic *Qā'mēš*, according to § 92, *b*, Rem., whilst the short vowel of the first syllable becomes *Sh'wā*. This *Qā'mēš* is again evanescent in the *constr. st.* so that now the short vowel comes to stand after the first stem consonant, in an open syllable (מִלְכִי not מִלְכִי). On the other hand the pretonic *Qā'mēš* of the *absolute state* maintains itself before the light plural suffixes, whilst the grave suffixes are added to the form of the *constr. st.* The ending of the *absolute state* of the dual is added, as a rule, to the ground form (as with *a—d* and *h*; comp. however *k*); the *constr. st.* of the *dual* is always the same as that of the *plural* (except in cases like *k*).

The paradigms *g* and *h* give forms with middle י and י (§ 85, IV, 11); the ground forms מִרְיָה and זִרְיָה, with the exception of the *absolute sing.*, have been contracted everywhere into מִרְיָה and זִרְיָה. *Parad. i* represents one of the numerous forms, in which the contraction of a middle י or י has been performed already in the *absolute sing.* (ground form *šawī*). *Parad. k* is a form from a stem ל"ה (§ 85, V, 11).

The *paradigms l, m, n* are forms of stems ע"ע, therefore contracted out of יָעָם, יָעָם, יָעָם, with regular lengthening into

קם, חק, אמ, etc. These forms take *Dāghē'sh* in the last stem letter before suffixes, e. g. ימים, ימי etc. (s. § 85, II, 10, 11).

REMARKS.

1. To I *a* and *d* (Groundf. קטל). In *Pause* there occurs mostly the full lengthening into *ā*, like קרם' *vineyard*, זרע, זרע, *seed*, and so always with ארץ *earth*, with the article הָאָרֶץ (comp. also by the LXX the writing Ἀβέλ, Ἰαφῆθ for רבם, רבם). However there is sometimes found along with the form with *ā* in *Pause* also the simple inflection of *ā* into *ē*, e. g. חסד, together with חסד, and very frequently the form with *S^ghol* only, e. g. קדם, מזלך *east*, רשע *help*, etc.—With two *S^ghols* in spite of the middle guttural is found זרם *bread* (*Pause* זרם) and רחם *womb* (*Pause* רחם) together with רחם (*Pause* רחם); before the closing א stands always auxiliary *S^ghol* as רשע, זרם, etc. (also written רחם).

The *constr. št.* is almost always like the *absolute*, though there occurs sometimes a removal of the characteristic vowel to the second stem-consonant (v. No. 4) e. g. זרע, זרע, רשע, רשע, also זרע etc.

The so-called ה— local is added to the groundform, thus זרע, in *Pause* זרע; however compare also נגב from נגב *south* and קרע from (perhaps from a secondary form קרם).

The suffixes of the singular are added likewise to the groundform in middle gutturals with *Châṭēph Pāthāch* instead of the silent *Shēwā*: זרע etc. (however there is also זרע, זרע etc.) With rather a large number of קטל forms before suffixes in the singular, as well as in the *constr. pl.* and *dual*, the *ā* of the first syllable is weakened into *ē*, as זרע *my body*, זרע; the same with זרע, זרע, זרע and many others. In a few cases of this kind, besides the form with *ā* there may exist another with original *ē* in the first syllable; it is certainly thus with רשע and רשע, נצח, נצח etc. With the abolishing of the firm close of syllable is found זרע etc. from זרע and זרע Deut. 15, 14 and 16, 13, in both cases plainly through the influence of the palatal in the middle of the stem. With *ē* for *ā*: זרע, זרע etc.

In the plural there is found sometimes, along with the ending זרם— also the ending זר, e. g. זרע, זרע, together with זרע (Ez. 13, 20) etc.; construct state זרע, זרע. Others have only the ending זר e. g. זרע const זרע from זרע. Without *Qāmēs* before the ending זרם— is found זרע *entrails* (comp. however also the numbers זרע, twenty, זרע 70 and זרע 90).

In the construct plural there is sometimes found, contrary to the rule, a firm close of the syllable, e. g. זרע Gen. 42, 25, 35 (before suffixes); זרע Canticles 6, 6, זרע Ez. 17, 9; זרע Is. 5, 10 (on the other hand, according to the best testimony, not in זרע Is. 55, 3 al.). Very frequently there occurs also here the weakening of *ā* into *ē* (v. above) e. g. זרע. Even זרע Is. 57, 4 besides זרע Hosea 1, 2 al.

In the dual absol. are found with the forms like אַלְפִּים *two thousand*, נְעָלִים *sandals*, בְּרָכִים *knees* (ā weakened into ʾ), with suffix בְּרִי בְרִי, also forms with pretonic *Qā'mēš* like קַרְנִים (also קֶרְנִים) *horns*, הֶדְרִים *double way*.

2. To the paradigms *b* and *c*. By rejecting a final מ (which however is preserved orthographically) there is found חטא *sin*.

The first guttural, before suffixes, generally receives *Sēghôl* instead of the original ʾ, e. g. חֹלְקִי, עֹזִיר etc.; the same in construct plur. עֲנִי etc.; חֹטֵא forms חֹטְאִי 2 Kings 10, 29 etc. by preserving the — of חֹטְאִים before weak מ.

3. To paradigms *c* and *f*. Without an auxiliary vowel stands קֶשֶׁט Prov. 22, 21; with middle gutturals פֶּעַל etc., with ה however also אָהַל, בָּהֶן; with a closing guttural גִּבְהָ, רִבְבָּ etc., with מ however גִּבְמָ. Before suffixes reappears sometimes in the singular the original ū; e. g. גִּדְּלוֹ (Ps. 150, 2) and also נָדְלוֹ from גִּדְּלָה *greatness*; סִבְלוֹ (with *Dāghēsh forte dirimens* and the echo of the ū in the form of —) Is. 9, 3.—Corresponding to the form סִבְלָה *pōḥkêh* stands הִסְבִּיחַ Hos. 13, 14 even without middle guttural. In the forms סִבְלוֹ Is. 1, 31 (instead of סִבְלִי) and הִסְבִּיחַ Is. 52, 14 (for הִסְבִּיחַ 1 Sam. 28, 14) the lengthening of the original ū into ō is retained even before the suffix, comp. § 63, Rem. 4.

In the same way remains the ō before the ה— local, e. g. הִרְחֵק Gen. 24, 67 (also הִרְחֵקָה 18, 6).

In the absol. pl. the original ū vanishes generally before *Qā'mēš* e. g. בְּקִירִים from בִּקְרָה *works*, מִסְבִּיחִים *lances*; on the other hand with initial gutturals the ū remains as *Chateph Qā'mēš*, e. g. חֳדָשִׁים *months*, גִּזְרִים *gazelles*, אֲדָחוֹת *ways*, and the same, without initial gutturals, מִקְדָּשִׁים *sanctuaries*, and שְׁרָשִׁים *roots* (*qōdhāshīm* etc. with ō as the orthographical representative of —); also before light suffixes קִדְּשִׁי etc., whereby however the reading frequently wavers between קִדְּשִׁי and קִדְּשִׁי (the latter especially after the article הַ); comp. with these forms especially § 9, Rem. 2.

From אָהַל *tent* is found אֲהָלִים and אָהָלִים (after the Syriac; comp. above סִבְלִי); with light suffixes אֲהָלִי etc.; so from אֲדָחָה *way*; אֲדָחָתִי (also אֲדָחָתִי). It seems that by these different ways of writing, a distinction was to be made between the plural of אֲדָחָה *Caravan* and that of אֲדָחָה *way*; however there is also found with the former signification אֲדָחוֹת (constr. state Job 9, 19) and with the latter אֲדָחוֹת (e. g. Job 18, 27 according to the reading of *Ben Naphtali* and *Kimchi*).

In the constr. state plur. with original ū there is only רִבְבֵי Ps. 31, 21; elsewhere like קִדְּשִׁי, אֲהָלִי etc.

4. Besides the forms treated hitherto there belong here also a series of forms which have the characteristic vowel only after the *second* stem-consonant, as is ordinarily the case in the Aramaic. Thus: *a*) after the form קֶשֶׁט (comp. § 84, No. 10): הֶבֶשׁ *honey*, קֶטַח *little*, in pause: הֶבֶשׁ, מֶקַח *man* Ps. 18, 26 (elsew.) עֶבֶר and infinitives like שֶׁקֶב § 45, 1, *a*);

with assimilation of $\text{ע}=\text{ר}$ (צַר), with suff. עָהוּ , plur. צָהוּרִים . With stems of middle *Waw* rise formations like אִי (from $\text{'awy}=\text{אָוִי}$), plur. אָוִיִּים etc.; c) from the groundform קָקַל partly forms like בָּהוּ , תָּהוּ (from tūhw , būhw), partly like חָלִי , פָּנִי , and also without initial guttural צָרִי (also צָרִי Gen. 37, 25), רָאִי etc.; in *pause* חָלִי etc., with suffix חָלִיִּי , plur. חָלִיִּים .

7. To paradigms *l—n*, Segholate forms from stems ע"ע (v. § 85, II, 11). a) In the *gaṭl* form the \ddot{a} of the contract form is partly lengthened in the *absolute state sing.*, as in רָם (so also in the *constr. state*, except in the combination רָם-סִיָּה a *weedy-sea*; even before *Mäqqē'ph*: רָם-הַמֶּלַח a *salt-sea*), partly it remains short before *Dāghē'sh f. implic.* e. g. סֶרַס morsel, עַם people, but even these formations have *Qāmēš* in *pause* as well as mostly after the article (e. g. הָעַם). In the *constr. state* חַי life, and חַי sufficiency are contracted into חֵי , רֵי , הַרְרָה mountainwards Gen. 14, 10 (v. § 22, 1) has to be noticed as a *directive* (also הַרְרָה). However forms like חֵר may possibly be derived from the groundform חָרַר , especially as there is also found חָרְרִי Jer. 17, 3 (v. *Parad.* II). Before suffixes and in the *plur.* there occurs sometimes the attenuation of \ddot{a} into ĩ , e. g. סָרִיסִים etc.—Some nouns (especially in poetical speech) have besides the contracted forms, also the uncontracted ones e. g. חָרְרִי Gen. 14, 6 *Plur. constr.* חָרְרִיִּים ; חָרְרִי Neh. 9, 22, Judges 5, 14, עֲצָמִי Neh. 9, 24 (elsewhere עֲצָמִים); b) *qīṭl*-forms: אֵש , אֵם fire, חֵן favor etc.; c) *qūṭl*-forms: חֵק , כָּל totality, before *Mäqqē'ph* חֵקֶר , כָּלֶּרֶס , with suff. חֵקִי etc., the *Dāghē'sh f.* falling out (according to § 20, 3, b) also חֵקֶה , חֵקֶם , with כֹּחַ strength even כֹּחִי etc. also כֹּחִי .

The *Segholates* with assimilated middle *Nūn* follow likewise the analogy of *Parad. l—n* e. g. אַף wrath (אַפִּי *Dual* אַפִּים) for *'anp*; עֵז goat עֵזִים (for *'inz*).

2. *Paradigm II* comprises all formations with original short vowels as well in the first as in the second syllable; comp. § 84, 1, 2, 12 and the general laws of formation § 92, No. 2.

Rem. 1. To paradigms *a* and *b*, groundform *qāṭāl*. The lengthening of \ddot{a} into \bar{a} is maintained in the *constr. st. sing.* only with ל"ל -forms e. g. צָבָא army, צָבָא . For the construct forms חֵלֶב milk and חֵלֶב white Gen. 49, 12, we must adopt, instead of the usual absolutes חֵלֶב , לָבָן , a secondary form חֵלֶב , לָבָן . Sometimes an artificial doubling of the final consonant takes place in order to keep the preceding vowel short e. g. חֵלֶבֶת camels, חֵלֶבֶתִּים small ones, חֵלֶבֶתִּים brooks.—The weakening of the \ddot{a} of the first syllable into ĩ does not take place in the *constr. state plur.* nor in some instances with non-gutturals, e. g. זָנָבִים tails, זָנָבִים wings, נָחַלִּים , נָחַלִּים .—The *Dual* חֵרִים from חֵרִי stream, shows an abnormal remainder of the \ddot{a} before an accented ending.

From ע"ר stems rise according to § 72, 4 formations like קָם (*Part.*

Qāl), *high* with unchangeable *Qāmēš*.—In the *ע"ב* the contraction is mostly prevented by the lengthening of the two short vowels, therefore e.g. *הָלַל*, *הָלַלְתָּ* etc. But undoubtedly also contracted adjective forms belong here, like *לֹוּ* *low*, *לֵיִל* *light*, etc. (פָּלַל, רָלַל) Then inflection follows naturally *Parad. I, l* Under the influence of a guttural arise forms like *רָעִים*, *רָעִים* (for *רָעִים* etc.). On *הָר* *mountain*, comp above I Rem. 7.

The few nouns of the groundform *qāṭāl* follow the same analogy, such as *לֵב* *heart*, *שָׁר* *strong drink*, *עֵנַב* *grape* etc. For *שָׁר* *hair* is found besides *שָׁר* also the *constr. state* *שָׁר* (having been treated as a Segholate form), for *שָׁר* is also found *שָׁר* and even *שָׁר* 2 Sam. 16, 13, both probably ancient secondary forms (also in the absolute state) for *שָׁר*, comp also *שָׁר* and *שָׁר* as well as the *constr. state plur.* *שָׁר*, also of *strangeness* stands Deut 31 16 the *constr. state* *שָׁר*.

2. To *paradigm c—e*, groundform *qāṭāl* Here the shortening of the *e* of the second syllable into *ä* in the *constr. state*, is quite peculiar (except with *ל"א*, e.g. *מָלֵא* *full*, *מָלֵא*, comp however also *עָרַב* Gen 25, 26 from *עָרַב* *heel* and *אָבֵל* Ps 35 14 *mourning*), e.g. *וָקַן* etc. *Parad. d* represents forms which treat the word *כָּרַח* as if it were a segholate, accented upon the first syllable (v Puad I Rem 4) or in other words they convert it into a real segholate, in the same way are formed *גֵּר*, *יָרַח*, from *גֵּר* *wall*, *יָרַח* *thigh*—In the *plur. constr.* the *ä*, lengthened from *ä*, is retained with the verbal adjectives of these forms e.g. *שָׁחַר* *שמח*, *יָנַח*, comp also *יָרַח* (under the protection of the secondary tone) from *יָרַח* *nail*—From *יָרַח* stems come forms like *מָוֵת* *dead person* (from *māwīt*), *גֵּר* *stranger*, *עֵד* *witness* with unchangeable *Sei*, thus *מָוֵת*, *יָנַח* etc.

Related to this are the forms of the groundform *qāṭāl*. The latter is according to the rule, lengthened into *qāṭol*, e.g. *רָגַל* *round*, *עָמַק* *deep*, *אָדָם* *red* on the other hand before affirmatives the *ü* comes back again, guarded by the artificial doubling of the following consonant, as *עָמַלְתָּ* etc.

3. To *paradigm f*, groundform *qāṭāl* from *ל"ח* stems With *שָׁדַח* is also found the form *שָׁדַח*, preserving the final *Yôdh* (comp. § 85, V, 2); in the same way the closing *ו* is preserved in *שָׁדַח* *sufferers, constr.* *שָׁדַח*. The plural of *שָׁדַח* is *שָׁדַח*, *שָׁדַח* (also *שָׁדַח*). Also the word *פָּנִים* *face*, *פָּנִי*, *פָּנִי* etc. belongs undoubtedly to the category of these forms.

In some forms of this kind the vowel of the second syllable has already been abandoned in the *sing. absolute state*, thus in *יָד* *hand* (for *יָדָה*), *constr.* *יָד*, with *suff.* *יָדָה*, but *יָדָה*, *plur.* *יָדָה*, *constr.* *יָדָה*, *Dual* *יָדָה*, with *suff.* *יָדָה*, *יָדָה* etc., in the same way *דָּם* *blood* (for *דָּמָה*), *constr.* *דָּם*, with *suff.* *דָּמָה*, but *דָּמָה* (*ä* weakened into *ä*, *plur.* *דָּמָה*, *יָדָה*, *יָדָה*).

3. *Paradigm III* comprises forms with unchangeable vowel in the first syllable, whilst the vowel of the second syllable

has been lengthened from an originally short vowel and is therefore changeable. Here we must distinguish the cases where the originally short vowel has been lengthened, as well in as *before* the tone, but vanishes elsewhere, when standing in an open syllable (*parad. a*, to which also examples like **אֲרוֹנִים** *wheels*, for **אֲרוֹנִים** must be reckoned) also the cases where the vowel becomes Sh'wâ, even *before* the accent (*parad. b*); finally the entire rejection of the ending in the forms **ל"ה** which belong here (*parad. c*).

Rem 1. In the category of **יָלָם** (which however has been modified from 'âlām) belong in regard to inflection also the following forms of those cited in § 84: No. 14 **מִקְשָׁל** with the only difference that the **ל"ה** of this form maintain the *Qāmîš* in the inflection, e. g. **מִקְשָׁל** plur. constr. **מִקְשָׁלִים**, No. 15 **שִׁלְחָן** *table* (plur. **שִׁלְחָנוֹת** constr. **שִׁלְחָנוֹתָם**), **קָרְבָּן**, **קָרְבָּנִים**, therefore in constr. plur. with suffix *Lev. 7, 38*; No. 17 **עֲקָרָה**; No. 35 **עֲקָרִים** plur. (with the doubling of the final consonant for **עֲקָרִים**, compare also **קָרְבָּנִים**); § 85, I, No. 14 **מִתָּן**; II, No. 14 **מִתָּן**, **מִתָּן**, where the *ā* of the first syllable maintains itself against the rule, even where it is not pretonic, e. g. **מִתָּן**; III, No. 14 **מוֹשֶׁב** etc.; No. 27 **חִשָּׁב**.

2. (*Paradigm b*) Instead of the shortening of the *ē* into the original *ī* in forms like **אֵלֶיכֶם** it is more frequently shortened into *ē*, e. g. **יִצְרָה** *thy creator*, and with a closing guttural there are found forms sometimes like **שִׁלְחָן** sometimes like **בִּרְאָה**. According to the same analogy are inflected: § 84, I, No. 3; No. 9 **עֵבֶן** etc. (however there are exceptions, as **רַבִּינִים**, No. 35 **עֲפָרָה**; III, No. 14 **מוֹשֶׁב**; VI, No. 2 **מוֹשֶׁב**; but also here are found exceptions like **מִקְשָׁלִים** Ps. 26, 12.

3. (*Paradigm c, Part Qāl* of verbs **ל"ה**, differing from *Parad. II, f*. by the stability of the vowel in the first syllable.) The **ל"ה** forms of § 85, V, No. 14 and 4 belong here according to their formation.—In some cases, before a suffix commencing with a consonant, the original *āy* of the ending has been contracted into *ē*, and thus are produced forms that have apparently the *plural suffix*; as **מִרְאִיהֶם** *their appearance* Dan. 1, 15, Gen. 41, 21 (on the other hand the examples mentioned farther back from Is. 14, 11, 30, 23, Gen. 47, 17, 1 Sam. 19, 4 are real plurals). Before the plural ending the original ending *āy* has come back again in **מִרְאִיהֶם** Is. 25, 6 (*Part. Pu.* from **מִרְאֵה**).

4. *Paradigm IV* comprises forms with a changeable (*a, b*) or already vanished vowel (*c*) in the first syllable, and an unchangeable vowel in the second one. With *Parad. c* are also connected all the forms, which have in both syllables

unchangeable vowels and can therefore (like **בָּרָב**) not submit to any flectional changes.

Rem. 1 Analogous with **בָּרָב** (Groundform *pāqūd*) are § 84, I, No. 3 **בָּרָב** etc (with *ō*, not changeable *ō* for *ū*), in substantives like **שָׁלוֹם** the *ō* has been inflected from *ā* (arab *sālām*), No 5 **אָסִיר**, **אָסִיר** etc , II, No 15 **זָכָרִין**, **זָכָרִין**, *constr* **זָכָרִין**, IV, No 35 **חֲלָמִישׁ**, *constr* **חֲלָמִישׁ**, § 85, IV, No 14 **מָקִים** etc , V, No 15 **מָקִים**, *constr* **מָקִים**

2 **בָּרָב** (groundform *ānū*, stem *בָּרָב*) represents forms in which the closing *Yōdh* has been blended in *ī*, before formative additions the *Yōdh* under the protection of a *Dāghe sh forte* becomes again a firm consonant, whilst the (originally short) vowel of the first syllable vanishes, comp § 85, V No 5 **בָּרָב**, *Plur* **בָּרָבִים**

3 **בָּרָב** with unchangeable *ā* in the second syllable whilst the *Sh'wā* comes from a short vowel (arab *kīlāb*), *constr. state* **בָּרָבִי** Esth 4, 8 (reading like **בָּרָבִי** Esth 1, 4, **בָּרָבִי** 4 8, 2 Ch 35, 4 are simply errors). In a stricter sense belong here the forms numbered § 84, II, No. 13, in a larger sense those which have throughout unchangeable vowels, thus § 84, I, No 6 **בָּרָבִי**, comp however the anomalies mentioned there), No 7, 8, partly II, No 15 and III, No 23, IV, No 26, 27, 32, 33, § 85, IV, 27, 31, V, 27 —In opposition to the anomalous abbreviations of the form **בָּרָבִי** (v above) there are found elsewhere cases, where the vowels before the accent maintain themselves also in the antepenult (with the secondary accent), comp above No 2, Rem 2 and No 3 Rem 3, as well as, of the form **בָּרָבִי** (really *qāḏīl*) the examples **בָּרָבִי**, **בָּרָבִי**, **בָּרָבִי**, whilst the *constr. state sing* reduces according to the rule the *a* into *Sh'wā* **בָּרָבִי** and **בָּרָבִי** (Forms like **בָּרָבִי** *tyrant*, for **בָּרָבִי**, therefore with unchangeable *Qamēḡ*, must not be mistaken for the above.) Of the forms **בָּרָבִי** (*qāḏīl*) belong here **בָּרָבִי** *week*, *plur* **בָּרָבִים** and **בָּרָבִים**, *constr. state* **בָּרָבִים**, but with *Methēg* of the secondary tone in the fourth syllable before the last **בָּרָבִים**.

§ 94.

FORMATION OF FEMININE NOUNS.

1. The feminine ending **ָה** appended to the masculine forms (see § 93), effects almost everywhere the same changes, which are produced by adding a light suffix to masculine nouns, as in both cases the tone is removed one place farther forward (v. § 92, 2). In the following summary are kept the same divisions and subdivisions as in § 93; a few special forms are treated in § 95, in connection with the paradigm of the feminine noun.

Parad. I (segholate forms, everywhere with the appending of the feminine ending to the ground form), a) **מַלְכָּה** *queen*,

כִּבְשָׁה and with the weakening of *ā* into *i* כִּבְשָׁה *lamb*, *strength* (if not belonging to parad. *b*); *b*) סִתְרָה *covering* (masc. סִתָּר), not to be mistaken for the unchangeable forms of ל"ה stems, created by a prefixed מ, as מִצְוָה *command*, plur. מִצְוֹת; עֲדָנָה *grace, delight* (עֲדָן); *c*) חִלְדָּה proper noun (חֵלֶד *mole*), אֲכָלָה *food* (אָכַל); *d*) נַעֲרָה *girl* (נָעַר); *e*) בְּאִשָּׁה *weed*, טְהָרָה *purity* (טָהַר); *f*) עִוְלָה *wrong* (also עִוְלָה parad. *i*); *g*) צִידָה *game* (contracted from צִיד, therefore really parad. *i*); *h*) בִּינָה *intellect*, סוּפָה *tempest*; *i*) אֲלִיָּה *fat sheep* (as of אֵלִי), שְׁבִיָּה (*ā* weakened into *i*) *captivity* (שָׁבַי), לִרְיָה *wreath* (probably an original *qill* form); *k*) חַיָּה *life*, מִדָּה *measure* (weakened from מִדָּה); *l*) זָמָה *plan*; *m*) חֻקָּה *law* (חָק).

Parad. II. Groundform *qāḏālāt* etc. *a*) נִקְמָה *vengeance* (נָקַם); *b*) אֲדָמָה *earth*; *c*) נִכְלָה *corpse*; *e*) עִרְפָּה *languid*; *f*) יָפָה *beautiful*, קֶצֶה *end* (from יָפָה, קֶצֶה). From stems ע"ע arise thus *a*) רַבָּה *many*, with middle gutturals רָעָה *bad*; from ע"ר זָרָה *stranger*; *c*) עֵדָה (ground form 'āwīd) *female witness*; from stems middle *o* טוֹבָה *good*. From the ground form *qāḏūl* עֲמָקָה *deep* (masc. עֲמֻקָּה), עֲבָדָה *servitude*.

Parad. III (unchangeable vowel in first, changeable in second syllable); *b*) יִלְדָּה *puerpera*, but also with reduction of the *ē* (originally *i*) into *Shewā* יִשְׁבָּה *dwelling* Nah. 3, 8; however in these participial forms the feminine is mostly indicated by ה— (v. below No. 2); *c*) גֹּלָה *emigrating host* (masc. גּוֹלָה), but also with the retention of the final *Yôdh* בּוֹכִיָּה *weeping* Lament. 1, 16.

Parad. IV (original changeable vowel in the first, unchangeable in the second syllable); *a*) גִּדְלָה *great*, חֲסִידָה *stork*, really *pious*; בְּתוּלָה *virgin*, really L. *sejuncta*; *b*) עֲנִיָּה *wretched*.

2. The feminine ending ה is (except before suffixes) rarely appended, in its original form, to the noun; comp. however forms like בְּכִיָּה *weeping* (masc. בָּנִי § 93, I, *k*), בְּרִית, *covenant*; also fem. participles of ל"א, as יִצְאָה, מִצְאָה, although these forms may have been contracted from יִצְאָה like segholate forms (therefore we also have מִצְאָה), as בָּאָר (§ 93, Parad. I, 4, *b*), comp. § 74, Rem. 3. Besides this, there is found with a simple ה, only יִלְדָּה בֵּן (construct state) Gen. 16, 11; Judges 13, 5, 7, for יִלְדָּה (Gen. 17, 19, Is. 7, 14).

The forms which arise by the appending of the **ת** feminine to the ground form, are, as a rule, developed exactly in the manner of the masc. segholate-forms. Thus rise in I, *a*) from **גְּבֵרָה** (masc. **גֶּבֶר** = **גָּבַר** § 93, I, 4, *a*) the form **גְּבִירָה** *mistress*; from **מַלְכָּה** (מֶלֶךְ = מָלַךְ) *queen*; Parad II, *a*): **יָבֵמָה** *brother-in-law*, fem. **יָבֵמָה** (from **יָבֵמָה**); *c*) **גִּדְרָה** *wall* (from **גִּדְרָה**), thus, the general form *constr. state masc.* **זָקֵן** is taken as a base; comp. on the other hand **חֲמִשָּׁה** as *constr. state of חֲמִשָּׁה* with the lengthening of the original *š* of **חֲמִשָּׁה**); of formations with changeable *ō* in the second syllable, belong here **נְחֹשֶׁת** *brass* (from **נְחֹשֶׁת**); Parad. III, *a*) **חֲתָמָה** (from **חֲתָמָה**) masc. **חֲתָמָה** *seal*; *b*) **יֹנְקָה** (real sense, *sucking*) *off-spring*; and so mostly the feminines of the participle **קָטַל**, however also here we must admit the ground form **קָטַלָה** (**יֹנְקָה**, **יֹלְדָה**, v. above); this ground form reappears before suffixes and under the influence of a guttural, e. g. **יֹדְעָה**, fem. of **יָדַע** *knowing*; in a larger sense belongs here also **גִּלְגּוּלָה** *skull*, v. § 95; Parad. IV, *c*) **קְרִיבָה** *scripture*, modified from *k'ṭhāb* § 93, Parad. IV, *c*.

As to the ending **וֵת** and **יָת** v. § 84, No. 16 and § 95 at the end.

§ 95.

PARADIGMS OF FEMININE NOUNS.

Corresponding with the general laws of formation, exhibited § 92, 2, 3, the principal cases that have to be considered, in regard to the inflection of feminines are the following: 1) a tone lengthened vowel retakes its original shorter form by the removal of accent (thus the *ā* of the ending **וֵת** becomes *ă* again in the ending of the *constr. state* **וֵת**). On the other hand a long pretonic vowel, although originally short, maintains itself *before* the ending **וֵת** e. g. **צִדְקָה**; 2) outside of the accent or foretone every original short vowel becomes *Sh'wā*; on the contrary the *ă* which had likewise disappeared in the first syllable, returns again *before* a similarly vanished vowel, although usually weakened into *ĭ*, e. g. **צִדְקָה** from *šādāqāt*; 3) in the plural of the feminines of segholate forms, before the ending **יָם**—as well as before the

light suffixes, a pretonic *Qā'mēš* is inserted anew, and the short vowel of the first syllable becomes *Shēwā*, but reappears in the *constr. state* and before grave suffixes.

In the following paradigms we present only such of those forms treated in § 94 (besides I, *d*) as require the consideration of some vowel change or other. All forms with unchangeable vowels follow the analogy of Parad. I, *d*.

Paradigms of feminine Nouns.

	I				
	a.	b.	c.	d.	e.
<i>Sing. absol.</i>	מֶלֶכָּה	חֲרָפָה	חֲרָבָה	חֻקָּה	גְּבִרָה
	(queen)	(reproach)	(waste)	(law)	(mistress)
" <i>constr.</i>	מֶלֶכֶת	חֲרַפַּת	חֲרַבַּת	חֻקַּת	גְּבִרַת
" <i>with light suff.</i>	מֶלֶכָּתִי	חֲרַפָּתִי	חֲרַבָּתִי	חֻקָּתִי	גְּבִרָתִי
" <i>with grave suff.</i>	מֶלֶכְכֶּם	חֲרַפְכֶּם	חֲרַבְכֶּם	חֻקְכֶּם	גְּבִירְכֶּם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקּוֹת	
" <i>constr.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקּוֹת	
" <i>with suff.</i>	מַלְכוֹתֵי	חֲרָפוֹתֵי	חֲרָבוֹתֵי	חֻקּוֹתֵי	
<i>Dual absol.</i>		רַקְמָהִים			מַצְלָהִים
		(double embroidery)			(cymbals)

	II			III.	
	a.	b.	c.	a.	b.
<i>Sing. absol.</i>	צִדְקָה	זַעֲקָה	שָׁנָה	יוֹנֵקָה	גִּלְגָּלָה
	(justice)	(outrage)	(year)	(sprout)	(skull)
" <i>constr.</i>	צִדְקַת	זַעֲקַת	שָׁנָה	יוֹנֵקַת	גִּלְגָּלַת
" <i>with light suff.</i>	צִדְקָתִי	זַעֲקָתִי	שָׁנָתִי	יוֹנֵקָתִי	גִּלְגָּלָתִי
" <i>with grave suff.</i>	צִדְקַתְכֶּם	זַעֲקַתְכֶּם	שָׁנַתְכֶּם	יוֹנֵקַתְכֶּם	גִּלְגָּלַתְכֶּם
<i>Plur. absol.</i>	צִדְקוֹת		שָׁנוֹת	[יוֹנֵקוֹת]	גִּלְגָּלוֹת
" <i>constr.</i>	צִדְקוֹת		שָׁנוֹת	יוֹנֵקוֹת	גִּלְגָּלוֹת
" <i>with suff.</i>	צִדְקוֹתֵי		שָׁנוֹתֵי	יוֹנֵקוֹתֵי	גִּלְגָּלוֹתֵי
<i>Dual absol.</i>			שְׁפָּהִים		[נְחָשָׁהִים]
			(lips)		(pair of fetters)
" <i>constr.</i>			שְׁפָּהֵי		

REMARKS.

Rem. 1. *Parad. I* (feminine of Segholate forms). *a*) the form of this class with ה local sounds like גבֿוֹהָה towards *Gibā* (masc. גִּבֵּה). In some cases, especially with gutturals for the first letter, it cannot be distinguished whether the forms belong to *qāṭl* or *qītḥ* e. g. חִזְקָה *strength* (comp. חִרְקָה under *b*). A *dual* of this form occurs in שִׁבְעִיתִים *seven times* (comp. שִׁבַּע *seven*, fem). Analogous to masculine forms, as רִבֵּשׁ (§ 93. I. Rem. 4) there is found חִרְקָה *myrtle*.—From masculines of the form פִּי־ (לִי־ comp. § 93 I, *k*) rise feminines, partly like נִאֲרָה, שִׁלְחָה, אֶלְחָה (v. above § 94, 1, I. *k*) partly like בִּכְרִיָּה (§ 94, 2), sometimes the closing ה before the plural ending, has been retained as if it belonged to the stem, e. g. חֲנִיכוֹת *lances*. Forms like גִּדְרָה (comp. אֲנִיהָ as a *qūtḥ* form), are derived directly from the masculine forms גִּדְרֵי *kid*, אֲנֵי *ship*.—*b*) An example of עֵץ חִטָּה *wheat* (for חֲנִטָּה), plur. חֲטִיִּם; analogous with מֵאָרַח (§ 93, I, Rem. 4, *b*) are forms בִּרְכָה *pond* (with unchangeable *Sêrê*) and שִׂאֲלָה *request*, with suffix שִׂאֲלָתִי, but also שִׂאֲלָה (= שִׂאֲלָתִי) Job 6, 8, Ps. 106, 15 (on דִּבְרָה etc. comp. below letter *e*).—*c*) the *plural absol.* of עֲצֵלָה *prepuce* is עֲצֵלִים (comp. פִּעֲלִים § 93, *Parad. I, f*) *construct* עֲצֵלִי—*d*) As an example of a feminine Segholate form of a stem עֵץ (groundform *qūtḥ*, like חֲרָה of the form *qātḥ*, זִמְרָה of the *qītḥ* form) with *ō* for *ū*, is found חֲנָה *fright* Is. 19, 17 (aram. orthog. for חֲנָה)—*e*) Segholate forms with ה fem. In the *Parad. I* גִּבְרִית (v. § 94, 2, 1, *a*) the *ā* of the groundform גִּבְרִת has been sharpened into *ī* before the singular suffixes. Plural would be גִּבְרִית—To the same category belong infinitives of פִּי and פִּי, which have rejected the feeble consonant, as שָׁבַר (from רָשַׁב), דָּעָה (from יָדַע), שָׁחַ (from נָגַח), as well as קָתַח (from לָקַח), comp. § 69 Rem 4 and § 86. The infinitive of פִּי is however also found in the form דָּבַח, לָחַח, צָאח, also עֲדָה *congregation* (from יָדַח), נָצַח *advice* (from יָצַח), שָׁנָה *sleep* (from יָשַׁח), *constr.* שָׁנָה, whilst in the *construct forms* זָחַח *sweat* Gen. 3, 19, (from יָזַח to flow) and צָאח *excrement*, Ez 4, 12, the *Sêrê* has remained firm, בִּשְׁתָּה *shame* (from בִּישְׁתָּה to be ashamed) must be considered undoubtedly as a *qūtḥ* form of an *ā* stem, analogous with בָּאשׁ (§ 93, I, Rem 4 *c*). Of a לִיָּה (לָלָה) has been formed after rejection of the closing *Yôdh*, the masculine נֵל and afterwards the feminine דֶּלֶת *door*; plur. דִּלְחוֹת, *constr.* דִּלְחוֹת retains however the final ה (v. above *a* חֲנִיחוֹת). In a similar way has been formed שִׁקָּה *trough* (from שָׁקָה), of which the *masc.* should be שִׁקֵּן=שָׁקִי; on the other hand, the *plur. constr.* שִׁקְחוֹת Gen. 30, 38 (again retaining the feminine ה as an apparent stem consonant) can only be traced back to a kindred form (שָׁקָה or שִׁקָּה).

2. *Parad. II* (groundform *qātālāt* etc. comp. § 94, I, *Parad. II a* and *b*). Analogous with the masculine forms such as קִטְנִים, plur. קִטְנִים, is found here קִטְנָה *little* etc.—The *constr.* forms, as צִדְקָה (*pidqāth*) differ by the vocal *Shewā* from the Segholate forms, as כִּבְשָׁה (*kib-sāth*). Consequently the *constr. state* בְּרִכָּה (בִּרְכָּה *blessing*) is anomalous, and

probably comes from the unused absolute בִּרְכָה — Under the influence of a guttural (v. Parad. *b*) the original *ā* of the first syllable comes back again in the *constr. state* (comp. also אֶרֶץ *earth*, אֶרֶץ, in other places it is modified into *Seghōl*, e.g. עֲגֹלָה *chariot*, עֲגֹלָה. Frequently with an *absolute state* in חֶ— the *construct* is formed with the ending ח e.g. עֲטָרָה *crown*, *constr.* עֲטָרָה (from עֲטָרָה), with עֲצָרָה *gathering* is found already in the *absolute state* עֲצָרָה, יבִּמָה (from יבִּמָה *brother in law*) has before suffixes יבִּמָה, agreeing completely with יבִּמָה (Parad. I e) — אֶמֶת *fidelity*, is found from a ל"ן stem (אֶמֶת) (for אֶמֶת = 'amant) before suffixes אֶמֶת etc. — From the *masc* form קָטֵל (*qāṭil*) are formed גִּדְּרָה *wall*, נִבְלָה *corpse*, *constr.* נִבְלָה, בֹּהֶבָה *cattle*, *constr.* בֹּהֶבָה (for בֹּהֶבָה). More frequently however the *ē* of the second syllable is retained before the ending *at* of the *constr. state*, thus from נִבְלָה is found once נִבְלָה Is. 26, 19 and always נִבְלָה *prey*, טִמְאָה *unclean*, מִלֵּא *full* Is. 1, 21 (with *comparative* v § 90, 3 — As a *dual* is found יִרְכָּתִים (comp. יִרְכָּתִים Gen. 49, 13, from the obsolete יִרְכָּה as feminine to יִרְכָּה), the *constr. state* יִרְכָּתִי, is thus to be referred to a *Segholate* form (יִרְכָּה, comp. יִרְכָּה as *constr. state* of יִרְכָּה) — The forms with simple *feminine* ח are not based on the groundform *qāṭil* but on the usual form of the *constr. state* (v. § 92 Parad. II, c וְיָקָן וְיָקָן), thus the feminine of קָבֵר *companion* is חֲבֵרָה, of גִּדְּרָה besides גִּדְּרָה also גִּדְּרָה — The feminine of the form *qāṭāl* of stems ו"ע, as נָקְרָה, זָקְרָה have an unchangeable *a* in the first syllable, as נָקְרָה, *constr. plur.* נָקְרָה, *dual* נָקְרָה *double height*. From מִנְּהָ *mount*, (stem בּוֹם, therefore with unchangeable *ā* in first syllable) is found in the *constr. state plur.* the pleonastic form בְּמִנְּהָ or *defectively* בְּמִנְּהָ (v. § 87, Rem 1), the *Massora* demands for this everywhere בְּמִנְּהָ, which must be read *bam^othā* (not *bōm^othā*) with the anomalous reduction of the *ō* into (חֶ—), before suffix however בְּמִנְּהָ etc. — Besides the forms with the ending חֶ— are found also such with ח, thus with the shortening of *ā* into *ā* are formed *Segholates*, like נָחָה (*masc.* חָה) *rest*, שָׁחָה *pit*, from שָׁחָה and שָׁחָה — The feminine of the form *qāṭāl* of stems ו"ע, as נָקְרָה, as well as those of the form *qāṭil* of ו"י, like מִתָּה *mortua*, עֲדָה *fem. witness* (from עָדָה, מִתָּה, מִתָּה) have likewise unchangeable vowels in the first syllable. The feminine of the form *qāṭil*, as עֲמָקָה (*masc* עֲמָקָה) maintains in all cases the original *ū* by doubling the following consonant; on the other hand through appending the *fem.* ח are formed *Segholates* like נָחָה, before *Suff.* נָחָה etc. *Dual* נָחָה (placed in the Parad. III, b), comp. however נָחָה Lament 3, 7.

A few feminines of ל"ח stems (Parad. II, c) are found with the ending *āth*, formed by the ejection of the closing *Wāw* or *Yōdh* and the contraction of the preceding *ā* with the *ā* of the ending *āth*, thus מִנְּהָ *share* (for *māndāyāth* or *mānāvāth*, מִנְּהָ *end*, plur. מִנְּהָ (*constr. state* Neh. 12, 47, 13, 10) and מִנְּהָ (12, 44), קָצִיר *Exod.* 38, 5. — אֵיזָה *sign* (stem אֵיזָה) comes from אֵיזָה and this is contracted from *āyāt* = 'āyāyāt.

3. Parad. III, comp. the enumeration of the different forms § 94,

No. 1, *Parad.* III, and No. 2. The *dual* הוֹמִיָּתִים instead of הוֹמִיָּתִים *double wall* is anomalous, taken directly from the plur. הַיְּמִינִים — In a wider sense belong here the feminines of the form קָשֶׁל (§ 84, No. 8), in so far as they shorten the *ā* of the second syllable before the ending ה, e g. בִּלְעָת *burning fever* (from *dallāqt*) טֹבֶנֶת *signet*, next the form קָשֶׁל (§ 84, No. 9), as אִילָה *folly* (for *'wāllt*) and all the forms, which are formed with מ preformative and have a changeable vowel in the second syllable (§ 84, No 14), e g. מְלָכָה *kingdom*, constr. מַמְלַכָּה *pruning knife*, constr. מוֹמְרָה *reward*, before suffix מְשִׁבְרֵי, comp also the forms mentioned in § 85, III, as מוֹלֶדֶת *birth* (of לֵא, on the other hand, מוֹצֵאֶת *outgoing*), הוֹלֶדֶת *generation*, חוֹבָה *abomination*, constr. חוֹבָה etc. Sometimes the plural of these forms depends on a secondary form e g. מְחֻרָשׁ *ploughshare*, plur. מְחֻרָשִׁים (as from מְחֻרָשׁ), עֲשָׂרִים *Astarte*, plur. עֲשָׂרִים (the *ā* no more being inflected into *e*), on the contrary בְּהֵמוֹת, *capitals* (of columns) and רִיבּוֹנוֹת *reproofs* are the regular plurals of כְּהֵמוֹת and רִיבּוֹת. — In כּוֹתֶנֶת *coat* the original *ū* of the first syllable has maintained itself through the doubling of the following consonant (comp arab *qūtūn*) before suffix קְתָנִים, the constr. state however is כְּתָנֶה (as already in the *absol state* Ex 28, 39), plur. בְּקָנִים, constr. קְתָנִים — The form mentioned in *Parad* III, טְגִלָּה is a *pulpul* form of the stem טָגַל, comp קָרַקַר § 85, II.

4 To the fourth class, for which no *parad* is required, belong all those numerous forms, which at present have entirely unchangeable vowels, after the originally short vowel of the first syllable has become *Shewā*, through the removal of the accent (comp however בְּנִיָּה Jer. 8, 7, 10, with an anomalous retention of the *a*, although the same had been only lengthened from *ā*) Of forms mentioned in § 84 and 85 belong here especially those with ע"ם stems, as מְגִלָּה *scroll*, חִנָּה *praise*, תְּפִלָּה *prayer* § 85, II, as well as the feminines of the participle *Hiph'il* ע"י, e g. מִאִירָה *lighting* (from מִאִיר), principally the feminines of ע"י stems, which are combined with preformative מ, as מְנוּחָה *rest* (from מָנוַח, v. § 85, IV, 14 Thus, in their external shape, all these forms coincide with those which already, as masculines, have throughout unchangeable vowels (v. their enumeration § 93, *Parad.* IV, 3).

5. The feminine ending יָה — is based (apart from the ל"ה forms, as בְּכִיָּה, § 94, 2), on the appending of the *feminine* ה to the ending י —, which has been employed to form adjectives etc, v § 86, 2, 5 and 6. The ending יָה mentioned in the same place and also in § 84, No. 16, is attached in segholate forms partly to the groundform, as עֲשָׂוִיָּה Job 12, 5 partly to forms with lightly closed syllable, as מְלָכִיָּה *kingdom*; from ל"ה stems are formed words partly like מְשִׁבְרֵי *imprisonment* partly like מְבֹרָה *weeping*, the latter retain the *ā* of the first syllable also in the constr. state and before suffixes. קְבִדּוּת *difficulty* is formed of a qāḏīl-form, and מְקַדִּיָּה of a qāḏīl-form etc. — In the plural of these forms we can distinguish a different manner of treatment. In some cases the

ending *נ* is entirely retained, as belonging to the stem (comp above Rem. 1) e g *אַלְמַנְיָךְ* from *אַלְמָנוּת*, in others this ending is dismembered, as in *מַלְכֵי־דָן* Dan 8 22 (without doubt for *malikuwôth*), as well as in *עֵדִית* ('*edwôth*) from *עֵדוּת* *witness* (only in connection with *suffixes* עֵדוּתֵךְ etc.).

§ 96.

NOUNS OF PECULIAR FORM

In the following alphabetical list is arranged a collection of much used nouns whose inflections offer more or less striking peculiarities. These peculiarities are however entirely subordinate to the general laws of sound, and the usual designation of these nouns as *irregular* is therefore not justified, if we only consider rightly the groundforms on which the present forms are based.

אָב (for *אַבָּה*, fr *אַבָּה* prob *to procreate*, hence *אָב* prop *procreator*) *father*, *constr st* *אָבִי*, with *suff* *אָבִי* (*my father*), *אָבִיךָ*, *אָבִיו* or *אָבֵיו*, *אָבֵיכֶם*, *אָבֵיהֶם*, *plur constr* *אָבוֹת* (§ 87, 4) *constr* *אָבוֹת*. The feminine ending of the plural points undoubtedly to an original abstract, indicating dignity, comp § 108, 2, *b*

אָח *brother*, (for *אַחָה* fr *אַחָה*) *constr* *אָחִי*, with *suff* *אָחִי* (*my brother*), *אָחִיךָ*, *אָחֵיכֶם*, *plur constr* *אָחִי*, *אָחֵיכֶם*. But the *plur absol* is *אָחִים* (with *Dag f* *implicatum*, § 22, 1), hence *אָחִיךָ*, *אָחֵיךָ*, etc. On the form *אָחִיו* (which is invariably used instead of *אָחֵיו*), see § 27, Rem 2, *b*, and so too *אָחִי* in *pause* for *אָחֵי* *my brethren*. The doubling of the *ח* points by no means to another stem (*אָחָה*) but serves only as an artificial means of keeping the preceding *Päthäch* short, as in *גְּמָלִים* etc. (§ 93, Parad II, *a*)

אָחַד *one* (for *אַחַד*, with *Däg f* *implicatum*, § 22, 1, comp § 27, Rem 2, *b*), *constr st* and also elsewhere in close connection *אָחַד*, *fem.* *אָחַת* (for *אַחַת*, see § 19, 2), in *pause* *אָחַד*. In one instance (Ez 32, 30) it takes (by *aphæresis*, § 19, *d*) the form *אָחַד* *masc*, as in Aram. *Plur* *אָחִידִים* *some*, but also *the same*

אָחוֹת *sister* (from *ächäwät* or *'ächäyät* with the elision of the *י* or *י* and the modifying of the *ä*—arisen from *äi*—into *ö*), *constr* *אָחֹתִי*, with *suff* *אָחֹתִיךָ* etc., however see Num 6, 7 *אָחֹתִי* (with *Dagh f* *implic.* in *ח*). The *plur absol* (*אָחֹתִים*) accidentally does not occur, but the *constr* with *suff* is found in *אָחֹתִיךָ* etc (Ez 16, 52, *אָחֹתִיךָ* for *אָחֹתִיךָ*). The forms *אָחֹתִי* Jos 2, 13 *Kethäbh*, *אָחֹתִיךָ* Ez 16, 51, 55, 61, *אָחֹתִיכֶם* Hos 2, 3 come from a singular *אָחָה* (with rejected third consonant).

אִישׁ *man*, either incorrectly lengthened from **אִשׁ** (from 'išš with the assimilation of the *Nûn* of the groundform 'inš (stem אִנֶּשׁ) which has again been attenuated from 'anš) or a direct softening from 'inš; in the *plur.* it has very seldom **אִישִׁים** (Is. 58, 3, Ps. 141, 4, Prov. 8, 3), the usual form being **אֲנָשִׁים** (from אִנֶּשׁ), *constr.* **אֲנָשִׁי**. *Comp.* **אִשָּׁה**.

אִמָּה *maid-servant*, with *suff.* **אִמָּהֶךָ**, *plur.* (with ה as a consonant) **אִמָּהוֹת**, *constr.* **אִמָּהוֹת**. *Comp.* in *Aram.* **אֲבָהֶן** *fathers*, also *Arab.* 'abahât (fathers), 'ummahât (mothers).

אִשָּׁה *woman* (for **אִנְשָׁה**, *fem.* from אִנֶּשׁ, see **אִישׁ**), *constr. st.* **אִשָּׁה** (for 'ist with *fem.* from 'išš after rejection of *Dāghēsh* and lengthening the *ī* into ē, *comp.* חַמְשָׁה as *constr.* of חַמֵּשׁ *five*; but a direct derivation from **אִשׁ** would also be possible, the *ī* having been reduced to ē); with *suff.* **אִשְׁתִּי**, **אִשְׁתְּךָ**, *plur.* **נָשִׁים** (shortened from אֲנָשִׁים), but Ez. 23, 44 **אִשָּׁה**; *constr.* **נָשִׁי**, with *suff.* **נָשִׁיךָ**, *נְשִׁיהֶם.*

בֵּית *house*, *constr. st.* **בֵּית**, *plur.* **בָּתִּים** *bâtî'm* or rather *bâtîm*, for the *Dāg. forte* (after firm *Méthēgh*) serves only to distinguish this word from **בָּיִת** *staying over night* (*Part. Qāl* of **בָּיַת**); the former habitual reading *bōttîm* is therefore not at all justified. *Comp.* Gesenius' *Lex.* 8th ed. under **בֵּית**. To the reasons cited there, the testimonial of the *Babylonian* vocalization must be added, which leaves no doubt as to the reading *bâtîm*.—*Constr. st.* **בְּתִי**, with *suff.* **בְּתִיכֶם**.

בֵּן *son* (from *bīny* for *bāny*=**בָּנָה** from **בָּנָה** *to build*), *constr. st.* **בֵּן**, seldom **בֶּן**, once **בְּנִי** (§ 90, 3, a) Gen. 49, 11, and **בְּנִי** (§ 90, 3, b) Num. 23, 18, 24, 3, 15. With *suff.* **בְּנִי**, **בְּנֶךָ**; *plur.* **בָּנִים**, *constr. st.* **בְּנִי**, with *suff.* **בְּנִיךָ**, **בְּנֵיהֶם**.

בַּת *daughter* (from **בָּתָּה**=**בָּתָּה** *fem.* of **בָּן**, *comp.* § 19, 2), with *suff.* **בָּתִּי** (for **בָּתִּי**=**בָּתִּי**); *plur.* **בָּנוֹת** (*comp.* **בָּנִים** *sons* from a *sing.* **בָּנָה**), *constr. st.* **בָּנוֹת**.

חָם *father-in-law*, with *suff.* **חָמִיךָ**; and **חָמָה** *mother-in-law* with *suff.* **חָמוּהָ**. Compare **אָב** *father*, **אָח** *brother*, **אָחוּת** *sister*.

יּוֹם *day*, (*Arab.* *yaum*) *dual* **יּוֹמִים**; but *plur.* **יָמִים**, (from **יְיָמִים** with elision of י) *constr.* **יָמִי** and **יָמוֹה** (Deut. 32, 7, Ps. 90, 15).

כֶּלִי *vessel*, from **כָּלָה** *to hold*, *plur.* **כֶּלִים** (as if from **כָּל**, **כָּלָה**), *constr. st.* **כֶּלִי**, with *suff.* **כֶּלִיךָ**.

מַיִם (*plur.*) *water* (*comp.* § 88, 1, Rem. 2), *constr. st.* **מַיִ**, but also doubled **מֵימִי**, with *suff.* **מֵימִיךָ**, **מֵימֵיהֶם**.

עִיר *city*, *plur.* **עָרִים**, *constr. st.* **עָרִי** (either syncopated from **עִירִים** (v. Judges 10, 4) or from a kindred *sing.* **עָר**, which is still found in proper names).

פֶּה *mouth*, *acc.* to *Gesen.* for **פִּיָּה**, from **פָּאָה** *to breathe*. It may however be derived from an original **פִּי** (*Olsh.*) for **פִּיָּה**, of a stem **פָּיָה** or **פִּיָּה**. In

this case the *constr.* פִּי would be contracted from *p^ewî* or *p^eyî* (with *Chî'rêq compag.*); comp. אֲבִי from אָב for אָבִהּ, with *suff.* פִּי (for *pîy*, *my mouth*), פִּיךָ, פִּיהִי or פִּיו, פִּיהָ, פִּיהֶם, פִּיהֶם; *plur.* פִּים *edges* 1 Sam. 13, 21 (= פִּיִּים) and פִּיֹּת (Prov. 5, 4).

רֹאשׁ *head* (derived from רָאשׁ = ראש), *plur.* רֹאשִׁים (for רֹאשִׁים, § 23, 2), *constr. st.* רֹאשִׁי, with *suff.* רֹאשִׁיךָ etc., but Is. 15, 2 רֹאשִׁיךָ.

שָׁמַיִם *plur. heaven* (§ 88, 1, Rem. 2) *constr.* שָׁמַיִךְ.

§ 97.

NUMERALS. I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are, in Hebrew, substantives with abstract meaning, like *triad*, *decate*, *τρετὰς*, and are therefore originally attached in the *constr. state* to the numbered word, e. g. שלשה בָּנִים *trias filiorum*. However the use of the numerals in apposition was likewise of an early date, e. g. שלשה בָּנִים *trias* sc. *filii*, and from this apposition it came to pass that these abstract substantives were conceived as adjectives (§ 120). The words אחד *one*, fem. אחת (v. § 96) show already by their form that they are adjectives although here combinations like אחד ההרים *unus e montibus* are also possible. The consequence of the appositional and finally adjective construction was that, for numbers used in connection with feminine nouns, a special (shorter) form came into use, whilst the original forms with the abstract feminine ending, were used in connection with masculine nouns. Thus in the numbers 3 to 10 arose the semblance as if the masculine form of the numeral were connected with the feminine substantive and the feminine form with the masculine substantive. For the expression of duality there are proper dual forms, with the usual distinction of gender.

The numerals from 1 to 10:—

	<i>With the Masculine.</i>		<i>With the Feminine.</i>	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנֵי	שְׁנַיִם ¹	שְׁתֵּי
3.	שְׁלוֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת
8.	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה
9.	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁע	תֵּשַׁע
10.	עָשָׂרָה	עָשָׂרָה	עָשָׂר	עָשָׂר ²

The other Semitic languages exhibit the same peculiarity in respect to the genders, of the numerals from 3 to 10. The full form of the numeral abstracts is now but rarely found in connection with feminine nouns³; e. g. שְׁלֹשָׁת נָשִׁים Gen. 7, 13, Ez. 7, 2 (in K^cthibh), Job 1, 4; in apposition Zech. 3, 9, 4, 2, comp. Jer. 36, 23.

¹ Shortened from שְׁנַיִם, which would be the regular *fem.* form for שְׁנַיִם. Notwithstanding this, the *Dāghē'sh* in שְׁנַיִם etc. can by no means be taken for *Dāghē'sh fortē*, risen from an assimilation of the *Nān*, for in this case we should have at the most שְׁנַיִם (comp. Arab. *ḥuntani*). We rather have to read *stayim*, *stē* (with *Dāghē'sh lene*=אִשׁ or אִשָּׁה with א prosthetic § 19, 4); comp. Arab. *'itnātāni*, another *fem.* form to *'itnāni*, *duo*.

² The simple numerals, from 1 to 10, not only exhibit an essential agreement in all the Semitic dialects; but they also, as pure primitives, awaken the expectation that somewhere a connecting point may be found for establishing a historical affinity between these languages and the Indo-Germanic (see § 1, 3, 4). Thus we may compare: אֶחָד, Sansk. *eka*; שְׁנַיִם (Aram. הָרִין) Sansk. *dva*, Lat. *duo*; שְׁלוֹשָׁה (Aram. הָלִלָּה) Sansk. *tri*, *τρεῖς*, *tres*; חֲמִשָּׁה Sansk. *pañcan*, *πέντε*; שֵׁשׁ (properly, as the Arab. and Aethiop. show=שֵׁשׁ, grdf. *šād*) Sansk. *śaṣṣ*, *ṣṣ*, *sex*; שִׁבְעָה Sansk. *saptan*, *ἑπτά*, *septem*. Meanwhile we should consider that there is a more natural explanation of the Semitic numerals by reference to existing verbal stems which renders these comparisons, as a basis of evidence, extremely doubtful; thus אֶחָד (Arab. also *wāḥid*) from the stem וָחַד, Hebr. וָחַד to be united; שְׁנַיִם from שָׁנַה to fold hence double, i. e. *two folds*, אַרְבָּע from רָבַע to lie down (by folding the four paws); חֲמִשָּׁה, really the contraction of the five fingers into the fist, from חָמַשׁ; finally עָשָׂר from אָסַר to bind together—a connection (comp. קָשָׁר).

³ In the vulgar dialects of the Arabic, and in the Ethiopic, the feminine form of the numerals is used almost exclusively. This form appears in Hebrew

2. The numbers from 11 to 19 are expressed by adding to the *units* the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרָה *fem.*), written as separate words and without the conjunction. As, however, they are both pronounced closely together, the units appear almost entirely in the form of the construct state (without pretonic vowels); comp. in the following table אֶחָד and אֶחָת in the number 11 and the units in the feminine numbers from 13 upwards. Only the real forms of connection (*constr. st.*) of the masculine abstracts, like שְׁלֹשָׁה etc. are excluded from the combinations with עָשָׂר, as they are really in apposition and not in a genitive relation. Also שְׁנֵי and שְׁתֵּי in the number 12 are only seemingly in the *constr. st.*, although formed in the same manner and for the same reason of close connection (by contraction of *ay* and elimination of ם in שְׁנַיִם, שְׁתַּיִם). In שְׁנַיִם and שְׁתַּיִם the language has contented itself with the contraction of the *ay* (without rejecting the ם), unless both forms be considered as the Massoretic *Q'ri perpetuum* (§ 17) viz. שְׁנֵי, שְׁתֵּי for the really intended שְׁנַיִם, שְׁתַּיִם. Accordingly the numbers from eleven upwards are:

	<i>Masc.</i>	<i>Fem.</i>
11	{ אֶחָד עָשָׂר עֶשְׂרֵי עָשָׂר ¹	אֶחָת עֶשְׂרָה עֶשְׂרֵי עֶשְׂרָה
12.	{ שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	שְׁתַּיִם עֶשְׂרָה שְׁתֵּי עֶשְׂרָה
13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרָה

and so on, analogous with the last. These numbers have regularly but the above form. In regard to their syntax comp. § 120, 2 Rem.

also when speaking of the number as such, in the abstract, as in the multiplicatives (Gen. 4, 15, 24)

¹ The enigmatic עֶשְׂרֵי has been lately found in the Assyrian cuneiform inscriptions where it has the form *istin=unus* (v. Schröder in der Zeitschr. der D. M. G. Bd. 26 p. 234 ff). According to this עֶשְׂרֵי עָשָׂר would be a combination like Sansk. *ekādaśan*, *ἑνδεκά*, *undecim* (analogous to the combination of units and tens in the numerals from 12—19), and serve at the same time in the combination of the fem. numeral eleven, whilst elsewhere the Assyrian has *ichit* (אֶחָד) for *una*. It seems that in Hebr. also the verbal stem for עֶשְׂרֵי

Very rarely the *units* appear in the *masc.* in the *constr. st.*, as in *חֲמֵשֶׁת עָשָׂר* *fifteen* Judg. 8, 10, 2 Sam. 19, 18, *שְׁמֹנֶת עָשָׂר* *eighteen* Judg. 20, 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units (so that the plural here always stands for *ten-times* the unit), as *שְׁלֹשִׁים* 30, *אַרְבָּעִים* 40, *חֲמִישִׁים* 50, *שִׁשִּׁים* 60, *שִׁבְעִים* 70, *שְׁמֹנִים* 80, *תְּשַׁעִים* 90. But *twenty* is expressed by *עֶשְׂרִים*, plur. of *עָשָׂר* *ten*.¹ They are of *common gender*, and do not admit the *construct state*. When units and tens are written together, the earlier writers commonly (but with many exceptions) place the units first (e. g. *two and twenty*, as in Arabic and German); but in the later writers the order is most commonly reversed (*twenty and two*, as in Syriac, French, English *twenty-two*) e. g. 1 Ch. 12, 28, 18, 5. The conjunction (וְ *and*, also וְ before numerals accented on the 1st syllable, וְ before —, וְ before *Sh'wā*) is always used between them.

The remaining numerals are:

100	מֵאָה <i>fem., constr.</i> מֵאוֹת, <i>plur.</i> מאות <i>hundreds</i> .
200	מֵאוֹתָיִם <i>dual</i> (for מֵאוֹתָיִם).
300	שְׁלֹשׁ מאות (2 K. 11, 4. 9. 10. 15 however in <i>Ac'hibh</i> (הַמֵּאוֹת).
400	אַרְבַּע מאות etc.
1000	אַלֶּפֶּה, <i>masc. plur.</i> אֲלָפִים <i>thousands</i> .
2000	אַלְפַּיִם (<i>dual</i>).
3000	שְׁלֹשָׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, etc.
10000	{ רִבְבָּהּ, but in later books (Ezr. 2, 64, Jon. 4, 11). רִבּוֹ, רִבּוּא, רִבּוֹת (prop. <i>multitude</i> , cf. <i>μυρία</i>).
20000	יְרֵבָּתַיִם ² (<i>dual</i>) Ps. 68, 18, also שְׁפָרִי רִבּוֹת, Neh. 7, 71.
40000	אַרְבַּעַת רִבְאוֹת, Ezr. 2, 64.
60000	שֵׁשְׁ-רִבְאוֹת Ez. 2, 69 (perh. f. רִבְאוֹת, as Dan. 11, 12).

has been preserved in *עֲשֵׂה* *work of art* and *עֲשׂוֹתָהּ* *thought, opinion*. These two terms may easily be related to the fundamental idea of *connecting, combining* and thus one finds for *עֲשֵׂה* the idea of *uno, unity*.

¹ The anomalous plural forms *עֶשְׂרִים*, *שִׁבְעִים*, *תְּשַׁעִים*, from the *S'gholates* *עָשָׂר*, *שִׁבְעַת*, *תְּשַׁעַת*, for which we should (according to § 93, 6) expect *עֶשְׂרִים*, *שִׁבְעִים*, *תְּשַׁעִים*, are found but very seldom elsewhere as in *עֲשָׂרִים* *mulberry-trees* and *עֲשָׂרִים* *viscera* from *עֲשָׂרָה*.

² Acc. to *Delitzsch* (Comm. on Ps. 68, 18) this "is a dual from *רִבּוֹת*, and

Rem. 1. The dual form occurs in some of the units, with the effect of our ending *-fold*, as in אַרְבַּע־זָרִים *fourfold* 2 Sam. 12, 6, שִׁבְעִי־זָרִים *sevenfold* Gen. 4, 15, 24, Ps. 79, 12. Besides its use for the *tens*, we find the plural also in אֲחֵרִים [comp. Ger. *einige*, W. *ychydig*] *some, a few*, also *the same* (*idem*), and in עֶשְׂרִית *decades* (not *decem*) Ex. 18, 21, 25.

2. The *suffixes* to numerals are, as with nouns, prop. genitives of the pronoun, though we translate them as in nominative or acc., as שְׁלֹשָׁה *you three*, prop. *your triad*, Num. 12, 4.

§ 98.

NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are formed from the corresponding cardinals by adding the termination ׀ (§ 86, No. 5), besides which another ׀ also is mostly inserted between the second and third stem consonant. They are as follows, שְׁנִי *second*, שְׁלִישִׁי, רְבִיעִי, חֲמִישִׁי and חֲמִישִׁי, שְׁשִׁי, שְׁבִיעִי, חֲמִישִׁי, עֶשְׂרִי, חֲשִׁירִי, חֲשִׁירִי, חֲשִׁירִי. The ordinal *first* is expressed by ראשון for ראשון, from ראש *head, beginning*, with the ending ׀ (§ 86, 2, No. 4). The feminine forms have the ending ׀, more rarely ׀, and are employed also for the expression of *fractions* or *parts*, as חֲמִישִׁת׀ *fifth part*, עֶשְׂרִית׀ and עֶשְׂרִית׀ *tenth part*. The same meaning is found also in forms like חֲמִישׁ *fifth part*, רְבִיע׀ and רְבִיע׀ *fourth part*; they are abstracts derived from cardinals

For the expression of the other relations of number, for which the Hebrew has no separate forms, see in the Syntax, § 120.

this is either an abstract noun equivalent to רַבְרָבִית (from which comes the apoc. רַבְרָבִית) *a myriad*, consequently רַבְרָבִית *two myriads* or a contracted plural out of רַבְרָבִית Ezra 2, 69 therefore the dual of a plural". This as *Perowne* suggests would signify *two series* of myriads, as חֲמִישִׁת׀ *the double line of walls*, חֲמִישִׁת׀ *the double series of planks of a ship*.—Ed.

CHAPTER IV.

THE PARTICLES.

§ 99.

GENERAL VIEW.

1. The particles, which in general express the secondary modifications of thought in speech, and the closer relation of the words or clauses and sentences to each other, are for the most part borrowed or derived from nouns, but a few also from pronouns and verbs (§ 30, 4); on the other hand (asid  from a few demonstrative forms, § 100, 4) only in the sense defined in § 81 can any be taken for *primitives*.

2. So far as the origin of the particles can be determined with certainty, they are,—1) either *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *certo, falso, partim, verum, causa*, and the Eng. *except, instead, away*; or—2) *derived* from other parts of speech, either—*a*) by the *addition of formative syllables*, like יוֹמָם *by day*, from יוֹם (§ 100, 3); or most commonly—*b*) by *abbreviation*, effected in various ways, the degree of mutilation being proportioned to the frequency of their use, so that the original form of some has become entirely unrecognizable.

Compare in Ger., *gen* from *gegen, Gegend*; *seit* from *Seite*; *weil* (orig. a particle of time) from *Weile*=our *while*; in Eng. *sith* and *since* (old Eng. *sithence*).

Such words suffer still greater changes in the Greek and the Latin, and in the languages derived from the latter, as in ἀπό, *ab, a*; ἐξ, *ex, e*; ad, Fr. *à*; aut, Fr. *ou*, Ital. *o*; super, Ital. *su*.¹

¹ Even short phrases are contracted into one word, e. g. German *swear* from *es ist wahr* (*il est vrai*), Lat. *forsitan* from *fors sit an*, δηλονότι, δηλαδ , Fr. *peut- tre*, E. *prith e* from *I pray thee*. In the Chinese, most of the particles are verbs or nouns; e. g.    (to give), employed as a sign of the dative;   (to make use of), hence *for*;     (the interior), hence *in*.

The greatest curtailing of the particle occurs when, having ceased to be an independent word, it has been reduced to a single letter with, in most cases, a very short vowel sound. According to the laws of syllable formation in Hebrew (§ 26, 4) such particles cannot stand independently but are *prefixed* to the following word (as in the case with the preformatives of the Imperfect, § 47, 1, 2), e. g. the prefix ל from אל (§ 102).

That this shortening of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Semitic dialects such abbreviations become more and more striking and frequent. Thus אִשֶּׁר was shortened into אִשׁ in Phœn and in Hebr to ש, ש and even ש, which prefix forms became more and more customary among the Rabbins the יִי of the Biblical Aram at a later period became י, in modern Arabic we have *hallaq* (now) from *hâlhaqt, kîsh* (why?) from *h ayyin-shaun*, and many others. This view derives confirmation from the analogy of the Western languages. Yet the use of the simplest particles belongs already to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

3. Particles are formed, less frequently, by *composition* as in מִדּוּעַ (for מִה־דּוּעַ *what known?* מִדּוּעַ מִכֵּן,) *wherefore?* בְּלִעְנֵי (from בל and עֵדִי) *besides*, מִלְּמַעְלָה (from מן, ל, מַעְלָה) *from above*

More frequent is the combination of two words without being contracted into one, as בִּי-עֵלְכֶן, אִמְרֵי, אִמְרֵי, אִמְרֵי-יְיָ.

§ 100.

ADVERBS

1. Of obscure origin though undoubtedly the remainder of some noun is the negative לֹא *not*, and some particles of place and time, as שָׁם *there*.

2. Forms of other parts of speech, which, without any farther change, are used *adverbially*, are—

a) Substantives with prepositions, as בַּמֶּאֱדָר (prop *in strength*) *very, greatly*; לְבַד *alone* (prop *in separation* Fr. *a part*

=E. *apart*), with suff. לְבַדִּי *I alone*; מִבֵּית (prop. *from house*) *within*; כָּאֶחָד (prop. *as one*) *together*.

- b) Substantives in the accusative (the *adverbial case* of the Shemites, see § 118, comp. τῷ ἄρχηγῷ, ὁπωσάν), as מֶאֶזֶד (*strength*) *very, greatly*; אַפֶּס (*cessation*) *no more*; הַיּוֹם (*this day*) *to-day*; יַחַד (*union*) *together*. Many of these substantives are but seldom used as such e. g. סָבִיב and in plur. form סְבִיבִים and סְבִיבוֹת (*circuit*), as adv. *around*; others not at all, as כָּבֵד (*length*) *long ago*; עוֹד (*repetition, duration*) *again, further, longer*.
- c) Adjectives, especially in the *feminine* (answering to the Indo-Germ. *neuter*), as ראשֹׁנָה (*primum*) *at first, formerly* (often 'בְּרֵאשׁ', also 'לְרֵאשׁ'); רַבָּה and רַבַּת (*multum*) *much, enough*; נִפְלְאוֹת (prop. *mirabilibus sc. modis*) *wonderfully*; יְהוּדִית *Jewish*, i. e. in the Jewish tongue.
- d) Verbs in the *Infinitive absolute*, especially in *Hiph'il*, which are also to be regarded as accusatives (§ 131, 2); e. g. הִרְבָּה (prop. *to do much*) *much, להרבה in quantity*.
- e) Pronouns and numerals, as זֶה (prop. *there* = *at this place*) *here, הֵנָּה here, hither, אַחַת, שֶׁבַע, שְׁתַּיִם, מָאָה once, twice, seven-times, 100-times, שֵׁנִית a second time, again* Lev. 13, 5.

See a list of the adverbs most in use, classified according to their meanings, in § 150.

3. Some adverbs are formed by the addition of the formative syllable ׀ to substantives, as אֱמֵן and אֱמִנָּה *truly* (from אֱמֵן *truth*); חֵנָּה (*by favor*) *gratis*, (from חֵן *favor*); רִיקָנָּה *vainly* (from רִיק *empty*); יוֹמָנָּה *by day* (from יוֹם); פִּתְאֵנָּה *for* פִּתְאֵם (from פִּתַּע *twinkling*) *in a twinkling, suddenly*.

The termination ׀ occurs also in the formation of substantives, e. g. סֻלָּמָּה *ladder* (from סֻלָּל) so that ׀, ׀, ׀ are like ׀, ׀ (§ 84, No. 15), e. g. כֶּרֶם and כֶּרֶםִּי *ransom*, לֹטְרוֹן; בִּפְתָּאֵם (with prep.) *in a twinkling* 2 Ch. 20, 36; hence these forms may be regarded as denominative nouns used adverbially. But others think that the ׀ is nothing else than an obsolete plural-ending of the noun (see § 87, 1, d), and that these adverbs are properly nouns in the accusative plural, hence אֱמִנָּה like מִשְׁרִיִּים as adv. in Ps. 58, 2, חֵנָּה like Lat. *gratis* i. e. *gratis*.

4. Those forms which are very closely connected with the demonstrative pronoun may most naturally be regarded as *primitive adverbs*, having sprung from a combination of so-called demonstrative sounds. Some of these have since suffered great mutilations, whose extent however can nowhere be determined with certainty. Here belong e. g. **אָז** *then*, **כֵּן** *so*, **אָז** *only*, **אֲמֵן** *truly* (on all these adverbs v. Davies' Heb. Lex.), but especially the *interrogative* **הִי**, e. g. **הֲלֹא** *nonne?* **הֲגַם** *num etiam?* This **הִי** as well as the kindred article **הִי** (v. § 35, Rem. 1) comes undoubtedly from **הָל**, as still used in Arabic and perhaps also meant in Heb. in Deut. 32, 6.

This *interrogative* **הִי** receives,—1) before non gutturals with firm vowel generally *Châṭēph-pā'thäch*, as **הֲשֵׁטָה** *hast thou set?* see examples in § 153, 2 (except **הֲיִיטֵב** in Lev. 10, 19),—2) usually with *Pā'thäch* and *Dāghēsh fortè* (according to the original form **הָל**, and hence like the article) before a letter that has *Sh'wā*, as **הֲבָרָה** *num in via* Ez. 20, 30, **הֲקֵבֶן** Gen. 17, 17, 18, 21, 27, 32, or also with the *Pā'thäch* only, as in **הֲקִצֵּץ** Gen. 30, 15, 27, 38,—3) with *Pā'thäch* (and *Dāghēsh f. implicitum*) before gutturals, as **הֲאֵלֶיךָ** *shall I go?* **הֲאַתָּה** (art) *thou?* **הֲאִם** *num si*; Judg. 6, 31, 12, 5, Neh. 6, 11 must be read **הֲאִתָּם** (not **הִתָּם**); with **הֲאִישׁ** Num. 16, 22 the Massora means the article. Comp. Deut. 20, 19, Eccl. 3, 21 and *Delitzsch* on the latter passage;—4) with *S'ghôl* before gutturals that have *Qā'mēṣ* or *Châṭēph Qā'mēṣ* as **הֲאֵנִי** *num ego?* **הֲהִיְיָוָה** *was there?* The place of this interrogative particle is always at the beginning of the clause.

5. Some adverbs, involving a verbal idea, or at least (though really substantives) inclining to such an idea, admit also of *verbal suffixes*, especially those with *Nūn epenthetic* (§ 58, 4); e. g. **הֲיֵשֶׁב** *he (is) existing*; **אֵינִי** *I (am) not*, **הֵינִי** *he (is) not*, **עוֹדֵנִי** *he (is) yet*, **אֵיכָּה** *where art thou?* **אֵיךְ** *where (is) he?* The same applies to **הִנֵּן** and **הִנֵּה** *behold!* (prop. *here, here is*), with suffixes; as **הִנֵּנִי** (in *pause* **הִנֵּנִי** and **הִנֵּנִי**) *behold me* (prop. *here I am*), **הִנֵּהוּ**, **הִנֵּהוּ** *behold him*, **הִנֵּנּוּ** *behold us* (in *pause* **הִנֵּנּוּ** and **הִנֵּנּוּ**), **הִנֵּם**, **הִנֵּם**.

§ 101.

PREPOSITIONS.

1. The words, which by usage serve as prepositions, were originally substantives, and properly:

- a) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as in the genitive, and it actually has in Arabic the genitive-ending (compare in German *statt dessen*, *kraft dessen*, in Greek τούτου χάριν, in Latin *hujus rei causa* or *gratia*, *montis instar*); as אַחֲרֵי (hinder part*) *behind, after*; אֵצֶל (side*) *close by*; בֵּין (intermediate space, midst*) *between*; בֵּעֵר, בְּעֵר (interval of space) *behind, about*; זָרְחָה or with *Chireq compag.* זָרְחָה (removal, want) *besides*; מֵעַן (purpose) *on account of*; מִלְּ (front-side, from מִמֶּלֶךְ v. Ges. Lex. 8th ed.) but usually מִלְּ *before, over against*; מִן (part) *from, out of*; נֶגֶד (what is in front) *before, over against*; עַד (progress, duration*) *during, until*; עַל (upper part*) *upon, over*; עִם (connection, from the same stem עָמַם comes also לעִמָּה, עִמָּה) *with*; תַּחַת (under part*) *under, in place of*.
- b) Substantives in the *construct state* to be conceived however as standing in the genitive depending on *prefix prepositions* (espec. the inseparable): as לִפְנֵי (in the face of) *before*; לִפְי, כִּפְי (to the mouth of, i. e. the command*) *according to*; בְּגִלָּל (in the occasion of) *on account of*, לְמַעַן (for the purpose of) *on account of*.

2. Substantives used adverbially, in this manner, are very apt to become prepositions; e. g. בְּבִלִּי, בְּאֵין, בְּאֶפֶס (with nought of) *without*; בְּעוֹר (in duration of) *during*; כְּדֵר, כְּפֵר (for the requirement of) *for, according to measure of*.

§ 102.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section מִן *from, out of*, is frequently written as a *prefix* (§ 99, 2), yet its *Nûn*, assimilated to the following consonant, is still represented by the *Dāghēsh fortē* in that consonant, as in מִיַּעַר *from a forest*.

¹ In these examples, the signification of the noun is put in parenthesis, and marked with an asterisk when it is still in use.—On a similar use of substantives as prepositions in other languages, see *W. Von Humboldt über die Kavisprache*, Bd. III., p. 621.

Rem. The preposition **מן** is used as follows. It stands apart generally only before the article (and always with *Mägg'êph*), as **מִן־הָאָרֶץ**, also here and there before softer letters, as **מִן־אֶזַח** Jer. 44, 18, **מִן־בְּנֵי** 1 Ch. 5, 18, and elsewhere in the later books (like the usage of the Aramæan); there is besides a poetical form **מִנִּי** (comp. § 90, 3, a) and **מִנִּי** Is. 30, 11 (comp. **מִנִּי** and **מִנִּי** § 103). Its form is mostly **מ** prefixed (as in **מִדָּם** from blood) by means of *Dāghê'sh fortè* which can be omitted only in letters that have *Shêwâ* (according to § 20, 3, b), with a following **י**; the **מ** is usually contracted into **מי** e. g. **מִי־יָדִי**=**מִי־יָדִי** or **מִי־יָדִי**, before gutturals it becomes **מ** (according to § 22, 1), e. g. **מִבְּרָאִים**, **מִבְּרָאִים**; but also **מ** (w. *Dagh. f. impl.*) before **ח** and **ה**, as in **מִחַיִּית**, **מִחַיִּית**, **מִחַיִּית** Gen. 14, 23; so sometimes before **ר** (§ 22, 5, Rem.).

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant with *Shêwâ*; viz.—

- ב** *in, at, on, with,*
- ל** *towards, to, for, L. ad,*
- כ** *like, as, according to.*¹

On the pointing of these (inseparable) prefixes it is to be observed that—

- a) The *Shêwâ mobile* with which the above prefixes are usually pronounced has resulted from the disappearance of a short vowel, which therefore according to § 28, 1, 2 must return as soon as another *Shêwâ* follows. Before simple *Shêwâ* this vowel is *i*, but before *Châṭêph*, the vowel of the *Châṭêph* is taken e. g. **לִפְרִי** for fruit, **כַּאֲרִי** as a lion; and before feeble letters it follows the rules in § 23, 2, and § 24, 1, a, e. g. **לְאִמִּר** for **לְאִמִּר**, **לִירוּדָה**.
- b) Before the article they usually displace the **ה** and take its pointing, as **בְּהַיָּן** **בְּהַיָּן** in the garden. See full particulars in § 35, Rem. 2.
- c) Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they take also *Qā'mêṣ* (prob. as a lengthening of orig. *ā*, comp. § 26, 3), but only in the following cases,—a) **ל** before the Infinitives which have the above-mentioned form, as **לְתַתֵּן** for to give, **לְדַיֵּן** for to judge,

¹ Contrary to Gesenius' and Rodiger's learned derivation of **כ** from **כִּי**, Aram. also **כִּי** (therefore really in the house. in) or from **כֵּין** between (*Ewald*), *Mühlau* and *Volk* in the 8th ed. of the Lex., following *Böttcher*, have recommended, and without doubt rightly, to regard the **כ** (Arab. *lā*) as a softening of the Arab. *fā* (in).—**כ** arises first from **כֵּין** and more remotely from a stem which means *appropinquavit, accessit* (Arab. **وَلَّى**).—On **כ**, orig. a noun meaning *amount, kind (instar)* see Lex.

לָבִיחַ *for to bear*, except when another word closely follows the Inf (especially as its subject § 133, 2), placing it in a sort of *constr. st.* as in בּוֹשׁוּחַ Num 8, 19, לִבְכֹּחַ Gen 18, 3,—β) before many pronominal forms, בָּזוּחַ, לָזוּחַ, בָּזוּחַ, קָאֵלֶּה *like these*, but specially always בָּכֶם, לָכֶם, עִכְכֶם, and בָּהֶם, לָהֶם, עִדָּהם (see § 103, 2),—γ) לְ before monosyllables or nouns accented on the first syllable, e. g. פֶּה לְפֶה *mouth to mouth* 2 K. 10, 21, בֵּין מַיִם לַמַּיִם *between water and water* Gen. 1, 6, in both cases before the great pause observe in the instructive example in Deut 17, 8 that the punctuation לְ requires at least the small pause after it, in Is. 28, 10 and 13 the לְ stands in the double repetition before the small and the smaller distinctives.—δ) in certain standing expressions, which have become adverbial as לְעֶד *to eternity*, לְרַב *in multitude*, לְבֶטַח *in security*, לְנֶצַח *to perpetuity*, but לְנֶצְחִים *to all eternity* Is 34, 10

- d) With the *interrogative* מַה בָּמָה *by what?* מַחֲמָה *how much?* לְמַח (Job 7, 20, לְמַח 1 Sam 1, 8, מִלְּמַח, all *Mil'el* therefore *d* in the tone is lengthened to *ā*) *for what? why?* Before the gutturals א, ח, ע, לְמַחָא (*Mulra'*) is used to avoid hiatus instead of לְמַחָה, but before the ך we find also לְמַחָה. Before non-gutturals is found לְמַחָה Ps 42, 10, 43, 2 (immediately after a tone-syllable).

Rem The divine name יְהוָה, which has not its own original vowels (probably יהוה), but those of אֱלֹהֵי (see Lexicon under the word), takes the *prefixes* also after the manner of אֱלֹהֵי, as לְיְהוָה, בְּיְהוָה, מִיְהוָה (because the Jews read in these cases בְּאֱלֹהֵי, מִיְהוָה, לְיְהוָה).

§ 103.

PREPOSITIONS WITH SUFFIXES AND IN PLURAL FORM.

1. So far as all prepositions were originally nouns in the accusative (§ 101), they are also united with the suffixes of nouns (§ 91, 1, 2), as אֵצֶלִי (at my side) *by me*, אִתִּי (in my proximity) *with me*, בְּתוֹכָם (in their place) *instead of them* (like *L. mea causa, on my account*).

Rem. 1. The preposition נֶעֱמָר *near, with* (from נָקַר v. Lex. s. v. נָקַר II.), is distinguished from אִתִּי (the sign of the definite accusative, see § 117, 2) when suffixes are added, by the difference of pointing, the former making אִתִּי, אִתִּי, אִתִּי, אִתִּי, while the latter retains its original *o* before the so-called light suffixes as אִתִּי *me*, אִתִּי *thee*, אִתִּי *him*, אִתִּי *her*, אִתִּי *us*, but אִתִּי, אִתִּי, אִתִּי and אִתִּי. Yet in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, this נֶעֱמָר *with* is at times incorrectly inflected אִתִּי, אִתִּי.

2. The preposition עִם *with* (st. עִם) takes קִדְמָה (*prætonic*) before

כֹּס and חֹס, in order that the doubling of the *Mēm* may be distinctly heard, as in עֲמָכֶם, עֲמָכֶם (for which however עֲמָם usually stands). In the first person, besides עִמִּי we find עִמָּדִי.

3. It is but seldom that prepositions take the verbal-suffixes, as חֲרָהּ 2 Sam. 22, 37, 40, 48 (for which we find חָרָהּ in Ps. 18, 37, 40, 48), חֲרָהּ Gen. 2, 21, and בְּעָרָי Ps. 139, 11 (perh. for the sake of rhyming with יְשׁוּעָי). But in these cases the form of the suffix may perhaps be accounted for in this way, that the idea of *direction* *whither* is implied, so חֲרָהּ *under-me-ward* 2 Sam. as above (also חֲרָהּ *under me*), חֲרָהּ *in its place* ('he put flesh in-to its place'), בְּעָרָי *hither around me*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 102) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to כ is appended the syllable מִן, and מִן is doubled into מִמֶּן (for מִמֶּן, prop. L. *a parte*, from the side of—), and for ב and ל we have at least בָּ and לָּ with full vowel (§ 102, 2, *a* and *c*).

a) לָּ with suffixes:

Sing.

Plur.

- | | |
|---|--|
| 1. לִי <i>to me.</i> | לָנוּ <i>to us.</i> |
| 2. { <i>m.</i> לָהּ, לָכֶה, in pause לָךְ } <i>to</i> | { לָכֶם, } <i>to you.</i> |
| { <i>f.</i> לָךְ } <i>thee.</i> | |
| 3. { <i>m.</i> לוֹ <i>to him.</i> | { לָהֶם, לָהֶמָּה, poet. לָמֹ. } <i>to them.</i> |
| { <i>f.</i> לָהּ <i>to her.</i> | |

¹ לָךְ happens not to occur in the O. Testament.

² Even Rödiger denies altogether that לָמֹ may stand also for the sing. לוֹ. But this question must now be decidedly answered in the affirmative, since the Phœnician suffix of the 3. fem. sing. in כ is generally recognized as analogous to the Hebrew suffixes in לוֹ (comp. Schröder Phöniz. Sprache p. 153 f. and p. 154, Schlottmann's explanation of this כ). To be sure in places like Gen. 9, 26, ff. Deut. 33, 2, Is. 30, 5, Ps. 78, 10, לוֹ is better explained as *plural* (in reference to collective nouns); but in Is. 44, 15 and 58, 8 its explanation as *plural* would be an extremely forced one. Besides there would remain לוֹ Ps. 11, 7 and עָלָיו as well as עָלָיו, the latter occurring three times, Job 30, 23, 27, 28 (also עָלָיו) and especially 22, 2. In all these places we can avoid the worst exegetic artifices by recognizing simply a singular suffix (= עָלָיו, עָלָיו, עָלָיו).

³ The form לוֹ usually signifies *therefore*.

בָּ takes suffixes in the same manner, except that for the *3d person plur.* we have בָּהֶם, בְּהֶמָּה, also בָּם and the *fem.* בָּהֶּן also 15 times בָּהֶן; but only in 1 Sam. 30, 7, Is. 38. 16, Ezek. 42, 14 בָּהֶן.

b) בָּ with suffixes:

Sing.	Plur.
1. בְּמִנִּי ¹ as I.	בְּמוֹנֵי as we.
2. { <i>m.</i> בְּמוֹהָ } as thou.	כָּכֶם, seldom כְּמוֹכֶם } as ye.
3. { <i>m.</i> בְּמוֹהֶוָּ } as he.	כָּהֶם [כְּהֶם] } as they.
{ <i>f.</i> בְּמוֹהָ } as she.	כְּהֶנָּה [כְּהֶן]

c) מִן with suffixes:

Sing.	Plur.
1. מִמֶּנִּי, poet. מִנִּי, in pause	מִמֵּנָם from us.
מִמֶּנִּי from me.	
2. { <i>m.</i> מִמֶּנָּה, in p. מִמֶּנָּךְ } from thee.	מִמֵּנָם } from you.
{ <i>f.</i> מִמֶּנָּה } from thee.	מִמֵּנָן }
3. { <i>m.</i> מִמֶּנִּי, poet. in pause מִנְהוּ, } from.	מִמֵּנָם, poet מִנְהֶם }
{ <i>f.</i> מִמֶּנָּה } from her.	מִמֵּנָהּ, poet מִנְהֶהָ }
[מִמֶּנָּה or מִנְהוּ] from him.	

Rem. The syllable מִן (in Arabic *mā* مَا—Heb. מִן *what*) in בְּמִנִּי (prop. according to what I for as I), is in poetry appended to the three simple prefixes ב, כ, ל, even without suffixes, so that בְּמִי, כְּמִי, לְמִי appear as independent words equivalent to ב, כ, ל. In this case, poetry distinguishes itself from prose by longer forms; in the case of מִן on the other hand it has adopted the shorter ones, resembling the Syriac.

The above bracketed form כָּהֶם stands only in 2 Kings 17, 15 (in pause); כְּהֶן (or כְּהֶן) only in Ez. 18, 14. Comp. *Freundsorff*, *Massora magna*, p. 234 ff.—For כָּכֶם (so formerly in this grammar) as ye, must be read כָּכֶם according to the express testimony of *Kimchi* (comp. also *Baer* on Job 16, 4).

The preposition מִן (see § 102, 1, Rem.) with *suff.* makes מִמֵּנָם from him, which comes from מִמֶּנָּה (according to § 19, 2), and is identical

¹ The use of מִן for מִי here is simply for euphony, (comp. above No. 1 Rem. 3). בְּמִנִּי written defectively only in the Pentateuch.

in form with מִמֶּנּוּ *from us*, which comes from מִמֶּנִּי.¹—The form מִמֶּנּוּ always stands without *Mappiq*, and comes from מִמֶּנִּי. The bracketed form מִמֶּנּוּ for which Baer after Kimchi et al. writes מִמֶּנּוּ is found only in Ps. 68, 24 and is perhaps rather a *substantive*=*share* (v. Delitzsch in loc.).—מִמֶּנּוּ (in printed editions, in MSS. however מִמֶּנּוּ) is found only Ez. 16, 47, 52.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* or the Eng. *besides* (for the reason of this, see § 108, 2, a),² and are therefore joined with the pronominal suffixes, in the form of the plural construct state just like plural nouns (§ 91, 2). Such are—

אַחֵר, more frequently אַחֲרֵי (prop. *hinder parts*) *behind*, *after*, with suff. always thus: אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרֵינוּ etc.

אֶל, poet. also אֵלַי (*regions, directions*) *towards, to*, with suff. always אֵלַי *to me*, אֵלֶיךָ, אֵלָיו, אֵלֵיהֶם, אֵלֵיהֶן (also defect. אֵלֵהֶם), for which latter also poet. אֵלֵינוּ (Ps. 2, 5).

בֵּין (*interval*) *between*, to which the suff. which have a singular sense are joined, thus: בֵּינִי, בֵּינָךְ, etc. (Gen. 16, 5 בֵּינָךְ but the second *I'ôdh* has been rendered critically doubtful by a dot; בֵּינִי occurs three times, but it is only Massoretic (*Qeri* for בֵּינִי, which is found e. g. Gen. 30, 36). On the other hand the suffixes that signify a plural are added to the plur. בֵּינֵי or בֵּינֹתָ, thus בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֵיהֶם, also בֵּינֹתֵינוּ, בֵּינֹתֵיכֶם (— also sometimes elsewhere to the plur. noun to avoid too long forms).

סָבִיב (*circuit*) *around*, with suffixes always in the plural form, partly *masculine* סָבִיבֵיךָ, סָבִיבֵינוּ etc., partly, and more frequently *feminine* סָבִיבֹתָ, סָבִיבֹתָ *surroundings* with suff. סָבִיבֹתַי *around me*, סָבִיבֹתֶיךָ, סָבִיבֹתֵיהֶם.

¹ The Babylonian grammarians wanted to distinguish the last from the 3d sing. by writing it מִמֶּנּוּ *from us*, but Ibn Ezra justly objected.

² Some of these words, which come from stems ל"ה, viz., אֵלַי, עָלַי, עָלֶיךָ, may certainly be traced back to singular forms like אֵלַי, עָלַי; but the analogy of the others makes it more probable that these also should be regarded as plurals.

עַד (*progress, duration*, from עָדָה) *as far as, unto*, plur., עָדִי, עָדֶיךָ, עָדֵינוּ, עָדֵיכֶם (with *Qā'mēš* in the secondary tone) Job 32, 12.

עַל *upon, over* (*constr. st. of עָלָה what is above, from עָלָה to go up*), plur. עָלֵי (poet.), but with suff. also in prose always עָלֶיךָ, עָלָיו, עָלֶיהָ, עָלֵיהֶם, for which עָלֵימֶוּ is also often used in poetry. On the use of the latter in the *sing.* see above 2, a, Note ².

תַּחַת *under* (*prop. what is beneath*), in plur. with suff. תַּחַתִּי, תַּחַתְּךָ, תַּחַתֵּנוּ, תַּחַתֶּם (see בִּינְיָנוֹם above)

§ 104.

CONJUNCTIONS.

1. The conjunctions serve to connect words and sentences, and to express their relations to each other.—Such are

a) Original pronouns, as the demonstrative כִּי *that, because, for*.

b) Original substantives, which afterwards became pronouns or adverbs e. g. אֲשֶׁר (s. § 36), which serves partly as general expression of the idea of relation, partly as relative pronoun (= *qui, quae, quod*); farther אֵל (*nothing*) *that not*; מִן (perhaps literally *turning off*, from מָנָה) *that, not, lest* (the Greek *μη prohibitive*) etc. Also substantives used adverbially with prepositions e. g. בְּמָהֵר *(in not-yet) before that* (for which also מִמָּהֵר). On the combination of two conjunctions to express complicated ideas (e. g. אֲמַרְכֶּם *to this comes, that=yea more that*) v. § 155, 2.

c) Prepositions, which by the addition of the conjunctions אֲשֶׁר and כִּי are reduced to the idea of one conjunction; e. g. אֲשֶׁר אֲמַר *because* (from אֲמַר *account of*), *prop. on account that*, אַחֲרֵי אֲשֶׁר *after that*, כְּאֲשֶׁר *according as* (אֲשֶׁר and כִּי), לְקַבֵּל אֲשֶׁר and לְקַבֵּל אֲשֶׁר *(in consequence that) because*. The preposition may still be employed in this manner, even when the conjunction is omitted, e. g. עַל (for אֲשֶׁר) *although*, Job 16, 17.

So at least according to the logic of our language; it would however be more correct to say that instead of the intermediate אֲשֶׁר the whole

following sentence has one substantive idea, governed directly by the preposition. In like manner, all prepositions prefixed to the Infinitive may be rendered in English as conjunctions (§ 132, 2) with the finite verb.

2. Even those little words which are no longer in use except as conjunctions, and which are in more or less of obscurity as to their formation, or original signification, may be considered throughout as remainders of original nouns, such as **או** (prop. *will, choice*, from **אָרַר** *to desire*, comp. Prov. 31, 4) or, like Lat. *vel, ve*, from *velle*; of doubtful origin are **כּאֵן** *when*, also *or* (before the second member of a double question) **הֲאֵל** *also* and others. Even the only *prefix* conjunction **ו** (*and*) seems to have come from a stem meaning *to add or join*; comp. Davies' Heb. Lex. under **וּ**.

NB. The pointing of the conjunction **ו** is in many respects analogous to that of the *prefaces* **וּ**, **וְ**, **וַ**, (§ 102, 2), but as a feeble letter it has some peculiarities:—

a) Usually it has simple *Sh'wā* (**וּ**).

b) Before words beginning with a guttural and a *composite Sh'wā*, it takes the vowel with which the *Sh'wā* is compounded (according to § 28, 2), as **וְחָכָם** *and be thou wise*, **וְעֲבָדִים** *and slaves*, **וְקוֹצֵה** *and force*, **וְאָכַל** *and eat thou*, **וְחָלִי** *and sickness*. But **וְאֱלֹהִים** *God*, with **ו** is contracted into **וְאֱלֹהִים** etc. In cases like **וַיַּצַּר** Job 4, 2 comp. § 28, 2.

c) Before words whose first consonant has simple *Sh'wā* (excepting the cases under d), *Wāw* becomes the vowel *ū*, as **וְכָל** *and to all*, and even before a *Chāṭēph* (under letters not guttural), as **וְיֹרֵכְךָ** Gen. 2, 12 (comp. § 10, 2, Rem. b). It is also sounded thus (yet with the exception of the cases under e) before its cognate labials **ב**, **מ**, **שׁ**; as **וּבְלֵיל**.

d) Before **ו** *Wāw* takes *Chirēq*, as in **וַיְהִי** *and he was* (for **וַיְהִי**, according to § 24, 1, a); on the peculiar punctuation of **ו** copulative before forms with initial *Sh'wā* from **וַיְהִי** *to be* and **וַיֵּחַי** *to live*, as **וַיְהִי־וַיֵּחַי** Josh. 8, 4, **וַיְהִי־וַיֵּחַי** Gen. 30, 7, comp. § 63, Rem. 5.

e) Immediately before the tone-syllable, it often takes *Qāmēs*, like **וְ**, **וַ**, (§ 102, 2, c), yet chiefly only at the end of a clause, e. g. 2 K. 7, 4 (**וְהָיָה** *and it shall be*), Ruth 3, 3 (**וְהָיָה** *and it shall be*), Ps. 10, 15 (**וְהָיָה** *and it shall be*), 2 Sam. 13, 26 (**וְהָיָה** *and it shall be*), 1 Sam. 9, 4 (**וְהָיָה** *and it shall be*), Ez. 47, 9 (**וְהָיָה** *and it shall be*); comp. also (with *Tiphchā*) Gen. 33, 13, 2 Sam. 13, 12. Regularly the **ו** copulative stands with *Qāmēs*, when it serves to unite two nouns, which have the same generic idea, and thus in their combination present only one more comprehensive idea. It is also here however a condition that the **ו** shall stand immediately before the tone syllable, e. g. **וְהָיָה** *and it shall be*.

Gen. 1, 2, וַיֵּרָא, יוֹם 8, 2? (see also examples above); Ex. 25, 3, כֹּה וְכֹה *so and so*, וַעַן כִּבְי־נָעוּ Ps. 96, 7, 10, וְיִרְבֹּב וְסוּסִים Ps. 76, 7; even אֱלֹהֵי-יִשְׂרָאֵל G. m. 7, 13, אֱלֹהִים וְמַלְאָךְ 1 K. 21, 10, אֱלֹהֵי-יִשְׂרָאֵל Esth. 1, 8 (at the end of the verse); also with 3 words as in וַתֵּרֶם וַתִּפְתָּח וַתֵּבֶן Is. 24, 17. It is otherwise when the word stands in close connection with the following, e. g. אִישׁ וְאִשׁ יִלְדוּ בָהּ Ps. 87, 5. From the same rhythmical reason the ו (not ם) stands with certain monosyllabic words, whose nature is to lean upon the following, as וְזֶה, וְאָתָּה, וְלֹא, וְכֵן and others.

§ 105.

INTERJECTIONS.

1. Among the interjections there are (as in all other languages) some merely natural sounds, or as it were, vocal movements, called forth by some impression, or sensation, as אָהָה, אָה *ah!* הֶאֱחָה *ho!* אָהָה *aha!* הֶחֱשָׁה *hush!* But הוֹי, וְהוֹי *woe!* is an original noun and belongs therefore to No. 2.

2. Others, however, were borrowed from other parts of speech, and became interjections only by use in animated discourse, as הֵן or הִנֵּה *behold!* (prop. *here*); לֹא ¹ *lo!* (prop. *see*, Imp. of רָאָה); הִבֵּה, plur. הִבֵּי (prop. *give*, Imp. of רָהַב) for *come on! go to!* (L. *age, agite*); לָכֵה (also לָהּ in Judg. 19, 13), לָכֵי (prop. *go ye*, Imp. of הִלָּךְ) *go to! come on!*¹ הִלִּילָה *far be it!* (prop. *ad profanum!*), בִּי (for בְּעִי *entreaty*) *I beseech, pray!* (for *I pray thee*), נָא *now!* (cf. Ethiop. *nā'ā*, prop. *hither*, but also *come on!*) a particle of incitement and entreaty (which is put after the expression it belongs to).²

¹ לֹא, הִבֵּה and לָכֵה stand connected, in this form, also with the feminine and with the plural, which shows that they have quite assumed the nature of interjections.

² The particle נָא serves to express the most various shades of thought, which are exhibited in various places in the Syntax. A short statement must here suffice. נָא stands—*a*) after the Imp. in commanding as well as in entreating (§ 130, 1);—*b*) after the Impf. in the first as well as in the third person (§ 127, 3, *b*, and § 128, 1);—*c*) once after the Perf. (§ 126, 4 in foot Note);—*d*) after various particles, as וְהִנֵּה *behold now*, particularly with conjunctions, as וְאַל-נָא *no! pray (ne quaso)*. אִם-נָא *if now*, εἴποτε, *if*, with a courteous or modest hesitation.—In courteous discourse this particle is used in redundancy, as in Gen. 18, 3, 19, 7, 8, 19, 50, 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 106.

EXPRESSION OF ADJECTIVES THROUGH SUBSTANTIVES,— THE ABSTRACT FOR THE CONCRETE.

In the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives, such as those of *material*¹, are almost entirely wanting. This deficiency is supplied by substantives, especially in the following ways:—

1. The substantive expressing quality is placed in the genitive after the noun qualified. This is constantly the case in specifying the material, e. g. כְּסֵף כָּלִי *vessels-of-silver*=*silver vessels*, עֵץ אֲרוֹן *ark-of-wood*=*wooden ark*, like the Fr. *des vases d'or*; in like manner אֲחֻזַּת עוֹלָם *eternal possession* Gen. 17, 8, מֵרֵי מִסְפָּר *men-of-number* i. e. that can be numbered = *few men* Gen. 34, 30, אֶבֶן חֵן *precious stone* Prov. 17, 8. So likewise even in cases where the language had a corresponding adjective, e. g. בְּגָדֵי הַקֹּדֶשׁ *garments of holiness*=*the holy garments* Ex. 29, 29; for the use of the adjective קָדוֹשׁ is restricted

¹ A few adjectives of this kind, in the form of *passive participles*, are אֲרִיזָה (denom. from אֲרִי) *of cedar*, קָדוּשׁ *of copper*. On the form קָטוּל as expression of inherent qualities, v. § 50, 3, Rem. 2.

to the expression of certain combinations. Compare hence in the N. Test. $\delta \text{ οἰκονόμος τῆς ἀδελφίας}$ Luke 16, 8. Comp. Fr. *Un homme de bien*.

Rem. 1. Less frequently the substantive which expresses a quality precedes and the other noun follows it in the genitive, as בְּחֵיר עֵצְאִי *the choice of thy valleys*, i. e. *thy chosen valleys* Is. 22, 7 (comp. 17, 4), 37, 24, Gen. 23, 6, Ex. 15, 4. This is the usual construction with the substantive כָּל *totality* used for the adj. *all, whole* (see § 111, 1).

2. Instead of an adjective, which ought to stand as the predicate of a sentence, a substantive is sometimes employed, e. g. Gen 1, 2, *the earth was desolation and emptiness*, Job 3, 4 *let that day be darkness*, Ps 25, 10, 35, 6, 38, 19, 110, 3, Is 5, 12, Job 23, 2, 26, 13, in a few of these cases the periphrasis with the aid of a substantive was necessary, as there existed no corresponding adjective. But in all cases the idea of quality is more strongly expressed by a substantive than by an adjective or verb. The same may be said of the examples where the predicate has been expressed by a substantive with a preposition, as in Ps. 29, 4 *the voice of the Lord is בְּכָה with power* i. e. *powerful*.

2. Especially, adjectival ideas, denoting the possession of a thing, quality or condition, and the like, are frequently expressed by circumlocution, viz. by substantives (like *man, lord, son, daughter*) with the genitive of the thing, attribute, etc., in the following manner:—

a) אִישׁ מֵאֵשׁ *man, e. g. אִישׁ דְּבָרִים* (prop. *man of words*) *eloquent man* Ex 4, 10; אִישׁ רֵעִי (prop. *man of knowledge*) *intelligent man* Prov. 24, 5, אִישׁ זָקָה *wrathfull man* Prov. 15, 18.—b) בָּעַל *master, owner*, e. g. בָּעַל שָׁעַר *hairy* 2 K. 1, 8, בָּעַל חֲלֻמּוֹת *the dreamer* Gen. 37, 19.—c) בֶּן *son* and בִּת *daughter*, e. g. בֶּן־נָדָב *valiant man* 1 K. 1, 52; בֶּן־מִזְרָח *an oriental* Gen. 29, 1; בֶּן־שָׁנָה *one year old* Ex. 12, 5; בִּת־מָוֶת *doomed to death=a child of death* 1 Sam. 20, 31; בִּת־קָלִיעַל *worthless woman* 1 Sam. 1, 16; poet. also of a thing without life, as in Is. 5, 1 קִרְשֵׁיכֶן *fat ground* (of a fruitful hill); comp. בֶּן־לֵילִי Jonah 4, 10.

A bolder construction, and merely poetic, is the use of the simple abstract in place of the concrete, as קָלִיעַל *worthlessness* for בִּת־קָלִיעַל or אִישׁ־קָלִיעַל *worthless*, like L. *scelus* for *scelestissimus*. Comp. § 83, Rem. 1.

Rem. On the contrary, forms of adjectives or concretes, especially in the feminine, often take the abstract signification, as has been shown in § 84, 1, 3, 12, etc., comp. § 107, 3, b.

We here remark, also, that the poets employ certain *epitheta ornantia* alone instead of the substantive to which the attribute belongs; e. g. אֱמִיר *the Strong*, i. e. *God*; אֱמִיר *strong*, i. e. *the ox*, in Jeremiah *the horse*, רֶגֶן *majestic, august*, for *the prince* (comp. קָטִיא *elatus*, with the same signification); לְבָנָה *white*, i. e. *the moon*. So also רֹבֵץ *lurking*

i. e. *the lurker*, for a *lurking lion* Gen. 4, 7. In Arabic this use of adjectives and participles for substantives is even far more common. Comp. L. *merum* for *vinum*, ὕγρη i. e. *the sea* in Odys. 1, 97.

§ 107.

INDICATION OF THE GENDERS OF THE NOUNS.

Whether the Hebrew regarded a substantive as feminine is known partly from its feminine termination in the singular (§ 80, 1, 2), and from the feminine ending of the plural (see however § 87, 4) and partly merely from its construction with a feminine predicate. On the indication or non-indication of the gender, and also on the peculiar Hebrew conception of genders, the following has to be noted in particular.

1. The most natural use of it was the express indication of gender in cases where the physical sex of man or beast comes into consideration. Language shows, however, several gradations, according as this natural distinction is more or less prominent in the mind's view. The former is principally the case—

- a) when the female is designated by an entirely distinct word, which, of course, requires no feminine-ending, as *father*, *mother*, in Heb. אב, אם; אֵיל *ram*, רַחַל *ewe*; חֲמֹר *he-ass*, אֲרוֹן *she-ass*;
- b) when the female is indicated only by the addition of the feminine-ending, as אח *brother*, אחוֹת *sister*; צֶלֶם *young man*, צִלְמָה *young woman*; פֶּרֹשׁ *ox*, פֶּרָה *heifer*; עֵגֶל *he-calf*, עֵגְלָה *she-calf*; the gender is less emphatically distinguished:—
- c) when the feminine gender is shown only by the construction (*communio*), like ὁ, ἡ βοῦς, ὁ, ἡ παῖς, as נֶמֶל *camel*, *masc.* in Gen. 24, 63, but *fem.* in 32, 16; בָּקָר *masc.* for *male cattle* in Ex. 21, 37, but *fem.* for *female cattle* in Job. 1, 14;
- d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both (*epicœna*), as in ὁ λύκος, ἡ χελιδὼν; e. g. יָבֵשׁ הָבַע *masc.*, *a bear robbed of his young* Hos 13, 8 (yet

it is construed as feminine in 2 K. 2, 24, Is. 11, 7); אֵלֶּיָּהּ *masc.*, *ox* in Ps. 144, 14, where however the *cow* is intended.

In cases under a, b, c, the more definite designations of the *fem* gender, although existing in the language are often replaced by more general expressions which are used elsewhere only for the masculine, e. g. חַמִּיר as *fem.* for אִתִּיר 2 Sam. 19, 27, and אֵלֶּיָּהּ for אֵלֶּיָּהּ Ps. 42, 2. Compare in German *Gemahl* for *Gemahlin*; on the other hand in Arabic, where the more ancient style avoids the feminine forms e. g. *ba'la* *mistress*, *'arûsa* *bride*, which become more and more common in later usage. On the other hand בֶּן־בֵּן *boy, youth* being employed also for נַעֲרָה in the Pentateuch, comes from the originally epicene use of בֶּן־בֵּן. But if in Job 1, 19, Ruth 2, 21, נַעֲרָה is used for young people (of both sexes) it is because the idea of the male sex, as the nobler one, predominated and included at the same time, the female sex; comp. *Arab.* 'abawāni, *the two fathers*, i. e. *parents*.

The same sparing use of the designation of sex appears also in other examples; viz. אֲמִנִּי *m. artificer* Prov. 8, 30 (where *wisdom* חֵכֶּם *f.* is meant, like *artifex omnium natura* in Plin. 2. 1); מֵת *m. a dead body*, spoken of the corpse of a woman Gen. 23, 4; אֵלֶּיָּהּ for a *goddess* 1 K. 11, 5; comp. Eng. *friend, teacher*, also Lat. *auctor, martyr*.

Among *epicæne* nouns are found names of whole species of animals, which were regarded as masculine or feminine according as they appeared strong and powerful, or weak and timid; e. g. *m.* בֶּלֶב *dog*, זָאֵב *wolf*; *f.* יוֹנָה *dove*, חֲסִידָה *stork*, בֶּן־יָעֵן *ostrich*, אֶרְבֶּבֶת *hare*.

2. The use of the feminine-ending for denoting the feminine gender, is most constant in the adjectives and participles. See § 87, 5. .

3. Besides objects properly feminine, there are others (nearly the same as those which in Greek and Latin are *neuter*) indicated in Hebrew by the feminine form viz.—

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as חֶרֶץ *side* (of the body), *thigh*, יָרֵךְ or יָרֵךְ *side* (of a country), *region, rear* (of a dwelling), קֶדֶח *front* or *forehead*, בִּצְחָה *greave* (from some resemblance). As in the two last examples, so the feminine is often used to transfer the signification of an animate object to a kindred inanimate object (especially of art).

b) Hence *abstract ideas*, which decidedly prefer the feminine form, even when the masculine is also in use; as נִקְמָה *vengeance*, נִקְמָה *help* (§ 84, 11, 12). Adjectives when used substantively in a *neuter* sense (like τὸ καλόν), commonly take the *fem.* form, as נְכוּנָה *right* in

Ps. 5, 10; רָעָה *evil, ill-luck*; so also in the plur. fem. גְּדִלוֹת *great things* Ps. 12, 4; נִפְלְאוֹת (Part. Niph. *wonderful thing*).

c) At times the feminine form is applied, when a *dignity* or *office* is designated, as קְנוֹיִת (prop. *surnames, equally named*) *colleagues*, פְּרִנְיָה *princes* (like our *highnesses*). Considered more closely, these feminine forms express really abstract ideas, which afterwards had been transferred to concrete individual persons. Undoubtedly the same is the case with אָבוֹת *fathers* (more exactly something like *paternitas*, indicating dignity). Of a somewhat different kind are cases like קוֹנֵן *concionator* (designation of *King Solomon* as the preaching wisdom) where the fem. ending serves in a manner to designate the so named personality as being active in that particular direction; comp. סֹפֵר as a man's name in Neh. 7, 57, Ezra 2, 55. These words are, however, agreeably to their signification construed with the *masc.* This use of words prevails more extensively in Arabic, Ethiopic, and Aramæan, e.g. in *Chalīpha* (fem. of *chalīph*, *successor, representative*) Compare in Lat. *magistratus*, Ger. *Herrschaft* (Eng. *lordship*) for *Herr* (Eng. *lord*), *Obrigkeit* for *Oberer*; *Majesty*, *Excellency*, Ital. *podestà*¹, etc.

d) *Collectives*, as אֹרֵחַ *wanderer, traveller*, אֶרְכָּה *caravan* (prop. *that which wanders* for *wanderers*); גִּילָה (from masc. גִּילָה) *a company of exiles*; יֹשְׁבֵי I. 12, 6, Mic. 1, 11, 12, prop. *that which inhabits* for *inhabitants*; אֹיְבֵי for *enemies* Mic. 7, 8, 10. So in Arabic often. Comp. the poetic בֵּית צֶרֶם for בְּנֵי צֶרֶם *sons (=inhabitants) of Tyre* Ps. 45, 13, צִמִּי=צִמְיָה *my countrymen*. Comp. τὸ ἵπτικόν and ἡ ἵππος for *the cavalry*, ἡ ἀμυγλός (Herodotus I. 80).

e) But on the contrary the feminine, as the *nomen unitatis* in Arabic, now and then denotes *an individual of a class*, when the masculine is used of the whole class, e.g. סִפִּי *ships, fleet* (1 K. 9, 26, comp. 2 Ch. 6, 18), אֶיִת *single ship* (Jon. 1, 3); שֵׁנִי *hair* (collectively), שֵׁנִיָּה *a hair* (see Judg. 20, 16, 1 Sam. 14, 45, Ps. 40, 13), שִׁיר *song* (mostly collective), שִׁירָה *a song*, so also חֲאֵנָה *a fig*, נֶחֱם *a blossom* (besides the collective נֶחֱמִים Gen. 40, 10), שִׁישָׁה *a lily* (besides שִׁשְׁשָׁה, לֶבֶן *a brick* Ez. 4, 1 (Arabic *labīna*, also collect. *labīn*), and other instances, although the difference is partly lost sight of in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, *a—d* in this section) are more or less regarded as feminine, without having the appropriate ending, but taking the syntactical construction, as if feminine. They belong chiefly to the following classes:

¹ So פָּשָׁה (= *pasha*) is *fem.* in form and inflection, but *mas.* in sense and construction.—Tr.

a) Names of countries and towns, contemplated as mothers¹, or nurses (as it were), of the inhabitants e. g. אַשּׁוּר *f. Assyria*, אִדּוּמָא *f. Idumæa*, צָר *Tyre*; so also the appellative nouns which denote country, city or any locality, or limited space, as אֶרֶץ *earth, land*, רֶכֶּל *the world*, עִיר *city*, רֶדֶךְ and אֶרֶב *way*, מִצֵּד *court*, מַחֲנֶה *camp*, שָׂמַל *the grave*, בְּאֵר *a well*, צָפוֹן *north*, דָּרֶכְךָ *south*, etc.; at times even מָקוֹם (*place*) is *fem.*, as in Gen. 18, 24 (referring to Sodom), and 2 Sam. 17, 12 in *Kethibh* (where the *Qeri* gives the *masc.*).²

As names of people are commonly masculine, it often happens that the same word is used as *masc.* for the people, and as *fem.* for the country, e. g. יְהוּדִים *m. Jews* Is. 3, 8, *f. Judæa* Lam. 1, 3, אִדּוּמִים *m. Idumæans* Num. 20, 20 and *f. Idumæa* Jer. 49, 17.

But names are also construed as *fem.*, even when intended for the people, by a metaphorical use (like the German *die Türkei schliesst Frieden*) Job 1, 15, 1 Sam. 17, 21, Is. 7, 2, 21, 2³

b) Many members and parts of the body in man or beast, יָד and כַּף *hand*, אֶצְבַּע *finger*, רֶגֶל *foot*, בִּרְךָ *knee*, כַּתֵּף *shoulder*, לֶרֶךְ *loin*, שׁוֹק *leg*, עֵין *eye*, אוֹז *ear*, יָדוֹעַ *arm*, לָשׁוֹן *tongue*, כְּנָף *wing*, קֶרֶן *horn*, שֵׁן *tooth*, בֶּטֶן *womb*, probably with reference to their subserviency as mere instruments⁴; and hence also words for *inanimate instruments and utensils*, as חֶרֶב *sword*, דָּבֶר *peg*, אָרוֹן *ark or chest* (but also *masc.*), בַּד *bucket*, מִטָּה *bed*, נֶעֱל *sandal*, כַּס *cup*, אֶבֶן *stone*, and many others.

c) *Fem.* too are the words for *light, fire*, and other powers of nature, as שֶׁמֶשׁ *sun* (also *masc.*), אֵשׁ *fire* (Eth. *ēsāt*), אֵר *light* Job 38, 32 elsewhere *masc.*), נֹרָא *brightness*, also רֵיחַ *wind and spirit*, נְשָׁמָה *breath* and *soul* (both, but rarely, *masc.*), etc.⁵

¹ Thus אִמָּה in 2 Sam. 20, 19, and on Phœnician coins, stands for *mother-city*, *μητρόπολις* (comp. *μητέρα, mater*), and by the same figure the inhabitants were called *sons of the country*, as *sons of Zion* Ps. 148, 2, *sons of Babylon* Ez. 28, 15 (like *son of the house, son of the womb*).

² As this word מָקוֹם is *masc.* everywhere else, so we find also in the others more or less fluctuation in the gender.

³ Thus applies also to the poetical personification of nations, countries and cities as female beings e. g. Is. 47, 1, 50, 1, 54, 1 seq., Ez. 16, 3, Lam. 1, 1. Therefore also בְּרִדְבָּרְךָ used for a city and its people (see above in No. 3, d), and the styling of a smaller place in dependence on a city as its *daughter*, as in Josh. 15, 45.

⁴ The *masc.* gender also is found in these nouns in a few cases, as יָדוֹעַ Is. 17, 5, שׁוֹק Ex. 29, 27, לָשׁוֹן Zech. 4, 10, כַּתֵּף Ps. 32, 16. Only as *masculine* do we find אָף *nose*, מִצְחוֹ *front*, צְוֵנוֹ *neck*, מִצְחָה *nape of the neck*, פִּי *mouth*, קָדָם *heel*, זָנָב *tail*.

⁵ The particulars are to be found in the Lexicons. Some of these words have the feminine-ending, as בְּרָזֶל *brass*, בֶּזֶק *bow* (from the root בָּזַק *to time* (for בָּרַח), and yet are now and then construed as masculine, from a misconception as to their origin, taking the ב for a stem consonant.

§ 108.

OF THE PLURAL AND COLLECTIVE NOUNS.

1. Besides the proper plural-endings (§ 87, 1, 2), the language employs some other means for the expression of plurality, viz.—*a*) certain words, with a *collective* signification, which have their corresponding *nomina unitatis*, i. e. nouns which designate an individual of the class, as שׁוֹר *an ox*, בָּקָר *oxen*, e. g. חֲמִשָּׁה בָּקָר *five oxen* Ex. 21, 37, צֹאן *small cattle*, viz. *sheep or goats* (μῆλα), שֶׁה *a single head of the sheep or goats*;—*b*) the feminine-ending (§ 107, 3, *d*);—*c*) nouns which have the proper signification of the singular, but which are also used as collectives, e. g. אָדָם (never pl.) *man, the human race*, אִישׁ *a man*, for *men*, אֹיֵב *enemy* for *enemies*, עֵץ *tree* for *trees*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 108, 4, Rem. 1 on the special signification of the plural of certain collectives.

2. On the other hand, the terminations which properly express *plurality* are employed in the expression of other kindred ideas, so that the Hebrew at times uses plural forms where other languages employ the singular. The plural is thus used to denote:—

a) *Extension of space or time*; hence the frequent use of it to express *portions of space, regions or surfaces*, their unity being considered as the compound of an immense number of single particles or dots (comp. L. *loca*), שָׁמַיִם *heavens* (§ 88, Rem. 2), מְרוֹמִים *heights* (of heaven) Job 16, 19, מַיִם *water*, יָמִים poet. for יָם *sea* (as it were the vast surface of the sea), מְקוֹלֵי place *at the feet*, מְקוֹמֵי place *at the head*; *certain portions of the body*, which are parts of its extension,¹ פְּנִים *face* (also *surface, front* in general), צַוְאָרִים *neck*; *spaces of time*, as חַיִּים *life*, נְעוּרִים *youth*, זָקֵנִים *old age*. These latter plurals, however, may perhaps be better explained as intensively expressing the qualities and conditions inhering in the idea of the stem, so that זָקֵנִים expresses really the totality of the conditions of a זָקֵן. Such a comprehension into an abstract idea certainly takes place in cases like בְּתוּלִים *virginity*, פְּעוּזִים *perverseness*, שְׁבִלִים *childlessness*, סְנִינִים *blindness*. Comp. the prepositions of space and time in pl. form, § 103, 3.

¹ Comp. the same use of the *plur.* in τὰ στέφνα, τὰ γῶτα, τὰ πράχνηλα, *præcordia, cervices, fauces*.

b) Might, power and greatness. These so-called *plurales excellentiae* are analogous to the intensive plural treated in *a*); here the plural serves first to form abstract nouns which express the fundamental idea, raised to a higher power (interiorly multiplied). Of this sort particularly is the plural (of אֱלֹהִים) *God*. Even supposing that the use of this plural originated in a polytheistic view, in the language of the Old Testament it has become completely stripped of numerical multiplicity (so far at least as Elohim is used of *one* God) and retains only the conception of a being, who is in the highest degree an object of awe and reverence. So too a few times קדושים *the most Holy* (God) Hos. 12, 1, Prov. 9, 10, 30, 3 (comp. Josh. 24, 19 and Aram. קְדִישִׁין *the Highest* Dan. 7, 18), and חַסְדִּים *L. penates* always in the plural (even when only one image is meant) 1 Sam. 19, 13, 16. Also most frequently אֲדֹנָיִם=*lord*, e. g. אֲדֹנָיִם קָשָׁה *a severe lord* Is. 19, 4, אֲדֹנָיִם הָאָרֶץ *the lord of the land* Gen. 42, 30, 39, 20, specially with *suff.* of 2d and 3d person, as אֲדֹנָיִה *thy lord*, אֲדֹנָי *his lord* (but אֲדֹנִי *my lord*, אֲדֹנִי *the Lord*, God's name, § 121, Rem. 4); so also בָּעַל *master*, with *suff.* often בָּעַלִּי *his master* Is. 1, 3, בָּעַלְתָּ *her master*. Comp. also עֹשֶׂה *creator* (always with suffix) Is. 22, 11, 54, 5 (with בָּעַלְתָּ) Ps. 149, 2, Job 35, 10.¹

Rem. 1. This use of the plural, according to letter *b*, is very limited, and very seldom extends beyond the above words, which (except חַסְדִּים) are used in the singular as well. On the construction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, in § 146, 2.

2. The plurals under *a* are also limited in common prose to few words, but in the language of the poets and prophets they are somewhat more frequent, e. g. חֹשֶׁכִּים *tenebræ* (used like our *shades* for dark places), עֲנָנִים and תְּעִנִּיִּם *delights*, אֱמוּנָה *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done—*a*) most naturally by the plural form in the governing noun (§ 89, 1), as גִּבְרֵי חַיִּל *valiant heroes* (prop. *heroes of valour*) 1 Ch. 7, 2, 9; so also in compounds, as בְּנֵי־מִינִי *Benjaminite, plur.*

¹ Somewhat similar is the use of *we* by kings when speaking of themselves (comp. 1 Mac. 10, 19, 11, 31); but the plurals in the mouth of God (Gen. 1, 26, 11, 7, Is. 6, 8) are to be explained either as collectives (including the surrounding angels) or, and perhaps more justly, as plurals of reflection (self counsel). The Jewish grammarians call such a plural רְבִיּוּת (pluralis *virium* or *virtutum*); the moderns call it *plurals excellentiae* or *plurals majesticus*. The use of the plural as a form of respectful address, as modern languages have it, is rather remote from the Hebrew usage.

נָבָרִי חִילִים 1 Ch. 22, 7;—*b*) in *both* nouns, as נָבָרִי חִילִים 1 Ch. 7, 5, בְּנֵי אֱלֹהִים *prison-houses* Is. 42, 22, and so בְּנֵי אֱלֹהִים *sons of God* (not *sons of gods*) Ps. 29, 1;—*c*) also in the *governed* noun only, as בֵּית אָב *father's house, family*, בֵּית אֲבוֹת *families* Num. 1, 2 foll., בֵּית הַבְּמוֹת *the houses of the heights* 2 K. 17, 29, also בְּנֵי הַבָּבֶל in 23, 19, בֵּית עֲצֻבֵיהֶם *their idol-houses* 1 Sam. 31, 9. As to this remark, formerly overlooked by the grammarians, compare also Judg. 7, 25 (*the head of Oreb and Zeeb for the heads*). Here the two words, by which the compound idea is expressed, are treated just as a compound noun.¹

When a substantive with suffix is related to a plural, the singular form of the substantive is sufficient because the relation to plurality is sufficiently expressed by the suffix, as פִּימֹו *their mouth for their mouths* Ps. 17, 10, יְמִינֶם Ps. 144, 8, where we also can say *their mouth, their right hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the conjunction. By this is chiefly indicated *the whole, all, every*, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, also אִישׁ וְאִישׁ Ps. 87, 5, יוֹם וְיוֹם Est. 3, 4, דּוֹר וָדוֹר *every generation* Deut. 32, 7; elsewhere *distributively*, as עֹדֵר לְבָדּוֹ *each flock by itself* Gen. 32, 17, Num. 31, 4; also *a multitude* (in groups), even with the plural form, 2 K. 3, 16, נָבִים נָבִים *ditches in abundance* Joel 4, 14, Ex. 8, 10, also in *constr. st.* with a following genitive, as in Gen. 14, 10 בְּאֲרוֹת הַחֶמֶר בְּאֲרוֹת *nothing but asphalt-pits*, Judg. 5, 22 (comp. Mark. 6, 39, 40); finally (*with the conjunction וְ*) *diversity, of more than one kind*, just as כָּל signifies *all and of every kind*, e. g. אֶבֶן וְאֶבֶן *diverse (two) kinds of weights* Deut. 25, 13, Prov. 20, 10; לֵב וְלֵב *a double heart* Ps. 12, 3, 1 Ch. 12, 33.

Not here, but to rhetoric, belongs impassioned repetition of the same noun in exclamations (e. g. Jer. 22, 29, Lam. 1, 16, Ez. 21, 32; also of an adjective, Is. 6, 3), in order to give value, as it were, to its idea in all directions.

¹ All the three methods occur also in Syriac and Ethiopic. See Hoffmanni, Gramm. Syriaca, p. 254; Ludolfi, Gram. Ethiopica, p. 139; Dillmann, Gram. d. Äthiop. Spr., S. 364.

Rem. 1. Coherent substances, materials, etc., are mostly regarded as a *unity*, and therefore occur almost exclusively in the singular, as **זָהָב** *gold*, **כֶּסֶם** *silver*, **עֵץ** *wood*, **יַיִן** *wine* (yet **מַיִם** *water* is expressed by the plural, acc. to 2 *a*, but in Arabic it is singular). But when the word is used to express *portions*, separated from the totality, then of course the plur. is used, as **בִּכְסֵּי־כֶסֶם** *pieces of silver* Gen. 42, 25, comp. verse 35; **לִּגְנֵי** *timbers for building or sticks for burning* also pl. *trees*. So of grain, as **חֲזֵה** *wheat* (on the stalk), **חֲזֵי** *wheat* (in the grain); the same, **שְׂעִירָה** and **שְׂעִירִים** *barley*; **דָּם** *blood* (as organic unity, therefore also the blood of sacrifices collected in a vessel) **דְּמָיִם** *spilled blood*, revealing itself by a multitude of blood spots (*Pluralis extensus*); however, the use of the plural (e. g. Gen. 10, 4) seems to have been limited to express simply *blood violently spilled* and therefore signifies directly *caedes* or *murder*.

2. In cases where the plural is regarded as poetic, the idea of *plurality* or *extension* is not excluded, e. g. Job 17, 1 *the graves are my portion* (that is *the grave-yard*, where many graves are together), comp. 21, 32, 2 Chr. 16, 14.

3. In some cases the plural designates an indefinite unity; as certainly in Judges 12, 7: **בְּרָרִי גִלְגָּדִי** *in one of the cities of Gilead*; probably also Gen. 8, 4; 13, 12, 19, 29.

§ 109.

USE OF THE ARTICLE.

The article (**הַ**, **הָ**, **הֶ**, § 35) was originally a demonstrative pronoun (as in other languages, e. g. the Romance, comp. **ὁ**, **ἡ**, **τό** in Homer); yet its force is so slight at least in the language now before us, that it is used almost exclusively as a prefix to the noun

Rem. The stronger demonstrative force of **הַ** (*this*) is still found in some connections, as **הַיּוֹם** (L. *hodie*) *this day, to-day* (in Scotch *the day*), **הַלַּיְלָה** *this night, to-night*, **הַעַתָּה** *this time*. To this demonstrative sense is to be referred in particular,—*a*) the fact, that sometimes it stands for the relative before the verb, e. g. **הַמְּבֹרָאִי** *that are found* 1 Ch. 29, 17, 26, 28, Josh. 10, 24, Ezra 8, 25; likewise according to the view of the Massora Gen. 18, 21, 46, 27, Ruth 1, 22, 4, 3, Is. 51, 10; Job 2, 11; comp. also **הַמְּבֹרָאִי** **אֲשֶׁר** 1 Sam. 9, 24;—*b*) the case where it is employed, mostly before a participle, to connect and to point back to a subject noun, in order to make it again prominent, as in Ps. 10, 10 *the laws of the Lord are truth* ver. 11, **הַמְּבֹרָאִי** *they, that are precious*: here the article has nearly the force of **הַזֶּה** *abtol*. Comp. with this Ps. 104, 3 (three times), Is. 40, 22, 23, 46, 6, Gen. 49, 21, Job 5, 10,

41, 25, etc.; further before a participle with a verbal suffix in Ps. 18, 33 הָאֵל הַמְצַחֵנִי *the God that girds me with strength*; comp. ver. 48, Jer. 19, 13, Neh. 10, 38. The article is found with like emphasis before substantives in the absolute: Deut 32, 4, Ps. 18, 31 (= *he, the God whose*, etc.).

The article is used with a noun to define its application in nearly the same cases as in Greek, German and English, viz., only when *a definite object*, i. e. *one previously mentioned*, is the subject of discourse, e. g. Gen. 1, 3 *God said, Let there be light* (אור), ver. 4 *and God saw the light* (אֶת־הָאֹר); 1 K. 3, 24 *Bring me a sword* (חֶרֶב), *and they brought the sword* (הַחֶרֶב), comp. Ec. 9, 15; or *one regarded as already known*, as הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*; or *the only one of its kind*, as הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth*. The article is *not* used when the object is thought of as something indefinite, general or yet unknown, e. g. (besides אור and חֶרֶב above) in Ec. 1, 12 *I was king* (מֶלֶךְ) *over Israel in Jerusalem*.

In *poetry* only, where the article is much less used than in prose, even the definite nouns (as above) may dispense with it, e. g. מִלֵּךְ for הַמֶּלֶךְ Ps. 21, 2, אֶרֶץ for הָאֶרֶץ Ps. 2, 2.¹ In all the cases however where the ה of the article is syn-copated after a prefix (§ 35, Rem. 2) the vowel required for the article is in poetry also usually placed after the prefix. Ps 2. 4 al.

Special cases in which the article is usually employed are—

1. When a generic word is used collectively to denote all the individuals belonging to it, as *the righteous*, *the unrighteous* Ec. 3, 17, *the woman* for *the female sex* Ec. 7, 26, *the Canaanite* Gen. 13, 7, 15, 19, 20, just as we say *the Russian*, *the Turk*; so among the Attics ὁ Ἀθηναῖος, ὁ Σαρακένσιος.

2. When a generic word is applied by way of *eminence* to a *particular* object and thus becomes a kind of *proper name*, like ὁ ποιητής (Homer), as שָׂטָן *adversary*, הַשָּׂטָן *the adversary, Satan*; בָּעַל *lord*, הַבָּעַל (prop. name of the idol) *Baal*; הָאָדָם *the (first) man, Adam*; הָאֱלֹהִים ὁ Θεός, *the*

¹ Certain old words, mostly used by the poets, stand always without the article, as אלה, רון, שר, שהי, חושית, חבל, שאול, תחום.

only, true God=יהוה (yet אלהים is often used thus without the article, because it approaches the nature of a *proper name*, § 110, 1). So too הנהר *the river*, i. e. *the Euphrates*; הנהר *the circuit*, viz. of the Jordan.

3. Hence it is used also with actual proper names of *rivers, mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre*; also our names *the Nore* and *the Nase*=*the nose* i. e. *the head-land*), as היאר *the Nile* (prop. *the stream*), הלבנון *Lebanon* (prop. *the white*, i. e. *mountain*), הירדן *the Jordan* (prop. *the descent*, i. e. *rapid current*). But its use in connection with names of towns is rare, comp. העי *the town Ai* (prop. *the ruins*), ההגבהה lit. *the hill*, הרמה *the height* etc. and in poetry is generally omitted. (Comp. § 110, 1).

Rem. 1. If the Hebrew article ever stands for our *indefinite* article, it is because the Hebrews conceived and expressed many ideas definitely, which we are accustomed to put indefinitely. This is most common in the following cases:—

a) *In comparisons*, where the compared object is not conceived of as individual but as generic (see above No. 1), e. g. *white as the wool, as the snow, red as the scarlet* Is. 1, 18, *as the cattle* Ps. 49, 15, *he flings thee like the ball* Is. 22, 18, *the heavens are rolled up like the scroll* Is. 34, 4, comp. Is. 10, 14, 24, 20, 27, 10, 28, 8, 53, 6, Ps. 33, 7, Judg. 14, 6, 18, 9. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. פסן Is. 10, 14, but כסן משלח 16, 2, Job 30, 14, comp. Ps. 1, 4 with Is. 29, 5. Exceptions to the above usage are rare, as כנביר Job 16, 14, קצב 31, 18.

b) *In the names of classes or of materials which are generally known*, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. 13, 2 *Abraham was very rich in the cattle, the silver, and the gold* (where other languages would omit the article). Comp. Gen. 41, 42, Ex. 31, 4, 35, 32, Is. 1, 22. So שרף באש *to burn in the fire*.

c) Often also in the expression of abstract ideas (like τὸ ἀναιδέα, *la modestie*), hence of physical and moral evils, as *the blindness* Gen. 19, 11, *the darkness* Is. 60, 2, *the falsehood* Is. 29, 21.

On these principles, it is easy to explain the use of the article in special cases, as in הַלֵּוֹי *the lion* 1 K. 20, 36 (comp. 1 Sam. 17, 34, Amos 3, 12 and τὸν λύκον in John 10, 12), Gen. 8, 7, 8, 14, 18, 2 Sam. 15, 3. The frequent הַיּוֹם *the day* does not stand simply as referring back to what has been related before (= *the same day*), but also directly for our *one day* (probably on the particular day in which it happened=*a certain day*) 2 K. 4, 18, Job 1, 6, 13.

2. The *vocative* also admits the *article* (as in Greek), and for the most part in those cases where it would usually stand; e.g. 2 Sam. 14, 4 *הַמֶּלֶךְ הַזֶּה* *save, O King* (in the Sept. *σωσον, ὁ βασιλεύς, σωσον*, cf. *χαίρε, ὁ βασιλεύς* in John 19, 3), *הַיְהוָה הַגָּדֹל* *O Joshua, the high priest* Zech. 3, 8, 1 Sam. 24, 9.

§ 110.

The article is regularly omitted¹—

1. Before the *proper name* of a *person* or a *country* (יְהוָה, מִצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of the country (יִשְׂרָאֵל, אֲרָם). On the contrary, *gentilic* (p. 211) nouns admit it both in the sing. and plur., as *הָעִבְרִיִּים* *the Hebrews* 1 Sam. 13, 3, *הַכְּנַעֲנִי* *the Canaanite* (collect. § 109, 1).

2. Before substantives, rendered definite by a following genitive or a suffix (§ 111, 1), which renders the use of the article unnecessary; e. g. *דְּבַר אֱלֹהִים* *God's word*, *אָבִי* *my father*.

The exceptions, in which the article stands before the *Nomen regens* (constr. state) or before a noun combined with a suffix, are either only apparent and are removed by a right syntactical analysis or there may be reasonable doubt whether the Massoretic vocalization be correct. Generally are counted here:

a) The cases, where it is alleged that the demonstrative force of the article should be rendered more prominent. This explanation seems admissible in 2 K. 23, 17, yet even there *הַקֶּבֶר* is not in constr. state, but must be explained: *this grave is* (the grave) *of the man of God*, therefore the same breviloquence (for *הַקֶּבֶר קֶבֶר א'*) as in examples below, letter c.—Also Ps. 123, 4 can be explained *Our soul is filled with such scorning* (the scorning) *of those that are at ease*; comp. also Ez. 17, 15, Ezr. 8, 29, 2 Chr. 8, 16. Very doubtful are however: Josh. 8, 33; *הַחֲצִי* *the (other) half of it* (?), preceded by *וְהַחֲצִי*; Judges 16, 14, where *הַיָּהוּדִי* apparently should be read *וְהַיָּהוּדִי*; 1 K. 14, 24 where the article which stands usually after *כָּל* has been placed erroneously before *הַיְצֵר* (comp. Jer. 25, 26); in 2 K. 9, 4 the second *הַיְצֵר* has been

¹ In these particulars (relating to the omission of the definite article, viz., before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Keltic tongues. In Greek it is quite otherwise, the article being freely used in all these cases, except the last.—*Tr.*

caused by the preceding one; in 1 Chr. 15, 27 the text is evidently corrupt. Jer. 32, 12. *הַמִּקְדָּשׁ* is epexegetis (not genitive) to the absolute *אֶת־הַיְּהוֹשֻׁפֶּט* and in cases like *הַמִּצְבֵּה* Is. 9, 12 we have a verbal suffix, therefore accusative. The articles in the following examples may perhaps be considered as syntactical impossibilities: *הָאֶחָד* Josh. 7, 21, *הַנִּכְרָה* (perhaps a dittography of the *Kaph*), Lev. 27, 23, *הַדְּבָרִי* Micah 2, 12 (evidently the *v* as copulative to be drawn to the following) *לְבִנְיָמִן* Prov. 16, 4.

b) When the genitive is a *proper name* which does not admit the article (according to No. 1), as *בֵּית־אֵל* *the altar of Bethel* 2 K. 23, 17, *אֵל בֵּית־אֵל* *the God of Bethel* Gen. 31, 13, *הַמֶּלֶךְ אַשּׁוּר* *the king of Assyria* Is. 36, 16 (but not in the parallel passage 2 K. 18, 31); comp. Gen. 24 67. Jer. 48, 32, Ezek. 47, 15 (comp. 48, 1), so also in the *vocative*, as in *הַבָּתּוּלָה* *O daughter of Jerusalem* Lam. 2, 13. According to the first example (2 K. 23, 17) the Massora seems to have adopted everywhere the union of the article with the construct state. But here also it may perhaps be more correct to conceive the nouns with the article as *absolutes*, to which the genitive has been added in a loose connection, whilst, in reality, the *nomen regens* should be repeated without the article: e. g. *בֵּית־אֵל (אֵל)*. This is certainly true of cases

c) When the connection between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental qualification, relating chiefly to the material, as *הָאֵבֶן הַבְּדִיל* *the weight, the leaden one* Zech. 4, 10, *הַמִּצְבֵּה הַחָשׁוּץ* *the altar of copper* 2 K. 16, 14. But in verse 17 even the Massora seems to recognize such a relation of apposition (v. § 113 and § 116, 5) by vocalizing *הַבְּדִיל*, the same in *הָאֵרֶוֹן הַכָּרִית* Josh. 3, 14.

4. Before the predicate, which from its nature is indeterminate, as in Gen. 29, 7 *עוֹד הַיּוֹם גָּדוֹל* *yet is the day great*, i. e. *it is yet high day* 33, 13, 40, 18, 41, 26, Is. 5, 20 *הַאֲמָרִים* *הַלְלוּ* *who call the good evil*, Is. 66, 3.

Yet there are cases where the nature of the predicate requires the article, as in Gen. 2, 11 *הוּא הַסֹּכֵב* *it is the encompassing*, i. e. *that which encompasses*; 45, 12 *בִּימֵי הַדִּבָּר* *that my mouth (is) the speaking* = *it is my mouth that speaketh* Gen. 42, 6, Ex. 9, 27. See another case where the article stands before the predicate in § 109, beginning.

§ 111.

1. When a compound idea, expressed by a noun in the *constr. st.* followed by another in the genitive (§ 106), is to be made definite, it is done by prefixing the article to the

second noun; as מלחמה איש *man-of-war* Josh. 17, 1, but אנשי המלחמה *the men-of-war* Num. 31, 49; דבר שקר *word-of-falsehood* Prov. 29, 12, דבר הנביא *the prophet's word* Jer. 28, 9.

Rem. 1. The article is sometimes put in the same way when only the genitive, and not the *nomen regens*, is definite, as חלקת השדה *a part of the field* 2 Sam. 23, 11 (see on the contrary Josh. 24, 2, Gen. 33, 19), האדמה איש *a husbandman* (if not appositional, v. Delitzsch in loc.), Gen. 9, 20 (comp. on the other hand ארש שדה Gen. 25, 27). Yet in this case we usually find another construction chosen in order to avoid ambiguity, see § 115.

2. This explains the use of the article after כל (prop. *totality, the whole*) The article is used after it to express definitely *all, whole* (like F. *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every (tout homme, à tout prix)*¹, e. g. כל-האדם *all men*, כל-הארץ *the whole earth*, prop. *the whole of men, the whole of earth*; but כל-אבן *stones of all kinds* 1 Ch. 29, 2, כל-דבר *any thing* Judg. 19, 19, בכל-יום *in every day* Ps. 7, 12. Yet also כל-חיה *every living thing*=*all living* Gen. 3, 20 (in the same way כל-עין, כל-עוף, etc.). In regard to the (appositional) placing behind of כל and the absolute use of הכול=*the collective all, everybody*, e. g. Gen. 16, 12, see Davies' Hebr. Lex.

3. Even compound proper names may be resolved again into two words, and then the second takes the article; e. g. בן-ימיני *a Ben-jaminite* (§ 86, 5), בן-יהימיני *the Benjamine* Judg. 3, 15, בית-הלחמי *the Bethlehemite* 1 Sam. 17, 58.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, then the adjective belonging to it also (including the demonstrative pronoun זה, הוא, § 122, 1), takes the article; as העיר הגדולה *the great city* Gen. 10, 12; המקום ההוא *that place* 28, 19; ידה החזקה *thy strong hand* Deut. 3, 24; מעשה יהוה הגדול *the great work of God* Deut. 11, 7.

Not quite rare is the use of the article also—

- a) With the adjective alone, and it then serves to make the preceding noun definite, e. g. יום השישי *day the sixth*=*the sixth day* Gen. 1, 31 (on the contrary שני יום *a second day* 1, 8), 41, 26, 1 Sam. 19, 22, Is. 7, 20, Ps. 62, 4, 104, 18, Neh. 3, 6, 9, 35, Zech. 14, 10. On the other hand נשש Gen. 1, 21, 9, 10 has already been defined by כל. When the adjective is properly a participle, the omission of the article is the

¹ What is here said of כל applies also to its Greek equivalent, πᾶς; e. g. πᾶσα ἡ πόλις *the whole city* (Mat. 8, 34)=כל-העיר, but πᾶσα πόλις *every city* (Mat. 12, 25)=כל-עיר.—Tr.

general rule as in Jer. 48, 16 חֶרֶב חַיִּיקָהּ *the sword that oppresses*; this omission is quite necessary in cases of inversion as Is. 11, 9. Rarely stands the article

- b) With the substantive alone, as in חַמָּוִת רַבִּים *the many nations* in Ez. 39, 27, 2 Sam. 6, 3 (where perhaps the article before חַמָּוִת has been dropped erroneously before חַ). Somewhat more frequently the article is wanting with the pronouns הֵוא, הֵיאָה which are sufficiently definite of themselves, and for the same reason always with זוֹ; as אֵלֶּה הַמִּלְחָמָה Gen. 19, 33, comp. 38, 21, זוֹ הַדֹּר הַזֶּה Ps. 12, 8, אֵלֶּה הַמִּלְחָמָה 1 Sam. 2, 23, particularly when the noun is made definite only by a suffix, as in אֵלֶּה עַבְדֶּיךָ 1 K. 10, 8, comp. Ex. 10, 1, Josh. 2, 20, Ez. 43, 12, Ps. 143, 10, Judg. 16, 5, 6, 15. Designedly indefinite is הַרְעָה רָעָה *an evil report respecting them* Gen. 37, 2 (הַרְעָה) would be *their evil report*, compare Num 14, 37, 1 Sam. 2, 23; in Gen. 42, 19 אַחֲרֵיכֶם אָחִי means *one of your brethren*, Gen. 43, 14.

§ 112.

CONSTRUCTION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, which serves to qualify the substantive, stands *after* it, and agrees with it in *gender* and *number* (as אִשָּׁה יָפָה, אִישׁ גָּדוֹל). If the substantive is qualified by an intervening noun in the genitive (§ 114), then the adjective stands after such noun, e. g. עֲטֹרַת זָהָב גְּדֹלָה *a great crown of gold* Est. 8, 15.—On the setting of the article in this construction, see § 111, 2.

Rem. 1. The cases in which an adjective (according to the usual explanation, on account of special emphasis) seems to stand before its substantive are based almost entirely rather upon an appositional relation; comp. Is. 10, 30 כְּנִיחַ עֲנִיָּוִת *Oh! the wretch, Anathoth!* 28, 12: הַמְשִׁשָּׁה בְּרוּצָה בְּתִצְרוֹן *thou disgraced one, virgin daughter of Zidon!* in 28, 21 וְזֶה וְכִנְיָהּ are predicates placed before; 53, 11: צַדִּיק עַבְדִּי *a righteous one, my servant*; Ps. 134, 4 מְזֻלָּ אֶתְּהָא יְהוָה *The praised one I call, Jehovah*. On the other hand רַבִּים *many*, is sometimes placed before the substantive in the way of a numeral without any seeming intention to indicate appositional relation; comp. Ps. 32, 10, 59, 15, Neh. 9, 28 (in Ps. 145, 7 רַב is a governing substantive).—Rare and mostly poetic is the form of expression הַבָּנִים הַנְּקִיִּים *smooth ones of stones for smooth stones* 1 Sam. 17, 40, Ez. 7, 24, Is. 35, 9, and with a collective noun instead of the plural, אֲרֵכֶי אֲדָם *the poor of men = the poor* Is. 29, 19, Jer. 49, 20, Zech. 11, 7, Hos. 13, 2. Similar is the Lat. *canum degeneres*. However in all these cases the adjective treated as *nomen regens* has a great stress and amounts almost to a superlative.

2. When substantives of the feminine gender take *two* adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as *תְּלֹאכֶת נִמְכְּרָה וְנָמַס* 1 Sam. 15, 9, רִחַן גְּדִלָּהּ וְהָיוֹן 1 K. 19, 11, Ps. 63. 2. Comp. § 147, Rem. 1.

3. In regard to *number*, it is first to be noticed, that the nouns in the dual take the adjectives or participles in the plural, as *עֵינַיִם דְּמוּרוֹ* *lofty eyes* Prov. 6, 17, Ps. 18, 28, Job 4, 3, 4, Is. 35, 3. Comp. § 88, 1. Moreover, the *constructio ad sensum* is frequent; so that collectives are construed with the plural of the adjective or participle in 1 Sam. 13, 15, Is. 9, 1, Jer. 28, 4; but the *pluralis majestatis* (§ 108, 2, b) on the contrary with the singular, as *אֱלֹהִים צָרִיךְ* Ps. 7, 10, Is. 19, 4 (but with the *plur.* in 1 Sam. 17, 26).

2. An adjective often has its meaning more nearly defined by a substantive, which then follows it in the genitive case, as *יְפֵה־חֹזֶק* *beautiful of form* Gen. 39, 6, *נָקִי כַּפַּיִם* *pure of hands* Ps. 24, 4, *אֲנָמִי נֶשֶׁם* *sorrowful of spirit* Is. 19, 10 (comp. L. *integer vitae scelerisque purus; tristes animi*). In the same manner are often construed the *participles* and *verbal adjectives*, if they are not accompanied by the accusative (as the case belonging to their verb); see § 135.

3. On the adjective as predicate of the sentence, see §§ 144—148.

§ 118.

APPPOSITION.

By this is meant the placing together of two substantives, so that one of them (commonly the second¹) serves to limit or qualify the other, as *אִשָּׁה אֶלְמָנָה* *a woman (who is) a widow* 1 K. 7, 14, *נַעֲרָה בְּתוּלָה* *a damsel (who is) a virgin* Deut. 22, 28, *אֱמָרוֹת אֱמֶת* *words (which are) truth* Prov. 6, 12, 22, 21, Job 20, 29, 27, 13. On cases where the first of the two substantives (before a following *constr. st.*) has the form of the *constr. st.*, see § 116, 5. Elsewhere, substantives which might be expected to be in apposition, stand also in a relation of subordination, e. g. *פָּרָא אָדָם* *a wild ass of a man*; comp. Prov. 15, 20, 21, 20.

¹ The first only in certain formulas, as *הַמֶּלֶךְ שְׁלֹמֹה דָּוִד* like the Ger. *der König David*, Eng. *the king David*, where the arrangement *דָּוִד הַמֶּלֶךְ* 2 Sam. 18, 39, is of rare occurrence.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as *בְּהָרוֹת כְּחוֹת לְבָנוֹת* *pale white spots* Lev. 13, 39, in verse 19 *בְּהָרֹת לְבָנָה אֲרָמִיָּה* *a white red (bright red) spot*.

See more on apposition in § 116, Rem. *b*, § 118, 3, § 120, 1, 2, § 121, *3*.

§ 114.

OF THE GENITIVE.

1. It has been shown above (in § 89), that the Hebrew regularly expresses the genitive-relation by making the noun in the genitive (*nomen rectum*) dependent upon, and closely connected with, the *nomen regens* in the *constr. st.* A genitive is regularly dependent upon only one governing noun.¹ The language avoids, also, letting a noun in the *constr. st.* be followed by several genitives connected by *and* (ו), and prefers in that case to repeat the *nomen regens*; e. g. Gen. 24, 3 *אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ* *the God of the heavens and the God of the earth*, Jer. 8, 1. But there may be formed a chain of construct states by one governed noun becoming again the governing noun of a genitive depending on it. Even then the repetition of the *constr. st.* has indeed often been avoided by means of a circumlocution (see § 115), however comp. יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers* Gen. 47, 9 *שְׁאֵר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר* *the residue of the number of the bows of the heroes of the sons of Kedar* Is. 21, 17.

In these examples (comp. also Is. 10, 12, Job 12, 24 and others) all the nouns except of course the last genitive are in the *construct state*. Yet we find also examples where a genitive in the midst of a chain stands in the absolute forming together with its governing noun a compound idea, from which (but principally from the governing noun) depends the following genitive. Thus, in Is. 28, 1 *גִּיא שְׁעָנִים חֲלוּמֵי יַיִן* *the fat valley (prop. valley of fatness) of the smitten of wine*, 1 Ch. 9, 18, Ps. 68, 22.

¹ It would be quite unusual to say *בְּנֵי וּבָנוֹת דָּוִד* *the sons and daughters of David*, which ought to be expressed by *בְּנֵי דָּוִד וּבָנוֹתָיו* *the sons of David and his daughters*. But see Ez. 81, 16, Is. 11, 2 *knowledge (of Jehovah) and fear of Jehovah* (compare the Biblical Greek in Mat. 8, 33 *ἐκ τῆς βασιλείας τοῦ θεοῦ καὶ τῆς δίκαιου συνέσεως αὐτοῦ*).

2. The governing noun may be followed not only by the so-called *subjective* genitive, indicating possessor, originator, etc., but also by the so-called *objective* genitive, e. g. Ez. 12, 19 חַמַּס הַשְּׁבִיִּים *the wrong which the inhabitants did*, but otherwise in Obad. verse 10 חַמַּס אָחִיךָ *the wrong against thy brother*¹ (comp. Gen. 16, 5, חַמַּסִּי *the wrong done to me*), Prov. 20, 2 אֵימַת מֶלֶךְ *the dread of a king*, יִרְאַת יְהוָה *the fear of the Lord*, זַעקַת סֹדֶם *the cry concerning Sodom* Gen. 18, 20, שְׂמֵעַ צָר *the report about Tyre*, שִׁלְל אֵיבֶיךָ *the spoil of (taken from) thy foes* Deut. 20, 14; further, דֶּרֶךְ עֵץ *way of (i. e. to) the tree* Gen. 3, 24, Prov. 7, 27, Job 38, 20; דֶּרֶךְ הַיָּם *way of (by) the sea* Is. 8, 23, זִבְחֵי אֱלֹהִים *sacrifices of (pleasing to) God* Ps. 51, 19, שְׁבַעַת יְהוָה *an oath of (i. e. sworn by the name of)* יְהוָה 1 K. 2, 43.

3. The genitive construction stands also frequently in place of apposition (§ 113), as נַהַר פָּרַת *river of Euphrates*; אֶרֶץ כְּנָעַן etc. see more in § 116, 5.

Rem. 1. Between the noun in the *constr. st.* and the following genitive an insertion of a word seems to occur in Hos. 14, 3 (חַיָּיִם after כָּל-), 2 Sam. 1, 9 and Job 27, 3 (עוֹר after כָּל-). In truth, however, in all these three examples the construct state has been abolished by *hypallage* (for עוֹר כָּל- etc.) and therefore 2 Sam. 1, 9 may for instance be explained thus: *for as a totality my soul is still in me = my whole soul*.

2. As the genitive always gives a closer definition of the noun standing in the construct state, proper nouns cannot really stand in *stat. constr.* because by nature they are already defined. Combinations in which nevertheless proper nouns stand in *constr. st.* are based on breviloquence which suppresses the appellative idea contained in the proper noun. So especially with geographical names, as in אֵיזֶר כַּשְׂדִּיִּים *Ur (city) of the Chaldees* Gen. 11 28, אֲרָם נְחָרִים *Aram (the region) of the two rivers = Mesopotamia*; so also יְהוָה צְבָאוֹת *Jehovah of hosts* for אֱלֹהֵי צְבָאוֹת *Jehovah the God of hosts* (2 Sam. 5, 10 et al.) comp. § 116, Rem.

¹ In Latin the genitive is similarly used after *injuria* (Cæs. B. Gall. I, 30), *metus* (like *metus hostium*, *metus Pompei*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare εἰς τοιαῦτα πᾶν φίλων, πίστεως τοῦ Θεοῦ, λόγος τοῦ σταυροῦ 1 Cor. 1, 18.

§ 115

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the genitive-relation by the *construct state* (see in § 89, and § 114), there are certain *periphrastic expressions*, chiefly by means of the preposition ל, which among others denotes the idea of *belonging to*, and this corresponds to the genitive relation. Accordingly, we find—

1. אשר ל, used principally for the genitive of *possession*, as רִמְיָאן אֲשֶׁר לִּפְאֲרִיָּה Gen 29, 9, 47, 4 *the flock of her father* (prop. *the flock which to her father belonged*), and also where there would be several successive genitives (to avoid the repetition of the *constr. st.*, but see § 114, 1), as אֲבִיר הָרָעִים אֲשֶׁר לְשָׂאוֹל *the chief of the herdsmen of Saul* 1 Sam. 21, 8, שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה *the song of songs of Solomon* Cant 1, 1 (an obvious effort to retain the usual juxtaposition of the two words שִׁיר הַשִּׁירִים) 2 Sam 2, 8, 1 Chron 11, 10 and for reasons given § 114, Note, Gen 40, 5 (Hence came the Rabbinic sign of the genitive שְׁלֵ—לְ, comp Cant 1, 6, 3 7, in Aramaic, the simple relative דִּי or דְּ serves as sign of the genitive)

2. ל (without אֲשֶׁר), which also denotes the genitive of *belonging to* and of *possession*,¹ as לְשָׂאוֹל הַצִּיִּים *the scouts of Saul* 1 Sam. 14, 16. This is used particularly, — a) when the governing (or first) noun is expressly regarded as *indefinite*, e g בֶּן לִישֵׁי a son of Jesse 1 Sam 16, 18 (whereas בֶּן יִשָּׁי signifies *the son of Jesse*), כֹּהֵן לֵאלֹהֵי עֲלִיּוֹן a priest of the most high God Gen 14, 18, 41, 12, שְׁנֵי עֲבָדִים לְשִׁמְעִי two servants of Shimei 1 K 2, 39, לֵרֵד אֹרֶב לְדָוִד a friend of David (was Hiram) 1 K. 5, 15, מִזְמֹר לְדָוִד a psalm of David (i. e. belonging to him as the author), and elliptically לְדָוִד of David Ps 11, 1, 14, 1, cases like לְדָוִד מְזֻמֵּר (e. g. Ps. 24, 1) cannot be considered simply as an *hypallage*, but מְ is an *epexegetis* to the generic word, omitted before לְדָוִד. Altogether the introduction of the author, poet, etc by the so-called ל *auctoris* is also customary in the other Semitic dialects, especially in the Arabic. — b) when several genitives depend on one substantive, e. g. הַלְקָה וְהָשִׁירָה

¹ Philologically considered, the Gascon says no less correctly *la fille à Mr N.*, than the written language *la fille de* —, the former expresses the idea of *belonging*, the latter that of *descent*. The Arabians distinguish a two-fold genitive, viz. one which has the force of ל, and one which has that of מִן. We have the latter conception of this relation in the *de* of modern languages, that are derived from the Latin (the Romance languages). In Greek we may compare the so-called *σχετικὰ Κοινωνίων*, e g. ἡ κεφαλὴ τοῦ ἀνθρώπου for τοῦ ἀνθρώπου (see Bernhardy's *Syntax*, p. 88)

לְבִצֵּי *the portion of the field of Boaz* Ruth 2, 5, 2 K. 5, 9,
 לְמַלְכֵי יִשְׂרָאֵל *the book of the chronicles of the kings of Israel* 1 K. 15, 31,
 רָאשֵׁי הָאֲבוֹת לְמִשְׁחוֹת בְּנֵי יִשְׂרָאֵל Josh. 19, 51, where the sets of more
 closely-connected nouns which form one conception (*chronicles, kings*
of Israel, heads of families, etc.) are joined by means of the *constr. state*,
 while the ל stands between the sets to indicate a looser connection
 (yet comp. § 114, 1); — c) after specifications of number, e. g. בְּשִׁבְעָה
 וְעֶשְׂרִים יוֹם *on the seven and twentieth day of the month* Gen.
 8, 14, 7, 11.

§ 116.

FURTHER USE OF THE CONSTRUCT STATE.

The *construct state*, so far as it serves to put one noun in close connection with the following word or combination of words is, in the flow of speech, used not only for the genitive-relation, but also —

1) Before prepositions, particularly in the more elevated style, and oftenest when the governing word is a participle, e. g. before ב, as שִׂמְחָה בַּקִּצִּיר *the joy in the harvest* Is 9, 2 (v. also verse 1), 5, 11, 19, 8, Ps. 2, 12; before ל, as מִצְפוֹן לְעִיר *on the north of the city* Josh. 8, 13, אֲחֵרֵי לַיּוֹם Is 56, 10, 30, 18, Ez. 1, 27, Ps. 58, 5, Lam. 2, 18, Job 18, 2, 24, 5; before אַל Is. 14, 19; before מִן, as גְּמוּלֵי מֶחֱלֶב *weaned from milk* Is. 28, 9; before עַל in Judg. 5, 10; before the *Nota Accus.* Jer. 33, 22.

2) Before the relative pronoun (or more correctly in genitive relation with the whole phrase introduced by אֲשֶׁר, see No. 3), e. g. מְקוֹם אֲשֶׁר *the place where*—Gen. 39, 20, 40, 3, Lev. 4, 24, 33, 2 Sam. 15, 21, 1 K. 21, 19, Jer. 22, 12.

3) Before relative clauses with the אֲשֶׁר understood, e. g. קִרְיַת הָהָרָה *the castle where David pitched his tent* Is. 29, 1, מְקוֹם לֹא יָדַע אֵל *the place of him who knows not God* Job 18, 21, 29, 2, 1 Sam. 25, 15, Ps. 90, 15. Comp. § 123, 3, Rem. 1.

4) Rarely even before *Wām copul.*, as הַקְּמַחַת הָרֵעִת Is. 33, 6, 35, 2, 51, 21, Ez. 26, 10.

5) In appositions (viz., as far as an actual genitive-relation does not take place, as in § 114, 3), e. g. 1 Sam. 28, 7 אִשָּׁה מַעֲלַת אֵרִיב *a woman, mistress of a soothsaying spirit* (comp.

παῖδισα ἑξ ἑαυτῆς πνεῦμα πόθου Acts 16, 16; so also in בַּת צִיּוֹן *virgin daughter of Zion* Is. 37, 22, comp. 19, 11; 23, 12, Gen. 14, 10; Deut. 33, 19, 2 Sam. 20, 19, 2 K. 10, 6, 17, 13 *Q'ri* Jer. 14, 17, 46, 9, Ps. 78, 9.

Partly at least those places may also be explained in the following manner. There exists a real genitival relation, but the first *constr. state* has been left in suspense, in consequence of the insertion of a permutation in its place; elsewhere (Ps. 68, 34, Job 20, 17) probably there takes place a direct leaning on the following construct state.

6) Also in other cases of closer connection in the expression; thus, at times (even with small distinctives) we have אֶחָד *one* for אֶחָד 2 Sam. 17, 22, Zech. 11, 7, Gen. 48, 22, Is. 27, 12. Compare besides the *constr. st.* in the numerals from eleven to nineteen (§ 97, 2).

Rem. When in the above cases the *absolute st.* could in general stand quite as well as the *construct*, there are yet other constructions where the *constr. st.* might be expected rather than the *absolute*. Thus, for example—

- a) In geographical names like אָבֶל בֵּית מַעֲכָה *Abel Bêth-Ma'achâ*¹ (i. e. Abel of Beth-Ma^acha, to distinguish it from other places called Abel). Comp. on the contrary, § 114, Rem. 2.
- b) In some other cases, seemingly, where the connection is not close enough for the genitive-relation, so that the second noun must rather be considered as in apposition (§ 113) to the first. Here belongs Ps. 60, 5 יַיִן הַרְעֵלָה not *wine of reeling*, but rather *wine that causes, reeling*, Ez. 47, 4 מַיִם בְּרֵיכִים *water up to the knees*; Is. 30, 20 מַיִם לַחֲיָן *water of affliction*, i. e. *water in affliction* (in prison). Comp. 1 K. 22, 27, Is. 3, 24 and the thorough explanation of this specially Semitic locution by Fleischer in the treatise: „Ueber einige Arten der Nominalapposition im Arab. (Berichte über die Verhandl. der kgl. sächs. Gesellsch. der Wissenschaften zu Leipzig, 1862, S. 10 ff.).
- c) In the expression אֱלֹהִים צְבָאוֹת *God hosts*, elliptical for אֱלֹהִים אֲלֵהֶם *God (the God) of hosts*, אֲלֵהֶם having here the value of a proper noun; so also the same ellipsis in יְהוָה צְבָאוֹת (comp. § 114, 3, Rem. 2).

INDICATION OF THE OTHER CASES.

1. Since the Hebrew language has lost the living use of *case-endings* (§ 90), we must inquire what substitutes it

¹ So in English, *Bedford Street, Covent-garden*, for *near Covent-garden*. But in Latin the genitive is used in such cases, as *Augusta Vindelicorum*.

adopted for expressing the various case-relations of nouns in a sentence. The *nominative* is always to be known (as generally in English and always in Welsh) only from the syntactical construction. So also the *vocative*, which is really identical with it. On the modes of expressing the *genitive*, see §§ 114—116. Of the other cases for which the Indo-germanic languages have either throughout (as the Sanscrit) or at least in part, special forms of inflection, the *dative* is periphrastically indicated by ל (to),¹ the *ablative* by מן (from, out of), the *locative* and *instrumental* mostly by ב (in, at, by); but the Shemite regarded the nouns dependent on these prepositions as *genitives*, because the particles were themselves originally nouns; and in Arabic they have also the genitive-ending. Comp. § 101, 1.

On the use of the dative particle ל, so far as it serves to express also our genitive, see § 115, 1, 2.

2. The *accusative*, when expressing *direction* or *motion* to a place, has still frequently its ending הָ (§ 90, 2). Else it is, like the *nominative*, to be known only from the structure of the sentence. Yet we may often know it by the אֶת or אַתָּה (before suffixes also אֶת or אַתָּה), put before it, which, however, is used only when the noun in the accusative is made definite by the article, the construct state, a suffix, or otherwise (Gen. 6, 2, 2 Sam. 13, 17, 18, 18), or is a proper name. Such is the usage in prose, but not so much in poetry; e. g. Gen. 1, 1 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (on the contrary, הַשָּׁמַיִם וְהָאָרֶץ Gen. 2, 4), 2, 24, 6, 10.²

¹ Just as the Lat. preposition *ad* in the Romance tongues (Ital. *a*, before vowels *ad*, French *à*, Span. *á*) and *to* in Eng. are used to indicate periphrastically the dative.

² אֶת or אַתָּה (this form prob. used only before the so-called light suffixes, § 103, 1, Rem. 1), אֶת (without the accent in close connection with the following word) and אַתָּה (with a tone-long *ē*), Phœnician אֶת (prob. *yath*, the Punic also pronounce *yth*), Arab. before suff. 'egyā, Aram. *yāth*, *yāth*, was originally a substantive, which signified *essence*, *substance*, *self* (like the Syr. ܐܬܐ, comp. Heb. אֶת a sign), but in construction with a following noun or suffix it stands for the pronoun *ipse*, αὐτός (comp. a similar usage in § 124, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases αὐτοῦ, αὐτῷ, αὐτόν; *ipse*, *ipsum*; Germ. *derselben*, *demselben*, *denselben*; and the Hebrew אֶת הַשָּׁמַיִם וְהָאָרֶץ prop. αὐτόν τὸν οὐρανόν

Rem. The cases are rare in which **ל** stands before an indefinite noun, but more are found in the loftier style, where the article also may be omitted before a noun that is definite according to the sense (§ 109), as Prov. 13, 21 **לֹא-צִדִּיקִים**, Is. 50, 4, Job 13, 25, Ezek. 43, 10; very few occur in prose, like 1 Sam. 24, 6 (where, however, the noun is made definite by the context), Ex. 2, 1 where perhaps the proper name (Jokhèbed) has been dropped after **וְהָיָה**.

§ 118.

USE OF THE ACCUSATIVE.

The accusative is employed—1) as the object of the transitive verbs (§ 138); but serves also—2) for what are rather adverbial expressions, where it is no longer governed immediately by the verb.

The second of these usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorised at all to reject the adverbial use of the accusative.

Accordingly, the accusative is employed—

1. In designations of *place* (*accusativus loci*);—*a*) in answer to the question *whither?* after verbs of motion, as **וַיֵּצֵא הָעָם וַיֵּשְׁבֵהוּ** *let us go out into the field* 1 Sam. 20, 11, **לְכָה תַרְשִׁישׁ** *for to go to Tarshish* 2 Ch. 20, 36, Ps. 134, 2, Ex. 4, 9;¹—*b*) in

(comp. **αὐτῇ** **Χρυσήδα** Il. i. 143) *it, the heaven*, is not stronger than **τὸν οὐρανόν**.—That **ל** may denote also the nominative, is from its original signification (see above) not of itself inconceivable, and it seems to occur so in Hag. 2, 17, Dan. 9, 13 (hardly however Eccl. 4, 3). Elsewhere (1 Sam. 17, 34 *and with the bear*) the preposition **ל** with **is** rather meant, and in Josh. 22, 17, Neh. 9, 32 (both times after an idea of want) as well as 2 Sam. 11, 25, it may be considered as a loosely governed accusative, which it certainly indicates when connected with the passive (comp. 2 K. 18, 30) see § 143, 1, *a*.—The accusative actually precedes in Ez. 35, 10; 44, 3 (in both cases **ל** has the sense of the Lat. *quod attinet ad*).—In Ez. 47, 17, 19 (comp. 43, 7) **ל** stands for **ל** and ought rather to be so emended in the text; comp. ver. 20; but the LXX already, which only in v. 18 have **ταῦτα**, know hardly any other reading than **ל**, and this, therefore, in all these cases has to be considered as *Nota accus.*, dependent on some word which must be supplied, as *ecce* (LXX 43, 7: **ἐδράμας**) 47, 17 ff. perhaps as much as: *there hast thou*.

¹ So in the Greek, but only poetically, Il. i. 317 **αἶσα** **οὐρανὸν ἔχεν**; Lat. *rus ire, Romam profectus est*, and generally so in Sanskrit.

answer to the question *where?* after verbs of rest, as בֵּית אָבִיךָ *in the house of thy father* Gen. 38, 11, Is. 3, 6, פֶּתַח הָאֹהֶל *in the door of the tent* Gen. 18, 1. Then also—*c*) with reference to *space and measure*, in answer to the question *how far?* Gen. 7, 20 *the water rose fifteen cubits*.

In the cases *a* and *b*, especially the first, the accusative-ending ׀ is often appended, on which see § 90, 2. The first relation may also be expressed by אֵל (as it commonly is with reference to persons), and the second by כּ; but we are by no means to suppose that, where these particles are omitted, they must be supplied.

2. In designations of *time*;—*a*) in answer to the question *when?* as הַיּוֹם *the day* i. e. *on the day, then; or on this day, to-day or by day* (= יוֹמָם); עֶרֶב *at evening* (= לְעֶרֶב); לַיְלָה *by night*; צַהֲרָיִם *at noon* Ps. 91, 6; תְּחִלַּת קְצִיר שְׂעִירִים *at the beginning of barley harvest* 2 Sam. 21, 9 (*Kēthibh*);—*b*) in answer to the question *how long?* שְׁנָה עֶשְׂרֵה שָׁנִים *twelve years (long)* Gen. 14, 4; שֵׁשֶׁת יָמִים *six days (long)* Ex. 20, 9; עוֹלָמִיּוֹם *for eternal ages* 1 K. 8, 13; also with the article and אַת in Deut. 9, 25 הַלַּיְלָה וְאַתְּ אַרְבָּעִים הַיּוֹם וְאַתְּ אַרְבָּעִים הַלַּיְלָה *the 40 days and the 40 nights (long)*.

3. In other adverbial expressions, where we say *in regard or respect to*, etc. as Job 41, 7 *in the manner of a closed seal*, Gen. 41, 40 הַכֶּסֶּא אֲנִי מֵרָאשִׁית *only in respect to the throne will I be greater than thou* (accus. of measure); 2 Sam. 21, 20 *four and twenty* מִסְפָּר *in number* (comp. τρεῖς ἀριθμοί); Job 1, 5 *he brought burnt-offerings* כָּלם מִסְפָּר *according to the number of them all*; 1 K. 22, 13 אֶחָד פִּה *with one mouth* i. e. *with one voice* (acc. of instrument); comp. Zeph. 3, 9 *they served God* אֶחָד שִׁכְמָם *with one shoulder* i. e. *with one mind*; Job 24, 7 *naked* (acc. of condition) *thy lodge*. With a following genitive, יִרְאָה שִׁמְרִי *for fear of thorns* (accus. of cause) Is. 7, 25. Here belong also cases like מִשְׁנֵה-זָסָה *the double in money* Gen. 43, 15, שְׁנַיִם יָמִים *two years' time* Gen. 41, 1; on the other hand אֵיפָה שְׂעִירִים *an ephah of barley* Ruth 2, 17 may rather be taken as a case of apposition (§ 113).

Similar cases of a more free use of the accusative in connection with verbs are explained in § 138 and § 139. By the same process, carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 100, 2, *b*).

Rem. Similar reference to place, time, etc., may be denoted by a noun when it is connected with כִּי (*as, according to, after the manner of*), this prefix being originally a substantive, comp. the Lat. *instar*. Thus,—a) of *place*; כִּי בָרֶחֱם *as in their pasture* Is. 5, 17, 28, 21, כִּי לְבוּשׁ *as in attire* Job 38, 14; כִּי חֲלֹמִים *as in a dream* Is. 29, 7, comp. 23, 15;—b) of *time*, especially in the forms כִּי יוֹם *as the day=as in the day* Is. 9, 3, Hos. 2, 5; כִּי יָמִי *as in the days of—*, Hos. 2, 17, 9, 9, 12, 10, Amos 9, 11, Is. 51, 9;—c) with another reference, as in Is. 1, 25 *I will purge away thy dross as with lye*; Job 28, 5 כִּי אֵשׁ *after the manner of fire=as by fire*; כִּי אֶבֶן *after the manner of the stone*, i. e. *as into stone* (the water is gathered in freezing) Job 38, 30; 29, 23 כִּי מָטָר *as for the rain* (they waited for me).

Rarely a preposition is used after such a כִּי, e. g. כִּי־רִאשִׁיָּה Is. 1, 26, 1 Sam. 14, 14.

In all the above cited cases the כִּי must be considered as an adverbial accusative; however a substantive with כִּי may, by virtue of the substantive signification of the latter stand either for the accusative or for the nominative relation.

§ 119.

HOW TO EXPRESS THE COMPARATIVE AND SUPERLATIVE.¹

1. The *comparative* is expressed by the adjective followed by the particle מִן (מִי) *from* prefixed to the word with which the comparison is made, e. g. 1 Sam. 9, 2 גְּבוּהָ מִכָּל־הָעָם *taller than* (lit. *tall in distinction from*) *all the people*, Judg. 14, 18 מֶחֱוֶה מִדְּבַשׁ *sweeter than honey*; so also after verbs, especially these denoting an attribute, as וַיִּגְבֶּה מִכָּל־הָעָם *and he was taller than all the people* 1 Sam. 10, 23; אָהַב אֶדְרִיֹּסָם מִכָּל־בָּנָיו *he loved Joseph more than all his (other) sons* Gen. 37, 3, Job 4, 17, 7, 6.

Upon the same signification of מִן (referring originally to space indicating the starting point, and a separation from something) is

¹ There exists in Arabic a special form of the adjective for the comparative and superlative, which would be like أَكْثَل. Perhaps of this origin are אֶקְרָב *cruel*, אֶקְרָב *deceptive* (of a drying up brook), and its opposite אֶיֶּתֶן (contr. from 'aithan) *constant, perennial*. However these forms are also used without any perceptible emphasis and might, at most pass for isolated remainders of a former comparative and superlative formation, in the same way as the Lat. comparative disappears in the Italian, and still more in French, and its place is supplied by circumlocution (with *più, plus*).

based also its use in expressions like מִן בְּתָרִי Job 7, 15, מִן eminence over Ec. 2, 13; comp. Deut. 14, 2, which the Hebrew conceived as a separating from, marking out. (Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius*, *egregius*, and in Homer ἐκ πάντων μάλιστα Il. iv. 96, and simply ἐκ πασσών xviii. 431). Hence the signification *more than* connects itself with the fundamental signification-out from.

The adjective upon which מִן logically depends must sometimes, by virtue of a pregnant use of the מִן, be supplied from the connection, e. g. Is. 10, 10 מִסִּילֵיהֶם מִיִּדֹשָׁלַם *their idols* are more numerous (mightier) *than* those in *Jerusalem*, Micah 7, 4 מִמִּסְכָּה (sharper) *than* a *thornhedge*, Job 11, 17 מִצְהָרִים clearer *than noon*.

The correlative comparatives, such as *greater*, *less*, are expressed simply by *great*, *little*, Gen. 1, 16.

2. The several modes of expressing the *superlative*, amount all to this, that, in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as preeminently the possessor of the quality expressed (comp. Fr. *le plus grand*); e. g. 1 Sam. 9, 21 (הַצֶּטֶרֶה), 17, 14 and *David was הַקָּטָן the small (one)*, i. e. *the smallest*, and *the three great (ones)*, i. e. *the greatest*, etc., Gen. 42, 13, Jon. 3, 5, קָטַן וְעַד קָטַן מִגְדֹּלָם *from the greatest among them*. (lit. *their great one*), *even unto the least among them* (lit. *their little one*), 2 Ch. 21, 17 קָטָן בְּנֵי קָטָן *the youngest of his sons*; prob. also Gen. 9, 24.

Rem. To the periphrasis of the superlative belongs also the connecting of a noun with the following partitive genitive of the same word in the plural as: קֹדֶשׁ קִדְשִׁים *the holiest of all*, prop. *holiness of holinesses*; שִׁיר הַשִּׁירִים *the song of songs (the choicest song* i. e. *the Canticles)*. Comp. Gen. 9, 25 (*the lowest servant*) Num. 3, 32 the same with a participle Jer. 6, 28 and with the gen. sing. Hos. 10, 15. So sometimes an adjective combined with a partitive genitive has a superlative signification; comp. Judges 5, 29, 1 Sam. 9, 21, Job 30, 6 (=in the most frightful valleys) 41, 22. Comp. § 112, 1, Rem. 1.—Finally belongs here the placing together of two substantives, being related either etymologically, or at least by sound, as Ez. 6, 14; 33, 29, Nah. 2, 11, Zeph. 1, 15, Job 30, 3.

§ 120.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (originally abstract substantives, § 97, 1), may be connected with substantives in three different ways. They may stand either,—*a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), *שְׁלֹשָׁת יָמִים* *three days*, prop. *triad of days*, *שְׁנֵי הָאֲנָשִׁים* *the two men*; or—*b*) in the *absol. st. before it* (the thing numbered being then considered as in apposition), *בָּנִים שְׁלֹשָׁה* *three sons* (prop. *a triad viz. sons*), *שְׁנֵים אָנָשִׁים* *two men*; or—*c*) in the *absol. st. after it*, as in apposition with the object numbered e. g. *בָּנוּת שְׁלוֹשׁ* *three daughters* 1 Ch. 25, 5; the latter especially in the later books, because the substantive conception of the numeral yielded more and more to the adjective.

Accordingly, the constructions *מֵאָה שָׁנָה* (Gen. 17, 17) and *מֵאָה שְׁנָה* (25, 7, 17) *hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 K. 22, 1) with the plural. But the tens (from 20 to 90) when they precede the substantive, are generally joined with the singular (in the accusative), and when they follow it in apposition, they take the plural, e. g. Judg. 11, 33 *עֶיר עֶשְׂרִים* *twenty cities*; on the contrary, *אַמּוֹת עֶשְׂרִים* *twenty cubits* 2 Ch. 3, 3, seq. The plural may be used in the first case (Ex. 36, 24, 25), but the singular never occurs in the second case, which is altogether rarer.

Rem. The numerals from 11 to 19 are generally joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as *יּוֹם* *day*, *שָׁנָה* *year*, *אִישׁ* *man*, *שִׁבְט* *tribe*, also *בָּקָר* *collective cattle*, etc. (comp. our *four year old, a thousand man strong*); e. g. *אַרְבָּעָה עָשָׂר יּוֹם* prop. *fourteen day* Ex. 12, 6 (comp. however Deut. 1, 23, Josh. 4, 2). With this exception, they are joined to the plural; and then, especially in the later books they stand after the substantive (Num. 7, 87, 1 Ch. 4, 27, 25, 5).

3. Numerals compounded of tens and units (like 21 or 62) take the object numbered either after them in the singular (in the accusative), as *שְׁנָה וּשְׁטִים* *two and sixty years*

Gen. 5, 20 (according to No. 2, שָׁנָה having special reference to the preceding *tens*); or before them in the plural, as especially in the later books (Dan. 9, 26); or the object is repeated, with the units in the plural (acc. to No. 1), with the tens (acc. to No. 2) and hundreds in the singular, as in Gen. 12, 4 מֵאָה שָׁנָה חֲמִשָּׁנִים וְשִׁבְעִים *seventy-five years*, Gen. 23, 1 מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים *one hundred and twenty-seven years*; comp. Gen. 5, 6.

4. The *ordinals* beyond 10 have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it, as בשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day* Gen. 7, 11; בְּאַרְבָּעִים שָׁנָה *in the 40th year* Deut. 1, 3, 2 K. 25, 27 with the repetition of שָׁנָה in a compound number, 1 K. 6, 1, or בְּשָׁנָה עֶשְׂרִים וְשִׁבְעִים *in the year twenty-seven* 1 K. 16, 10. In the latter case, the word שָׁנָה is likewise frequently repeated, as in Gen. 7, 11, 2 K. 13, 10.—In numbering days of the month and years, the cardinals are used frequently also instead of the ordinals even for the numbers from 1 to 10, e. g. בְּשָׁנָה שְׁתַּיִם *in the year two*, בְּשָׁנָה שְׁלוֹשׁ *in the year three* 1 K. 15, 25, 2 K. 18, 1 בְּחֹשֶׁהָ לַחֹדֶשׁ *on the ninth of the month*, בַּאֲחֶר לַחֹדֶשׁ *on the first of the month* Lev. 23, 32, Gen. 8, 13.

Rem. 1. The numerals take the article when they stand without immediate connection with the thing numbered, referring back to a preceding substantive, as הַשְּׁלֹשָׁה *the three* 1 Ch. 11, 20, 21 comp. 25, 19 *the twelve*; (with the tens) Gen. 18, 29, 31, 32. Such a case as שִׁבְעַת הַיָּמִים *the seven days* (Judg. 14, 17) is to be explained on the principle stated in § 111, 1.

2. Certain substantives employed in designations of *weight, measure*, or of *time*, are commonly omitted after numerals; e. g. Gen. 20, 16 אֶלֶף בָּטָם *a thousand (shekels) of silver*; so also, before זָהָב *gold* 1 K. 10, 18; Ruth 3, 15 שֵׁשׁ עֶלְפִּים *six (Ephah) of barley*; 1 Sam. 17, 17 עֶשְׂרֵי לָחֶם *ten (loaves) of bread*. Thus יוֹם is omitted in Gen. 8, 5, and חֹדֶשׁ in 8, 13.—The number of *cubits* is often stated thus, מֵאָה בְּאַמָּה *a hundred cubits*, prop. *a hundred by the cubit* Ex. 27, 18.

5. Distributives are expressed either by repetition of the cardinals, as שְׁנֵים שְׁנֵים *two by two* Gen. 7, 9, 15. Comp. שֵׁשׁ שֵׁשׁ *six by six* 2 Sam. 21, 20 or periphrastically by a following לְ, אֶחָד Deut. 1, 23, comp. Is. 6, 2 (לְאַחַד after the

repetition of the words *six wings*). *One time, once*, is expressed by **אַחַת** (prop. *a tread*), comp. **הַפֶּעַם** *this time*, **שְׁנַיִם** *two times, twice*, **שְׁלוֹשׁ פְּעָמִים** *thrice* (also **שְׁלוֹשׁ רִגְלִים** *three times* Num. 22, 32). The same may be denoted also by merely the *fem.* forms of the cardinals, as **אַחַת** *once*, **שְׁנַיִם** *twice*, **שִׁבְעַת** *seven times*, comp. also **בְּאַחַת** *once* Num. 10, 4. The ordinals too are employed in the same way, as **שְׁנִית** *second time* Gen. 22, 15, Jer. 13, 3. Comp. L. *tertium consul*.

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 121.

USE OF THE PERSONAL PRONOUN.

1. When a personal pronoun is the subject of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula (§ 144), e. g. **אֲנִכִּי הָרְאָה** *I (am) the seer* 1 Sam. 9, 19, **אֲנָחְנִי נָכוֹן** *honest (are) we* Gen. 42, 11, **אַתָּה תָּמִים** *upright (wast) thou* Ez. 28, 15, **הֵם עֲרֻמִּים** *that naked they (were)* Gen. 3, 7, **אֶחָד הוּא** *one dream it (is)* Gen. 41, 26.

2. The pronoun of the *third* person frequently serves to connect subject and predicate, and is then a sort of *substitute* for the copula; to speak more exactly: the predicate is joined in the form of an independant nominal sentence (§ 144, a), e. g. Gen. 41, 26 **הַשֶּׁבַע שָׁנִים הָזֶה** *seven years (are) they*, Ec. 5, 18 **זֶה מִתָּת אֱלֹהִים הוּא** *this a gift of God it (is)*. Sometimes such a pronoun in the *third* person refers to a subject which is of the *first* or *second* person, e. g. Deut. 32, 39: **עַתָּה רְאֵה** *see now* **אֲנִי הוּא** *that I, I (am) he*; Ps. 102, 28 **אַתָּה אַתָּה הוּא** *(thou art the same)*; 1 Chron. 21, 17; comp. the French: *c'est moi, c'est vous*. Of a different kind however are cases like: **אַתָּה**

תְּהִיָּה לְךָ מֶלֶךְ *thou art my king* Ps. 44, 5, where הוּא at the same time points to the predicate and makes it prominent (prop. *thou art he, my king*); comp. Is. 43, 25, Neh. 9, 6, 7, and in Aram. Ezr. 5, 11.

3. To the general rule (§ 33, 1), that the *separate pronouns* are in the *nominative* and the *suffixes* in the *oblique cases*, there is but one seeming exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form of the same person. But this stands by no means in the oblique case, but is to be considered as the subject of an independent phrase, whose predicate may be completed from the connection. Thus to strengthen the *accusative* suffix of the verb, Gen. 27, 34 בְּרַכְנִי גַם אֲנִי *bless me, even me, really: also I want to be blest*, comp. Zech. 7, 4, Prov. 22, 19; and even by placing the separate pronoun before, Gen. 49, 8; more frequently to strengthen the *genitive* suffix of the noun, e. g. אֶת־דָּמְךָ גַם אֶתָּה 1 K. 21, 19 *thy blood, yea thine* (prop. *sanguinem tuum, utique tui*), Num. 14, 32, 1 Sam. 20, 42, Ez. 34, 11, Prov. 23, 15, Ps. 9, 7. In the same way the separate pronoun may strengthen a suffix which is governed by a preposition (i. e. standing in the genitive, according to § 101, 1), as Hag. 1, 4 אֲנִי לָכֶם אֶתָּה *for you, you*, 1 Sam. 25, 24 בִּי אֲנִי *in me, me*, 1 Sam. 19, 23 הוּא גַם עָלָי *also on him*; 2 Chr. 35, 21 אֶתָּה לֹא עָלֶיךָ *not against thee*. On the same principle is to be explained Gen. 4, 26 הוּא גַם לִשֵׁת *to Seth, even to him*, (not גַּם־לֵךְ) Gen. 10, 21.

4. The *suffix to the verb* is properly always in the *accusative* (§ 33, 2, a, § 57), and is the most common form of expressing the accusative of the pronoun governed by a verb (see however Rem. below). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. 7, 5 הִצַּמְתִּי לִי *did ye fast for me?* i. e. to my advantage, for הִצַּמְתֶּם לִי; Job 31, 18 גָּדַלְנִי כְּאָב *he (the fatherless) grew up to me as to a father*, Is. 44, 21, Ez. 29, 3, comp. verse 9.

Rem. The accusative of the pronoun *must* be indicated by אֲנִי (§ 117, 2),—a) when the pronoun, for the sake of emphasis, precedes

the verb, as אֶתְּךָ הָרַגְתִּי *thee had I killed* Num. 22, 33;—b) when the verb has two pronouns in the accusative, only one of which can be a verbal suffix, as וְרָאֵנִי אֹתוֹ *and he will make me see it* 2 Sam. 15, 25; it is found, also in other cases, as in Gen. 4, 14, (where וַיִּבְרֹחַ alone might signify: *that he might not smite*) 15, 13.

5. The suffix to nouns, which are properly *genitives* (§ 33, 2, b) and supply the place of *possessive pronouns*¹, express, like nouns in the genitive (§ 114, 2), not only the subject but also the object; e. g. הָמַסִּי *my wrong* (i. e. done to me) Jer. 51, 35, Gen. 16, 5, Job 20, 29, 23, 14 and 34, 6, יְרָאָתוֹ *his fear* (i. e. caused by him) Ex. 20, 20.

6. When one noun in the *constr. st.* is so connected with another in the genitive, as together to express periphrastically an adjective by means of the second substantive (§ 106, 1) then the suffix which really refers to this complex idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1), e. g. הַר קָדְשִׁי *the mount of my holiness*, i. e. *my holy mount*, עִיר קְדֻשָּׁה *the city of thy holiness* (i. e. *thy holy city*) Dan. 9, 24, אֱלֹהֵי כֶסֶף *his silver idols* Is. 2, 20, 31, 7, צַעֲרֵי אֹנִי *his firm steps* Job 18, 7.

Only seeming exceptions are constructions like מְהֻלָּךְ וּפְזָה in Ex. 16, 27 *thy conduct*, (thy) *lewdness*, or *thy conduct in lewdness* (זָכָה being in apposition or in adverbial accusative), Ps. 35, 19 אֹרְבֵי שָׁקֶר *my enemies for a falsehood* i. e. *without real cause* (שָׁקֶר adverb. acc., cf. סִנְיָא חָזָם in parallel clause). Comp. Ps. 71, 7, 2 Sam. 22, 33, Prov. 23, 29.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, *masculine* pronouns are sometimes used in reference to *feminine* substantives, Gen. 31, 9; 32, 16; 41, 23, Exod. 1, 21; Amos 4, 1 (comp. in regard to the masc. as the more common gender, § 107, 1, Rem.).

2. The accusative of the pronoun, as object of the verb, is often omitted, where it can be easily supplied from the context, specially the accusative *it*, after verbs of saying as וַיֹּאמֶר *and he told (it)* Gen. 9, 22; but also after other verbs, e. g. Gen. 38, 17 *till thou send (it)*, 24, 12 *let (it) meet me*.

¹ The possessive pronoun may be expressed by circumlocution, after the manner of the Aramaean, as in Ruth 2, 21 לִי הַעֲבָדִים אֲשֶׁר לִי *the youths who (are) to me*, i. e. *my servants*; especially after a substantive, which is followed by another in the genitive, as in 1 Sam. 17, 40 (comp. the analogous circumlocution for the genitive, § 115).—In this case there is sometimes a pleonastic use of the suffix, as מִצְנֶנֶתוֹ שֶׁלֹּאֲשֶׁלֶמֶה prop. *his palanquin, Solomon's*, Cant. 3, 7, comp. 1. 8.

3. There is, on the contrary, a redundancy of expression, when the noun, for which the pronoun stands, is itself employed in apposition after it, e. g. Ex. 2, 6 *she saw him, the child*, 1 Sam. 21, 14, Prov. 5, 22. Similar are the cases in which, to a nominal suffix is joined its corresponding substantive (with or without the article) as an explaining permutative, e. g. Ez. 10, 3 *בָּבֶלִי הָאִישׁ when he went in, the man*, Is. 17, 6, Prov. 13, 4; 14, 13. So also Gen. 2, 19 *לָהֶם . . . לֵי to them, the living creatures*; and with repetition of the preposition Josh. 1, 2. Of another kind are the cases where the permutative with its own suffix is, in a certain way, a correction to the preceding suffix, e. g. Is. 29, 23: *when he*, or rather, *his children see*; comp. Ps. 83, 12, perhaps also Job 29, 3.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to be felt; e. g. אֲדֹנָי *my Lord* (prop. *my lords*, see § 108, 2, b), namely in addressing God (Gen. 15, 2, 18, 3, Ps. 35, 23), but then without regard to the nominal suffix, *the Lord*, meaning God¹ (always with *Qāmēṣ* to distinguish it from אֲדֹנָי *my Lord*, yet never,—on account of its original signification,—with the article). A similar rigidity of the suffix signification is seen in יַחְדָּהּ (prop. *his or its conjunctions=he, it together*), e. g. כְּלִי-יַחְדָּהּ Ex. 19, 8, then even after the *first* person, without regard to the suffix, as אֶתְּחַדְּתִי 1 K. 3, 18, comp. Is. 41, 1, after the *second* person in Is. 45, 20. Thus we find in 1 K. 22, 28, Mic. 1, 2 *hear, ye nations* בְּלָמָּה; and sometimes even by placing בְּלָמָּה before, Job 17, 10.

§ 122.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The *personal* pronoun of the third person הוּא, *fem. הִיא*, plur. הֵמָּה, *fem. הֵנָּה* (L. *is, ea, id or ille* etc.; ii, *ea, ea or illi* etc.) is also used as a *demonstrative pronoun*. In connection with a definite substantive it has then (by virtue of its adjectival use, § 111, 2) regularly the article (see exceptions § 111, 2, b), הָאִישׁ הַהוּא *that man*, בַּיּוֹם הַהוּא *in that day* (on the other hand: הַדָּבָר הַזֶּה *this is the word, which* etc. Gen. 41, 28). — הוּא stands sometimes almost *enclitic*, to emphasize the interrogative pronoun (like זוֹה No. 2, Rem.) e. g. מִי הוּא זֶה *who indeed is this king of glory?* Ps. 24, 10.

¹ See *Geseni's Thesaurus Linguae Hebraeae*, p. 329. Comp. the Phœnician name of the idol *Adonis* (אֲדֹנִי), also the French *Monsieur, Monseigneur, Notre Dame*, Eng. *Our Lady* (the virgin *Mary*).

The demonstrative **זֶה** is to be distinguished from **זוּ**; for **זֶה**=**ὁ**, **L. hic**, always points to a (fresh) person or thing present, but **זוּ**=**αὐτός**, **is, ille, ἐκεῖνος** indicates (like the article, § 109) a person or thing already mentioned or known. The distinction is clearly seen in Judges 7, 4, of whom I say to thee, „this (**זֶה**) shall go with thee“, that one (**הַזֶּה**) shall go with thee; and of whomsoever I say to thee, „this (**זוּ**) shall not go with thee“, that one (**הַזֶּה**) shall not go. Hence **הַיּוֹם הַזֶּה** *this day*, means the day in which any one speaks or writes (Gen. 28, 33), but **הַיּוֹם הַהוּא** (*that day*) means the day or time, of which the historian has just made mention (Gen. 15, 18, 28, 32), or the prophet just predicted (Is. 5, 30, 7, 18, 20), and goes on to relate or to predict.

2. The demonstrative **זֶה** (also **זוּ**, **זֶה**) occurs in poetical speech, also (**זֶה** even habitually) for the relative **אֲשֶׁר**, as in English *that* for *which*; e. g. Prov. 23, 22 *hearken to thy father הָאֲשֶׁר זֶה יִלְדָּתְךָ that begat thee*; Ps. 104, 8 *to the place זֶה יָסְדָּתָם לָהֶם which* (prop. *this which*) *thou hast appointed for them*. **זֶה** may in such a case be still more nearly defined by a following pronominal suffix (like **אֲשֶׁר**, § 123, 1); e. g. Ps. 74, 2 *Mount Zion בּוֹ זֶה שָׁכַנְתָּ in which thou dwellest* (prop. *this thou dwellest in it*. Comp. Luther's *da du auf wohnest*); for the plural, Job 19, 19.

The Aram. **דִּי**, **קִי**, which corresponds in sound to **זֶה** is always relative.

זֶה is used adverbially,—a) in reference to place, *there*, Ps. 104, 25 **זֶה הַיָּם** *the sea there*, **זֶה הַנָּהָר** *see there!*—b) in reference to time, for *now*, as **זֶה עַתָּה** *now* (already) *twice* Gen. 27, 36, Zech. 7, 3 **זֶה עַתָּה** *by this time*; c) to emphasize words of interrogation of all kinds e. g. **מִי זֶה** Job 38, 2 *who darkeneth there . . .*, **מַה-זֶּה** (also **מַה-זֶּה** Gen. 12, 18) *what there?*, Gen. 27, 20 *how is it that?* (Judges 18, 24); **לָמָּה זֶה** *why then?*; comp. also Gen. 27, 21 **הֲאֵתָּה זֶה** *whether thou be my son Esau or not*. (Analogous to the **זֶה** etc. is the enclitic use of *nam* in *quisnam*; comp. likewise *quis tandem*).

3. The interrogative **מִי** *who?* is used in reference to persons (male or female Cant. 3, 6), to a singular or to a plural, as **מִי אַתֶּם** *who are ye* Josh. 9, 8, **מִי אֵלֶּה** Gen. 33, 5, Num. 22, 9 (for which, however, **מִי וְמִי** is also used in Ex. 10, 8), also in reference to things, yet only when the idea of persons is implied, e. g. **מִי שָׁכֵם** *who are the Shechemites?* Judg. 9, 28, 13, 17; comp. Gen. 33, 8, and already bolder, with the repetition of a personally used **מִי** 1 Sam. 18, 18, 2 Sam. 7, 18.—**מִי** may also stand in the genitive, as **בַּת מִי אֵת** *whose daughter*;

art thou? Gen. 24, 23, 1 Sam. 17, 55, 56, 58, **מִי** *whose word?* Jer. 44, 28, 1 Sam. 12, 3; in the accusative, as **אֶת־מִי** *whom?* 1 Sam. 28, 11, Is. 6, 8; and with prepositions, as **בְּמִי** 1 K. 20, 14; **לְמִי** Gen. 32, 18, **אֶחָרֵי מִי** 1 Sam. 24, 15.—**מָה**, **מֶה** *what?* stands as nominative and as accusative (see examples in § 37), as genitive (Jer. 8, 9), with prep. e. g. **עַל־מָה** *upon what?* Job 38, 6; **עַד־מָה** *till when?* Ps. 74, 9.—Both **מִי** and **מָה** stand in a direct and in an indirect question (according to the Ind.-Germ. logic of the language, for acc. to the Semitic that distinction does not exist) and at times also as *indefinite pronouns* *whoever* and *whatever* (Lat. *quisquis, quodcunque* or *quicquam*), as in Judg. 7, 3, 2 Sam. 18, 12, **מִי** placed after = *whoever it be*; likewise **מָה** = *anything else* Job 13, 13, 2 Sam. 18, 22. 23, comp **דְּבַר מָה** Num. 23, 3 *whatever*. For the neuter *quidquam, anything whatever*, the language has besides the word **מֵאֲרָמָה**.

§ 123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The indeclinable **אֲשֶׁר**¹ often serves merely as a *sign of relation*, i. e. to give a relative sense to adverbs or pronouns; e. g. **שָׁם** *there*, **שָׁם—אֲשֶׁר** *where*; **שָׁמָּה** *thither*, **שָׁמָּה—אֲשֶׁר** *whither*; **מִשָּׁם** *thence*, **מִשָּׁם—אֲשֶׁר** *whence*. In the same manner, the Hebrew mostly forms the *oblique cases* of the relative pronoun, *who, which*, viz.—

Dative, **לּוֹ** *to him*, **אֲשֶׁר לּוֹ** *to whom*; **לָהֶם**, **אֲשֶׁר לָהֶם** *to them*, **אֲשֶׁר לָהֶן** *to whom*.

Accusative, **אֹתוֹ**, **אֹתָהּ** *him, her*; **אֲשֶׁר אֹתוֹ**, **אֲשֶׁר אֹתָהּ** *whom*.

With *prepositions*, **בּוֹ** *in him* or *in it*, **אֲשֶׁר בּוֹ** *wherein*, **מִמֶּנּוּ** *from him* or *from it*, **אֲשֶׁר מִמֶּנּוּ** *wherefrom*.

¹ **אֲשֶׁר** is probably a substantive (comp. Arab. *'atar*, Aram. **אַרְרִי** *trace, place*; according to others it is really a demonstrative, or a composition from several pronominal roots. Comp. *Sperling* „Die Nota relationis im Hebräischen“ Lpz. 1876), but at present it serves as *Nota relationis*, or (as sometimes also **וְהַ**, **וְהָ** § 122, 2) directly a *relative pronoun*, often even including the demonstrative (v. No. 2). By virtue of its original sign character (as simple *nota relationis*) **אֲשֶׁר** may relate to persons as well as to things.

Genitive, אשר לשונו whose language Deut. 28, 49.

The accusative *whom* (Lat. *quem, quam*) may, however, be expressed by אשר alone, as in Gen. 2, 2.

Rem. 1 The Hebrew is able in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, e g. Gen 45, 4 אשר אציר, Num. 22, 30 אשר עלי, Is 41, 8 אשר יבחרוך (thou) *whom I have chosen*, Hos 14, 4 In the nom of the 1st and 2nd persons, this is admissible also in German, e g *der ich, der du, die wir*, where *der* stands for *welcher*, and (like the Heb אשר) receives its definite sense from the following pronoun

2 The word אשר is commonly separated by one or more words, from the pronoun or adverb to which it gives a relative sense, as אשר היתה שם *where was* Gen 13 3 Only seldom are they written closely together as in Deut 19 17, 2 Ch 6, 11

2 The pronoun אשר often includes the demonstrative which in our construction precedes the relative as *who* for *he* *who* or as *qui* in Lat stands for *is qui*, e g Num 22, 6 ואשר תאמר and (he) *whom thou cursest*, Is 52, 15 אשר לא שמעו (that) *which they have not heard* This is almost always the case where a preposition stands before אשר, the preposition being then construed with the supplied pronoun, and the relative taking the case which is required by the following part of the sentence, e g לאשר (Lat *ei qui, quæ, quod, or ei quem, quam, etc*, and *us qui, quæ, quæ, etc*) *to him who, or to them who, מאשר from him who, from those who or which, באשר prop. according to that which*, but also according to the circumstance that, hence *as just as* (as conjunction before the verb at the head of comparative clauses, § 155, 2, h), אחראשר *him, her who, that which, or those who*,¹ comp finally, cases like בידראשר *in the hand of him, whom* (thou hatest), Ez 23, 28.

To the relative sense lying in אשר sometimes the idea of place or time is also to be supplied, as באשר *in* (that place) *where, מאשר from* (that time) *when* On אשר as conj v 155, I, e

3. In all the cases treated under No 1 and 2 the relative can be expressed also, without אשר by a simple addition (subordination) of the relative clause (comp the English,

¹ Very rare are the examples in which a preposition is connected immediately with אשר as a relative pronoun, viz עם אשר Gen 31, 32 (Sept παρ' ᾧ) for אשר *with whom* (44, 9, 10), באשר Is 47, 12, for אשר *in which*.

the friend I met, the book I told you of). This omission (most frequent in poetry) takes place, when the **אשר** would stand,—

- a) As a pronoun in the nominative or accusative; e. g. Gen. 15, 13 **לָהֶם** **לֹא בְאֶרֶץ** *in a land (which belongs) not to them*, Ps. 7, 16 **וַיִּפֹּל בְּשֹׁחַת יַסְעָל** *and he falls into the pit (which) he makes*, Gen. 39, 4 **כָּל־יְשֻׁלוֹ** *all (which) was i. e. belonged to him* (comp. vs. 5, where **אשר** is inserted), Ec. 10, 5 (comp. 6, 1, where with the same words **אשר** is employed), Job 31, 12.¹
- b) As a sign of relation, e. g. Ps. 32, 2 *happy the man*, **לֹא יִחַשְׁבַּ** **יְהוָה לֹו עֲוֹן** *to whom the Lord imputeth not iniquity*, Job 3, 3, Ex. 18, 20, Is. 41, 2, 3, Ps. 49, 14. Frequently in specifications of time, when it would mean *when*, 2 Ch. 29, 27 **בַּעַת הַחֹל הַעֹלָה** *at the time (when) the sacrifice began*, Jer. 36, 2 **מִיּוֹם דִּבַּרְתִּי אֵלֶיךָ** *from the day (when) I spoke to thee*, Ps. 4, 8 **עַתָּה דִּגְנָם וְתִירוֹשָׁם רַבּוּ** *in the time (when) their corn and their new wine are abundant*, Ps. 49, 6, 56, 10 **יּוֹם אִירָא** *in the day (when) I call*, in v. 4 **יּוֹם אִירָא** *the day (when) I fear*, Ex. 6, 28 **בְּיוֹם דִּבַּר יְהוָה** *in the day (when) the Lord spoke*; Ps. 18, 1; with the utmost brevity in Is. 51, 1 **הַצֵּבֶתָם** *(from which) ye were hewn*.
- c) Also as including the antecedent personal or demonstrative pronoun (No. 2); e. g. Is. 41, 24 **הוֹעֵבָה יִבְחַר בָּכֶם** *an abomination (is) he who chooses you*, Job 30, 13 **לָו** *(they) to whom there is no helper*, Job 24, 19 **שְׁהוֹל** *(snatches away) (those who) sin*, comp. v. 9. The pronoun thus omitted may include the idea of place or time, as 1 Ch. 15, 12 **לִי אֶל־הַכִּינּוֹחַי** *to (the place which) I have prepared for it* (comp. however Ex. 23, 20); Job 38, 19.

Rem. 1. The substantive governing such a simply subordinate relative clause may, as with **אשר** (No. 2 at the end) stand in the *constr. st.* so that the relative clause stands virtually in the genitive e. g. Ex.

¹ The Arabic omits the relative when the substantive to which it refers is indefinite, as above; but inserts it when the substantive is definite. In the latter case, the Hebrew commonly inserts it in prose (see Jer. 23, 29, Ex. 14, 13); though it is sometimes omitted (Ex. 18, 20), especially in poetry (Ps. 18, 3, 49, 13, 21, Deut. 32, 17, Job 3, 3).

4, 13 *בְּיַד הַשֵּׁלֶחַ* *by the hand* (of him whom) *thou wilt send*, Hos. 1, 2 *הַחֲלֹץ רַב־יְהוָה* *the beginning* (of that which) *God spoke*, Ps. 81, 6 *לֹא יָדַעְתִּי לֹא רִשְׁתִּי* *the speech* (of one whom) *I knew not* 65, 5, Job 29, 16, Lam. 1, 14, Jer. 48, 36. Comp. § 116, 3.

2. Relative clauses are joined on also by means of the *copula* (וְ), e. g. Job 29, 12 *וְלֹא עֹזֵר לוֹ* *and he that hath no helper*, if it ought not to be translated. *and the thus helper-less orphan*; comp. Ps. 72, 12.

§ 124.

HOW TO EXPRESS THOSE PRONOUNS FOR WHICH THE HEBREW TONGUE HAD NO PROPER FORMS.

1. The *reflexive pronoun*, *se*, *sibi*, *myself*, *thyself*, *himself*, etc., is expressed,

- a) by the conjugations *Niph'al* and *Hithp'al*, see § 51, 2, § 54, 3;
- b) by the pronominal suffix of the 3d pers. (specially after prepositions),¹ e. g. Judg. 3, 16 *וַיַּעַשׂ לוֹ אֶהְדָּב* *and Ehud made for him (himself) a sword*, Gen. 22, 3 *אַבְרָהָם* *took two of his servants* *אִתּוֹ* *with him* i. e. *with himself*, Gen. 8, 9 (אִלָּי), 33, 17, 1 Sam. 1, 24 *וַתֵּקַח עִמָּהּ* *with her*, for *with herself*; Jer. 7, 19 *אִתָּם* *themselves*, Ez. 34, 2, 8, 10; also apparently pleonastic as a so-called *Dativus ethicus* Job 12, 11; 13, 1.—In the like manner is the pronoun *suus*, *sua*, *suum* expressed by the pronominal suffix of the 3d pers. with the noun, since *סוּסוֹ* signifies either *equus suus* (prop. *sui*, genit.) or *equus ejus*;
- c) partly by suffixes, *אִתּוֹ*, *אִתָּהּ*, *אִתָּם* (comp. under *b* above). partly by circumlocution with substantives, especially *נַפְשִׁי*, e. g. *לֹא אָדַע נַפְשִׁי* *I know not myself* (prop. *my soul*) Job 9, 21, Jer. 37, 9; *בְּקִרְבָּהּ* *within herself* (prop. *in her inner part*) Gen. 18, 12 Comp. Rem. 3.

As *קִרְבִּי* in the last example, so also *נַפְשִׁי* is nowhere (not even Is. 48, 2 *נַפְשִׁים* *themselves*) a merely idle circumlocution, but points towards the mental substratum of the personality, which is affected by the actions, thoughts, etc. springing from it. The Arabic, in a similar manner, expresses the idea *self* by *soul*, *spirit*, and so the Sanskrit

¹ So also often in Luther's Bible, where *ihm*, *ih*, stand for *sich*, and in the English Bible, where *him*, *her* stand for *himself*, *herself*.

(*átman*), the Arabic also by *eye*, the Rabbmic by עצם, v below Rem 3, *bone*, גוף *body*, the Ethiop and Amharic by ראש *head*, the Egyptian by *mouth, hand*, etc Comp. middle High German *mîn lip, dîn lip*

2 The *personal* or *demonstrative* pronoun is generally included (comp. § 123, 2) in אשר in all the cases, both singular and plural. The use of the interrogative מה with a similar sense is based on a further weakening of the *indefinite* use of מה (§ 122, 3 at the end) and is already more like the Aramaic, as מה *that which* Ec 1, 9, 3, 15 (Syr מה ד)

Rem 1 *Each, every one*, with reference to a person, (and even to animals Gen 15, 10) is expressed by איש *a man* Gen 42, 25, Num. 17, 17, sometimes repeated איש איש Ex 36 4, איש איש Ps 87 5, with reference either to persons or things, by כל (§ 111, 1), by repetition of the substantive as בבקר בבקר *every morning*, also by the plural לְבָקָרִים *every morning* Ps 73, 14, Job 7, 18 (with so called *distributive*)

2. *Any one, some one*, is expressed by איש Ex 16, 29, Cant 8, 7, and by אִיִּם Lev. 1, 2, *anything, something* (especially in connection with a negation) by דָּבָר כָּל־דָּבָר without the article, Gen 18 14, Lev 5, 2, Num 31, 23 after a negative Gen 19, 8, Eccl 8, 5, comp אִיִּךְ־דָּבָר Num 20, 19=*nothing* Comp also § 122, 3

3 *Self* is expressed (besides the way in No 1, c above), in reference to persons or things, by הוּא, הִיא, as הוּא אֲדֹנָי *the Lord he* 1 e *the Lord himself* Is. 7, 14, הֵיחִידִים *the Jews themselves* Est 9, 1 — *The same* is הוּא, הִיא with the article, e g הָאִישׁ הַזֶּה Job 1 1 *the same man*, בְּעֵת הַזֶּה *at the same time* (but this signifies also *that man, at that time*, comp § 122, 1) In reference to things the noun עצם *prop bone, body* (in this case fig for *essence, substance*) is also employed as a periphrasis for the pronoun, e g בַּעֲצָם הַיּוֹם הַזֶּה *on the self-same day* Gen 7, 13, Josh 10 27, Ez 24, 2, Ex 24, 10 בַּעֲצָם רַשְׁמֵי־הַשָּׁמַיִם *as the very heavens*, חֲמוּ בַּעֲצָם *in his very prosperity* (1 e in the midst of his prosperity) Job 21, 23

4 *The one—the other (alter—alter)* is expressed by repeating הוּ (Is. 6, 1) or אֲחֵר (2 Sam 14, 6, cf 1 Sam 14, 10), or by איש *one* with אָחִיר *his brother* or with רֵעִה *his friend* and where the feminine is required, by אִשָּׁה *woman* with אֲחֵרָה *her sister* or רֵעִיָּה *her friend*, both the *masc* and *fem* forms are used also with reference to inanimate things See the Lex under these words The same form is used to express *one another*, as Gen 13, 11 and they separated אִישׁ מֵאֶחָיו *the one from the other* (1 e *from one another*), Ex. 26, 3 five curtains shall be joined אֶחָדָה אֶל־אֲחֵרָה *to one another*

5 *Some* is often expressed simply by the plural form, as יָמִים *some days* Gen 24, 55, 40, 4, Is 65, 20, Dan 8, 27, שָׁנִים *some years* Dan. 11, 6, 8, and sometimes by אֲשֶׁר יֵשׁ (ἔστιν οὗτος οὗτος, L *sunt qui*) Neh. 5, 2—4, or by אֲנָחִים Gen 27. 44

CHAPTER III.

SYNTAX OF THE VERB.

§ 125.

USE OF THE TENSES IN GENERAL.¹

From the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40, 48), we may naturally expect some *vagueness* in their use.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary, each of them has its distinct sphere, as already intimated in Note ² on page 118, and as will be explained more in detail in the following sections. Besides this the Imperfect is especially used in a modified form (see § 48) for expressing the relations of the Optative, the Jussive, and the Subjunctive (v. § 128). We must further add the peculiarity of the Hebrew diction already mentioned in § 49, viz. that of joining by means of *Wāw consecutivæ*, Imperfects to a Perfect and Perfects to an Imperfect (§ 126, 6, § 129).

As examples where the *Perfect* and *Imperfect* stand in plainly expressed opposition of time, we refer to Josh. 1, 5 בְּאֶשֶׁר הָיִיתִי עִם מֹשֶׁה *as I was with Moses* (so) *will I be with thee* v. 17, Is. 46, 4 אֲנִי עָשִׂיתִי וְאֲנִי אַעֲשֶׂה *I have done it, and I will (still) bear (you)*, and v. 11 דִּבַּרְתִּי אֵת אֲבִיאָהּ וְיָצִאתִי אֵת אֲשֶׁנָּהּ *I have spoken it, and will bring it to pass; I have purposed, and will accomplish it*; Ex. 10, 14, Deut. 82, 21, 1 K. 2, 38, Joel 2, 2, Ec. 1, 9.

¹ Comp. *Driver*, A Treatise on the use of the tenses in Hebrew (Oxf. 1874), with the criticism on it by A. Muller in the *Zeitschr. f. luth. Theol.* 1877, I, S. 198 ff.

§ 126.

THE USE OF THE PERFECT.

The Perfect stands—

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. 40, 8 הָלֹם חֲלֵמָה *we have dreamed a dream*, Gen. 3, 10, 11 מִי הִגִּיד לְךָ *who has declared to thee?* v. 13 *why hast thou done this?* Comp. verses 14, 17, 22. Hence it is used in reports and narrations of past things, Job 1, 1 אִישׁ הָיָה בְּאֶרֶץ עֹץ . . וְהָיָה הָאִישׁ הַהוּא *there was a man in the land of Uz . . . and this man was*, etc., v. 4 *and they went* (וַיֵּלְכוּ) . . *and made* (וַיַּעֲשׂוּ) *a feast*; Dan. 2, 1 *in the 2d year of his reign, Nebuchadnezzar dreamed* (חָלֵם) *dreams*, Ruth 4, 7, Judg. 6, 3.

In this narrative style, the Perfect is commonly followed by the Imperfect with *Wāw consecutive*, see § 129, 1.

2. For an action completed in the past (the *Pluperfect*). So especially (as a matter of course) in relative clauses preceded in the governing clause by a tense relating to the past (*perfect* or *imperfect consecutive*) the *Pluperfect*, e. g. Gen. 2, 2 *and he rested* עָשָׂה מְכַל־מְלָאכְתּוֹ *from all his work which he had done*, v. 5 *the Lord had not yet caused it to rain* 7, 9, 19, 27, 20, 18, 27, 30, 29, 10, 31, 19, 1 Sam. 6, 19.

3. For our abstract *Present*, where this denotes,—*a*) a condition or attribute already long continued and still now existing, as יָדַעְתִּי *I know* (prop. *I have discerned*) Job 9, 2, 10, 13; לֹא יָדַעְתִּי *I know not* Gen. 4, 9 (yet also, acc. to No. 2, with a reference to the past, *I knew not* Num. 22, 34); שָׂנְאָתִי *I hate*¹ Ps. 31, 7; צְדִיקָתִי *I am righteous* Job 34, 5; גְּדֹלָתְךָ *thou art great* Ps. 104, 1; קְטָנָתִי *I am little* Gen. 32, 11; or—*b*) a past but still ever recurring action (often in statements of general experience) e. g. אֲמַרְתִּי *I say* (*I mean*) Ps. 31, 15, Job 7, 13; Ps. 1, 1 *happy the man who walks* (הֹלֵךְ) *not in the counsel of the ungodly, nor stands* (עֹמֵד) *in the way of sinners, nor sits* (יֹשֵׁב) *in the seat of scorners.* 10, 3, 119, 40;—*c*) a present

¹ Similar in Latin are *novi, memini, odi*; in Greek οἶδα, μέμνημαι, δέδορκα, ξοῖσα, ἀέχραγα, etc., in N. Test. ἡλπίζα, ἡγάπηκα.

action to which the idea of firm assurance is attached (comp. No. 4 below) e. g. נשבעתי *I swear* Jer. 22, 5, הרימוחי *I raise* (my hand in ratifying an oath) Gen. 14, 22.

Here (in the sphere of our Present) the Perfect and the Imperfect meet together and are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ended, or as then first about coming to pass, in progress, or perhaps occurring at the instant (comp. § 127, 2). Accordingly, we find in nearly the same sense לא יכלתי (Ps. 40, 13) and לא אכל (Gen. 19, 19, 31, 35). In such cases the two tenses often stand side by side as interchangeable, e. g. Is. 5, 12, Prov. 1, 22, Job 3, 17, 18.

4. Even for our *Future*, in *protestations* and *assurances*, in which the mind of the speaker views the action as already accomplished, being as good as done. In German and English the Present is often used, in this case, for the Future. So in stipulations or promises in the way of a contract, Gen. 23, 11 *I give* (נתתי) *to thee the field*, v. 13 *I give* (נתתי) *money for the field*; particularly in promises made by God, Gen. 1, 29, 15, 18, 17, 20. Also in confident discourse (*Perfectum confidentiæ*) especially when God is said to be about to do something (with reference to the divine counsel, where it is already present as an accomplished fact), e. g. פדיתה אחרי יהוה *thou deliverest me, O Lord* (Ps. 31, 6); hence frequently used in lively representations of the future, and in *prophecies* (*Perfectum propheticum*), e. g. Is. 9, 1 *the people who walk in darkness see* (ראו) *a great light*, 5, 13 *therefore my people goes into captivity* (גלה).

The Arabs likewise employ the Perfect, generally made still stronger by the particle כן, in emphatic promises, etc. They say, *I have already given it to thee*, meaning, it is as good as done.¹—A similar usage is that of the Lat. *perii*, Gr. ὁλώλα, διέφθορας Il. 15, 128.

¹ The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. 40, 14 וְעָשִׂיתָ נְאֻמִּי וְזָכַרְתָּ וְיָגַדְתָּ לִּי וְיָגַדְתָּ לִּי וְיָגַדְתָּ לִּי *and do thou a kindness, I pray, with me* (prop. thou surely dost kindness with me, I hope), *and make mention of me to Pharaoh*. The addition of נא makes this sense of the Perf. here unquestionable. In Arabic, likewise, the Perf. is employed in wishes and obtestations. In Heb. further, Job 21, 18 הַתְּכֵלֶם לַעֲשֵׂי רָעָה בְּעֵינֵי הַיָּדָאִים *be far from me!* 22, 18. Comp. the use of the Perfect consecutive when following the Imperative, in No. 6, c.

5. For the so-called *relative tenses*, in which the past is the principal idea, viz.—*a*) for the *Imperfect* or *Pluperfect subjunctive* (for which the *Imperfect* too can stand, § 127, 5), as in Is. 1, 9 *except the Lord of Hosts had left* (חֲדָרִיר) *unto us* לְעִמְרָה דְּמִינִי (הִיִּינוּ) כְּסֹדֶם *as Sodom were we, to Gomorrah were we like*, Gen. 21, 7 מִי מִלֵּל *who would have said?* (Quis dixerit?); —*b*) Num. 14, 2 מָרַנִּי לֵי *would that we had died!* (לֵי with the *Imperfect* would be, *would that we should die!* § 136, 2), Judg. 13, 23, 1 Sām. 13, 13 (הִזִּינִן) Job 3, 13, 10, 18, 19 הָיִיתִי *לא* אֶהְיֶה *I should be as if I had not been*, 23, 10, Ruth 1, 12, *if I thought*, etc.;—*c*) for the *Future Perfect* (*futurum exactum*) e. g. Is. 4, 4 רָחַץ אֵם *if he shall have washed away*, prop. *if he has washed away*, 6, 11.—Gen. 43, 14 בְּאֶשֶׁר שְׁכַלְתִּי שְׁכַלְתִּי *as I am bereaved* (for, if I shall be, *ubi orbus fuero*) *then I am bereaved* (the language of despondent resignation), Est. 4, 16.

*

*

*

6. In all the foregoing cases we have considered the *Perfect* independently of logical connection with preceding verbs. Not less diversified however is the use of the so-called *perfectum consecutivum* which is joined to a preceding clause by ךְ (Wāw consecutive of the Perfect); it is then coordinate with another *perf. consec.*, or represents a consequence from such actions as have preceded in the *Imperfect* or any of its equivalents (*Imperative, Participle*). The consequence may be an immediate and necessary one (consecutive in the stricter sense) or merely external, based upon the simple succession of time (v. examples). On the distinction in the form of the *perf. consec.* through the shifting of the tone v. § 49, 3.

This exchange of the *perf.* with the *impf.* or its equivalents, and vice-versa, the *impf.* with the *perf.* is a prominent peculiarity of the Hebrew *consecutio temporum*. It not only offers a certain compensation for the lack of tenses and moods, but it also yields to the Hebrew style, the charm of an important articulation, the action which is going on, coming soon to a quiet stop in the perfect, and later again continuing anew. The regularity of this change, it is true, belongs rather to the higher style, and even there it depends more upon the view of the speaker, viz. whether he considers an action as the logical consequence of the preceding one, or simply as coordinate. (In the latter case he would use the same tense).—The former custom of giving to the Wāw

consecutive the designation of *Waw conversive* (v. p. 118 Note 2) misinterprets the real nature of the Hebrew tenses. It is not the transformation of a preterite into a future, or vice-versa, but a logical sequence. Therefore a *perf. consec.* may belong to the sphere of our present or past (v. below, letter d).

The perfect consecutive represents:

a) Future actions or conditions as consequences of actions that have preceded in the imperfect (in the sense of our future), e. g. Gen. 24, 40 *the Lord will send his angel וְהַצִּלְתִּי דְרָכָה* and prosper thy way (prop. and thus he prospers = that he may prosper; comp. v. 7, that thou mayest take), Judges 6, 16, 1 Sam. 17, 32, Job 22, 30. Likewise after a *participle* (as equivalent to the imperfect) Gen. 41, 29 ff., 1 Kings 2, 2, Ruth 3, 2 ff.

b) Actions conceived as possibly occurring in the future (*conjunctions praesentis* or *imperfecti*) after imperfects of a similar signification, comp. § 127, 3; e. g. Gen 3, 22 *פְּרִי־עֵדֶן תֹּאכַל* lest he put forth his hand and take and eat (prop. and thus takes and eats) 19, 19, 32, 12. Num. 15, 40, 2 Sam. 15, 4, Is. 6, 10, Ez 14, 13, 14.

c) Commands in connection with a preceding *Imperative* and as a further sequence from the same, e. g. Gen. 6, 21 *וְאַתָּה וְאִשְׁתְּךָ קַחְוּ לָכֶם* take for thyself . . . and gather (prop. and thou gatherest) Gen. 27, 43, 44, 1 K. 2, 36. As with the announcement under letter a, so here the command passes over into a description of that which is to be done.

d) Present or past actions after *Imperfects* (or their equivalents) moving in that sphere of time, e. g. Gen. 2, 6, 10, 1 Sam. 2, 19, Amos 5, 19, Nahum 3, 12; after participles e. g. John 6, 13.

Rem. 1. The equivalent of an *Imperfect* which then is followed by a *Perf. consec.* may consist also in an abruptly stated expression of time, e. g. Ex. 16, 6, 7 *וְיָדַעְתֶּם בְּעֵת* at even (prop. when it will be even) ye shall know, Ex. 17, 4 *וְעַתָּה* yet a little while they will stone me, 1 Sam. 20, 18, 1 K. 2, 42, Ez. 39, 27, Prov. 24, 27.

The *Perf. consec.* stands likewise as logical sequence for our fut., or in the sense of an *Imperative*, or *Optative* after antecedent clauses which imply,—a) a cause, or—b) a condition. Comp. for letter a, Num. 14, 24 *בְּכִינֵי רֹחַ אֱלֹהִים* and (therefore) I will

bring him; Gen. 20, 11 *there is no fear of God in the place* וְלֹא יִרְאֶה אֱלֹהִים *and (therefore) they will kill me* (i. e. there is etc., so they kill me), 45, 12, 13, Ex. 6, 6. Comp. Ps. 25, 11 *for thy name's sake* וְשֵׁם יְהוָה *so forgive (or thou wilt forgive)*. For letter *b*, Gen. 33, 10 *if I have found favour* וְלָקַחְתָּ *then take*; and without the conditional particle (§ 155, 4, a), Gen. 44, 22 *should he leave his father* וְיָצֵא *then he (the father) would die*, verses 28, 29; 33, 13, 42, 38, 1 K. 3, 14.—Also to other very various specifications of the present we find appended those of the future by means of וְ with the *Perf.* (e. g. Judg. 13, 3 *thou art barren* וְיָלְדָה *but thou shalt conceive and bear*, 1 Sam. 9, 8 *here is the fourth part of a shekel* וְנָתַתִּי *and I give it*), or commands and wishes (e. g. Ruth 3, 9 *I am Ruth* וּפָרַשְׁתָּ *and spread thou*), or also of interrogation (e. g. Ex. 5, 5 *the people are many in the land* וְהַעֲבֹדָם אֲתָם *and will you let them rest?* Gen. 29, 15, 1 Sam. 25, 10, 11).

2. A very frequent formula in prophetic language (like וְיָרִיד *and it came to pass* in the historic style) is וְיָהִי *and it will come to pass*. This is found as well in coordination with other consecutive perfects, as after imperfects (or their equivalents, see Rem. 1), especially when a particular time is named, as Is. 7, 18 וְיָהִי בַיּוֹם הַהוּא יִשְׂרָאֵל.

§ 127.

USE OF THE IMPERFECT.

Although the signification of the Imperfect is almost more comprehensive still than that of the Perfect, yet the language has here a more definite expression for certain modal relations which lie in the sphere of the *Imperfect*, inasmuch as it has (as shown, in § 48) a shortened and a lengthened form of the Imperfect, the former as the *Jussive* and the latter as the *Cohortative* (see § 128). The *Wāw consecutive* also has a very extensive and important influence on this tense (§ 129). Yet the shortening, as has been shown in treating of the verb (§ 48), is not obvious, at least orthographically, in all the forms; and in other respects, also, there is some uncertainty, so that the common form occurs occasionally in almost all the relations, for which the shortened form is especially designed.

The Imperfect forms, in general, the contrary of the Perfect, and expresses, accordingly, what is unfinished or just incoming, what is taking place and future, but also what re-

peatedly happens and is continued at any point of time, even of the past (see Note ² on p. 118).

Hence the Imperfect stands—

1. For *future time* simply Gen. 9, 11 לֹא־יִהְיֶה עוֹד מַבּוּל *there shall not again be a flood*, Ex. 4, 1 הֵן לֹא־אֲמִינִי לִי וְלֹא *they will not believe me nor hearken to my voice, for they will say, etc.*; Gen 6, 1, 9, 5, 1 K. 1, 13, 24, 30 יִמְלֹךְ אַחֲרַי *he will (or shall) reign after me*. Also in speaking of the future from some point of view in the past, as 2 K. 3, 27 *the first-born who was to reign (regnaturus erat)*, Gen. 43, 25 *they had heard that they should eat (יֹאכְלוּ) there*, Ps. 78, 6 *so that בְּנִים יִלְדוּ sons who (in the future) should be born (qui nascituri essent, at the same time with the secondary idea of an action repeated in the future) should know it*. For *Fut. Perfect* only in connection with a *Perf.* in the same sense (§ 126, 5, b) Is. 4, 4, 6, 11.

2 For *present time* (very often), comp. § 126, 3, Rem. e. g. 1 K. 3, 7 לֹא אֲדַע *I know not*, Is. 1, 13 לֹא אֲרִכֵּל *I cannot bear*, Gen. 19, 19, 31, 35, 37, 15 מַה־תִּבְקֹשׁ *what seekest thou?* Gen. 44, 7, Ex. 5, 15, 1 Sam. 1, 8, Ps. 1, 2, 3.—In almost all these examples the *Imperfect* presents at the same time an action lasting to the present; this idea of an action continuing or constantly recurring is still stronger when permanent facts are concerned which take place now and always shall take place, or generally recognized experiences, e. g. Gen. 43, 32 *the Egyptians may not eat with the Hebrews*, Job 4, 17 *is man just before God?* 2, 4, Prov. 15, 20 בֶּן חָכָם יִשְׂמַח אָב *a wise son gladdens a father*; and very often so in Job and Proverbs. Comp also the phrase לֹא־יִעָשֶׂה כֵּן *it is not the custom to (must not) be done so* (v. No. 4, d), Gen. 29, 26, 34, 7, 2 Sam. 13, 12. More rarely also the *perfect* stands in the above cases. § 126, 3, a, b.

In the same formula we find at one time the *Perfect* and at another the *Imperfect*, but not necessarily without difference of meaning, e. g. Job 1, 7 מֵאֵיזֶה תָּבֹא *whence comest thou?* (because here the coming is conceived as being still in its latest stadium; on the other hand) Gen. 16, 8 אֵי־מִיָּהוּ בָּאת *whence art thou come?*

3. For a number of relations which in Latin are expressed by the *Subjunctive*, especially by the *Present Subjunctive*. In this way is expressed what is future or what is expected to occur, according to a subjective view such as the will of the individual or according to some other presupposition. It stands—

- a) For the Subjunctive in cases like Job 10, 18: אָנֹכִי *I should have given up the ghost*, etc.; vs. 19, אֶהְיֶה *I should have become*. Then frequently after particles signifying *that, that not (ut, ne)*, as אֲשֶׁר, specially לִמְעַן אֲשֶׁר and לִמְעַן (without אֲשֶׁר), also יֵצֵן אֲשֶׁר *that, in order that*, thus in consecutive and final clauses;¹ e. g. Gen. 11, 7 אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand*, Num. 17, 5 לִמְעַן אֲשֶׁר לֹא יִקְרַב *that there come not near*, Deut. 4, 1 לִמְעַן תַּחְיֶוּ *that ye may live*, Ps. 78, 6, Ez. 12, 12 יֵצֵן אֲשֶׁר לֹא יִרְאֶה *that he see not*; and after אֲנִי *that not, lest* e. g. Gen. 3, 22. Also after a simple י, e. g. Lam. 1, 19 הֵיטְבָּהּ לָנֶפֶשׁ *that they might sustain their life*.
- b) For the Optative. As a rule this is expressed by the *cohortative* (in the first person) or *Jussive* (2d and 3d person) § 128, 1, and to the latter word belong also all those examples in which the form of the *Jussive* is not distinguished from the usual form of the *Imperfect*. Sometimes the optative signification may be known then from the added particle אֵינָּהּ (§ 128, 1, 2); e. g. Ps. 7, 10 יִגְמְרֶנָּה *O that might cease—!* Gen. 44, 18 יִדְבַּרֶנָּה עַבְדְּךָ *might thy servant speak!* i. e. *let me speak*, v. 33 יִשְׁבֹּנָה *may he now abide!* Yet, at times, the full form is employed, even when the shortened one might have been possible, e. g. הִרְאֵה *let appear* Gen. 1, 9 (and so frequently with the Imperfects לֹא, comp. 41, 34), תֵּשִׁיחַ Prov. 22, 17.
- c) For the Imperative, as soon as it would have to be joined to a negation (which acc. to § 46, 1 is impossible), there-

¹ When these particles have causal signification, the Perfect takes the place of the Imperfect; e. g. יֵצֵן אֲשֶׁר *because* with the Perf. in Judg. 2, 20, אֲשֶׁר *because* in Gen. 34, 27.

² The particle אֵינָּהּ (§ 105) gives to the optative the force of a modest request. On its use with the first person, see § 128, 1.

fore to express negative commands (prohibitions) then either **לֹא** is joined with the pure imperfect in the sense of a certain expectation (comp. Ger. *das wirst du nicht thun!* "that wilt thou not do!" as the strongest form of command) therefore especially with divine commands, e. g. **לֹא תִגְנוֹב** *thou shalt (prop. wilt) not steal* Ex. 20, 15 (also verses 3, 4, 5, 7, 10); or **אַל** with the *Jussive* in the sense of disuasion or of deprecatory wish, or (with the third person) opinion that something ought not to occur, as **אַל־תִּירָא** *fear not* Gen. 46, 3. As in this example, so also elsewhere, the *Jussive* after **אַל** coincides frequently with the usual form of the Imperfect (comp. above, letter *b*); however also here occurs sometimes the shortened form after **אַל** especially after verbs **ל"ה** e. g. **אַל־תַּעֲשֶׂה** 2 Sam. 13, 12; with the third person to express a negative wish Job 3, 9 **אַל־יִרְאֶה**; however also **אַל־תִּכְבֹּד** Gen. 19, 17; **אַל־יָנוּחַ** Ps. 121, 3 (comp. § 128, 2, *b*).—Finally belong here the cases in which the *Impf.* in the 1st person expresses an obligation or necessity of the action as Job 9, 29 **אֲרֻשֶׁעַ** *if I (needs must) be wicked*; 12, 4 **אֶהְיֶה** comp. 9, 15, 19, 16.

- d*) For the so-called Potential, where we use *may, can, might, could, ought, etc.*; e. g. Gen. 2, 16 **אָכַל תֹּאכַל** *thou mayest surely eat*, Gen. 3, 2, 3, Prov. 20, 9 **מִי יֹאמֵר** *who can say?* Gen. 43, 7 **הֲיָדָע נָדָע** *could we really know?* Gen. 20, 9 **אֲשֶׁר לֹא יַעֲשֶׂה** (deeds) *that may (or should) not be done*; comp. with this No. 2 above, at the end.

4. Even within the sphere of the *past* the Imperfect has scope; and it is so used chiefly in these cases:—

- a*) After the particles **אָז** *then*,¹ **טָרַם** *not yet*, **בְּטָרַם** (*in not yet*) *before*; e. g. Josh. 10, 12 **אָז יִדְבֹר יְהוֹשֻׁעַ** *then spake Joshua*, Ex. 15, 1, Num. 21, 17, 1 K. 3, 16, Gen. 2, 5 **טָרַם יְהִיָּה** *there was not yet*, 19, 4, 24, 45 (on the other hand, verse 15 *Perfect*) 1 Sam. 3, 7, everywhere in the sense of our *Pluperfect*; 37, 18 for our *Imperfect*; **תֵּצֵא** *before thou camest forth (priusquam exires)* Jer. 1, 5 (compare the use

¹ After **אָז** signifying *then* in respect to future time, the Imperfect has the force of our Future (Ex. 12, 48, Ps. 2, 5).

of the Perf. and Impf. in the same sentence after מָרַם in 1 Sam. 3, 7).

- b) Often also of constantly repeated actions, of what is customary and habitual, like the Imperfect of the Latin and French. Repeated or customary action, as it involves the conception of something ever recurring or unfinished, is fitly expressed by the Imperfect; Job 1, 5 *thus did* (יַעֲשֶׂה) *Job continually*, 22, 6, 7, 29, 12, 13, Ex. 1, 12, Judg. 6, 4, 14, 10, 1 Sam. 1, 7, 2 Sam. 13, 18 *for so the king's daughters used to clothe themselves* (תִּלְבָּשֶׁנָּה), 1 K. 5, 25, Ps. 42, 5, 78, 40, Job 23, 11. No less belong here cases where the *Impf.* represents the longer duration of an action in the past, etc., e. g. Gen. 2, 6: *there went up* (continually) *a mist* (יָעִלָּה); Judges 2, 1 (אָעִלָּה); Is. 6, 4 (יִמְלֵא); Ps. 32, 4 (תִּכְבֹּד), 18, 31 (אֲרִידֶה); Job 15, 8 (תִּשְׁמַע).
- c) Of momentary actions, where the Perfect might be expected. This takes place, especially in poetry, on the same principle as we employ the Present tense in lively representations of the past (v. above letter b), e. g. Is. 51, 2, Job 3, 3, 11, 4, 12, 15, 16, 10, 10, 11, 15, 7, Ps. 18, 7; in prose probably 1 K. 3, 4 (יָעִלָּה).

5. For the Lat. Imperfect (or Present) Subjunctive, especially in conditional sentences (the *modus conditionalis*), in both the protasis (antecedent clause) and the apodosis (consequent clause), or only in the latter, Ps. 23, 4 . . . כִּי־אֵלֶּךָ *even if I should go . . . I should not fear*, Job 5, 8 *I would apply unto God* (were I in thy place), 9, 20 אִם־אֶצְדֵּק *if I were just*, 3, 13, 16, 14, 14, 15, 23, 10, Ruth 1, 13 (after perfects in the antecedents, v. 12). However the imperfects of the examples will have to be taken in part as jussive forms. Comp. § 128, 2, c.

§ 128.

USE OF THE COHORTATIVE AND JUSSIVE.

1. The Imperfect as lengthened by the ending ה־ (the *Cohortative*, § 48, 3) is used almost exclusively in the first person; and is expressive of *resolve* or *endeavour*. Hence this form is employed,—

- a) to express excitement of one's self, or a determination, spoken with some degree of emphasis; Ps. 31, 8 **אֶנִּילָה** *let me be glad and rejoice!* 2, 3. **נִתְחַקֵּה** (come!) *let us break asunder*, Gen. 11, 3. With less emphasis, in soliloquy and simple expressions of will; Ex. 3, 3 **אֶסְבֶּה נָּא וְאֶרְאֶה** *I will turn aside now and see*, Gen. 18, 21, 32, 21;
- b) to express a wish, a request (for permission); Deut. 2, 27 **רַחֵם אֶעֱבֹרָה** *let me pass through*, Num. 20, 17 **נָּא יַעֲבֹרְהֵנָּא** *let us, pray, pass through*;
- c) when a purpose is expressed, the tense being then commonly joined by ו to a preceding Imperative; Gen. 27, 4 *bring it hither* **וְאֶכְלָה** *and I will eat*=that I may eat, 29, 21, 42, 34, Deut. 32, 1, Job 10, 20, Ps. 2, 8, 39, 14;
- d) less frequently it stands in conditional sentences with *if, though*, expressed or implied, Job 6, 10, 16, 6 *though I speak . . . and (though) I forbear*; 11, 17, 19, 18, 30, 26, Ps. 139, 8; so perhaps also **אֶרְדֵּפָה** 2 Sam. 22, 38: *when I pursued*, but comp. Ps. 18, 38;
- e) moreover, it stands, frequently after *Wāw consecutive* (§ 49, 2)

2. The shortened Imperfect (the *Jussive*, § 48, 4) stands principally,—

- a) in the expression of command, wish and request, as **פְּרֹסָה** *proferat* Gen. 1, 24 (on the contrary, as Indicative **פּוֹרֵסָה** *profert* Is. 61, 11), **קַם** *stabiliat* Jer. 28, 6, Num. 6, 25, 26, Gen. 33, 9 **לָהּ יְהִי** *be it to thee*, **לִי יְהִי** *utnam fiat* Gen. 30, 34; also joined to a preceding Imper. by ו (comp. No. 1, c), as in Ps. 27, 14 **חֲזַק לִבְךָ וְיִאֲמָץ לְבָבְךָ** *take courage and let thy heart be strong*, Ex. 8, 4 **יִסֹּר אֲדֹנָי** *intreat the Lord and may he take away*=that he may take away, 10, 17, Judg. 6, 30, 1 Sam. 7, 3, 1 K. 21, 10, Prov. 20, 22, Est. 7, 2 **וְהָיָה** *and it shall be done*;
- b) with a negative in prohibition, etc. Generally after **אַל**, acc. to § 127, 3, c, e. g. **אַל תִּשְׁחָד** Ex. 23, 1; in the tone of entreaty: **אַל תִּשְׁכַּח אֶת־פְּנֵי** *destroy not* Deut. 9, 26, **אַל תִּשְׁכַּח אֶת־פְּנֵי** *turn not away my face* 1 K. 2, 20, Ps. 27, 9, 69, 18, or of warning, as **אַל תִּיָּאֲמֵן** *let him not trust* Job 15, 31,

be thou not Prov. 3, 7; sometimes in the sense of a negative assurance, the contents being put as something that must not happen e g. Is 2, 9, Ps. 41, 3, 50, 3, 121, 3, Prov. 3, 3, 25, Job 5, 22, 20, 17. Rarely the *Jussive* stands also after לא (Gen 24, 8, 1 K. 2, 6), the strict command as originally intended having been softened subsequently by the *Jussive* (for לא with the *Indic. Impf*, comp. § 127, 3, c); c) frequently in conditional sentences (like the Arabic usage) in both the protasis and the apodosis (comp. § 127, 5); thus in Ps 45, 12 (יִצְחָק *desires he . . . then*), 104, 20 (תָּשָׁח *and thou settlest thou darkness . . . then it becomes night*), Hos. 6, 1 (יָד), Is. 41, 28 (יִצְחָק), Gen. 4, 12 (לֹא-תִסָּחֵק), Ex. 7, 9 (יִדְּרִי), Lev. 15, 24 (יִדְּרִי . . . אִם), Job 10, 16, 13, 5, 22, 28.

Undoubtedly the use of the *Jussive* in conditional sentences is based on its original signification of volition. something may be so and so, then this and that must occur as consequence. Examples however as Job 9, 33 *there is no arbiter between us who may lay* (יָשָׁה being plainly a subject=*qui ponat*) show that in such cases the voluntative has been weakened almost to a *potential* mood, and thus the *Jussive* serves to express such facts as may *eventually* occur. To this must be added frequent cases where the *Jussive* stands without any secondary meaning instead of the usual *Imperfect* and thus occurs not only in the place where a mistaking of the form may spring from the defective writing (Ps 25, 9, 47, 4, Job 13, 27, 20, 23b, 27, 22) but also in shortened forms as יִדְּרִי Job 13, 12, 20, 23, 28 (יָדְרִי) This use of the *Jussive* can hardly come from a poetical license, but rather from rhythmical reasons. All the above cited examples show the *Jussive* at the head of the sentence (i e the farthest removed from the principal tone), others immediately before the principal pause (Job 24, 14, 29, 3, 40, 19), even in the pause (Job 23, 9, 11) as a pure shortening of sound in consequence of the intense attraction of the tone—Moreover as the *Jussive* in numerous cases does not differ from the usual form of the *Imperfect* (§ 48, 4. § 127, 3, b. c) it is frequently doubtful which of the two the author has intended.

§ 129.

USE OF THE IMPERFECT WITH WĀW CONSECUTIVE.

1. The Imperfect with *Wāw consecutive* (§ 49, 2), stands **only** in close connection with something preceding. Most commonly a narrative begins with a *Perfect*, and then goes

on in the *Imperfect* with *Wāw* consecutive; e. g. Gen. 4, 1 and Adam knew (וַיֵּדַע) Eve his wife, and she conceived and bare (וַתַּחַר וַתֵּלֶד) Cain, 6, 9, 10, etc., 10, 9, 10, 15, 19, 11, 12—15, 27, 28, 14, 5, etc., 15, 1, 2, 16, 1, 2, 21, 1, etc., 24, 1, 2, 25, 19, 20, etc., 36, 2—4, 37, 2.¹

If there be, however, any connection however loose with an earlier event, the *Impf.* with *Wāw* cons. may even begin a narrative or a section of one; in which case we find a most frequent use of וַיְהִי (καὶ ἐγένετο) and it happened Gen. 11, 1, 14, 1, 17, 1, 22, 1, 26, 1, 27, 1.²

Representing a temporal or logical sequence the *Impf. consec.* may be placed after quite various antecedent clauses. Thus it stands—*a*) after a causal clause, e. g. 1 Sam. 15, 23 because thou hast rejected the Lord's word וַיִּתְּצֵם so he too rejected thee,—*b*) after an absolute noun, e. g. 1 K. 12, 17 as to the children of Israel, וַיָּמֶלְךָ עֲלֵיהֶם רְחֹבָם so Rehoboam reigned over them, 9, 21, Jer. 6, 19, Dan. 8, 22.³

The *Imperfect* with ו stands purely as a consecutive also after interrogative sentences like the following: Ps. 144, 3 what is man וַתִּתְּנֵהוּ יְהוָה that thou takest knowledge of him! (comp Ps. 8, 5, where כִּי is used), Job 7, 17, Is. 51, 12 who art thou וַתִּירָא that thou shouldst be afraid?

2. As to the relations of time indicated by this *Imperfect of consecution*, we may remark that, in accordance always with the preceding tense, it may refer—

- a*) to the present time, as being a sequent, and continued representation of actions and conditions reaching down from the past (lasting in their effects), often with the secondary idea of an intended sequence. Thus after a

¹ The preceding *Perf.* is, at times, only implied in the sense, particularly in specifications of time, e. g. Gen. 11, 10 Shem (was) 100 years old וַיֵּיזֶר and he degat, 10, 1. So also in Gen. 22, 4 on the third day וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו then (prop. and) he lifted up his eyes, which in full would be, it happened on the third day that—, 1 Sam. 4, 20, Is. 6, 1, 37, 19.

² This connection is customary when a specification of time is to be made, e. g. Gen. 22, 1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּתְּנֵהוּ יְהוָה וַיִּתְּצֵם נִסָּה אֱבְרָהָם and it happened after these things, that God tried Abraham, וַיְהִי כִּי אָרְכָה לִי שָׁם הַיָּמִים, וַיִּשְׁקֶה, 39, 13, 15, 18, 19; Judg. 15, 16, 25. See the numerous passages in Gesenius, Thes. Ling. Hebr. p. 372. Comp. וַיְהִי used of futurity (§ 126, Rem. 2).

³ On the sentences which begin with the *Infinitive* or *Participle*, and then proceed with this *Imperfect of consecution*, see § 132, Rem. 2, and § 134, Rem. 2.

Perfect, Gen. 19, 9 (*to judge continually*), Is 2, 7, 8, Ps. 7, 16, 16, 9, 29, 10, 33, 9, Job 7, 9, 14, 2; or an *Imperfect* (as a *Present*), Ps. 3, 5, 42, 6, Job 4, 5, 14, 10, 1 Sam. 2, 29; or a *Participle* 2 Sam. 19, 2, Amos 9, 6, Nah. 1, 4, Job 12, 4; or after other equivalents of the present, as in Ps. 144, 3, Job 10, 22, Is. 51, 12; v. above No. 1, Rem.;

- b) less frequently to futurity, when preceded by a *Perfect consecutive* or prophetic (in the sense of a *Future*), Is. 5, 15, 16, 9, 10, 13, 22, 7, 8, Joel 2, 23, Mic. 2, 13, Ps. 120, 1; *unto Jehovah I call* (קָרָאֲתִי) *and he hears me* (וַיִּשְׁמָעֵנִי), comp. Job 9, 16 *if I had called* (אֲבִי־קָרָאֲתִי) *and he had answered me* (וַיַּעֲנֵנִי); also joined to a clause without a verb, e. g. Gen. 49, 15, or to an absolute noun, e. g. Is. 9, 11, or to introduce such future events as will result necessarily from facts just described, Is. 2, 9.

In the apodosis after לִינָא *utinam* stand וַיִּדַּע Is. 48, 18, 19 ff. *so that were* (=so will be); in a conditional clause וְאָמַר Ps. 139, 11 *and (if) I should say* (prop. *did I speak in consequence*); Ex. 4, 23 *now if I speak to thee* (וְאָמַרְתִּי) *and thou refusest* (וְלֹא־תִשְׁמָעַן) *behold I shall*, etc. comp. § 127, 5.

§ 130.

THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. 10, 12), entreaty (then with נָא 2 K. 5, 22, Is. 5, 3), wish (with לִי as a more urgent form, instead of the Perf. or Impf. Gen. 23, 13), permission (2 Sam. 18, 23, Is. 45, 11). It is employed especially in assurances, strong promises (comp. *thou shalt have it*, which sounds like a command) Ps. 128, 5 *thou shalt see* (וַיֵּרָא) *the prosperity of Jerusalem*, Gen. 45, 18, Is. 37, 30, 65, 18.¹

Rem. Very frequently, the Imperative is enlivened in expression by the addition of the particle נָא *now! pray!* (§ 105); this serves as well to soften a command, and to put it rather in the form of an entreaty

¹ Analogous to these assurances in the form of the imperative is the form of menace in the comic writers, *vapula* Ter. Phorm. V. 6, 10, *vapulare* = *jubeo* Plant. Curculio, IV. 4, 12.

(v. above) Gen. 12, 13, 24, 2 as to strengthen an exhortation uttered in the form of rebuke or menace e. g. Num. 16, 26, 20, 10. In the sense of ironical permission we have עֲמַד־נָא *only persist!* Is. 47, 12, comp. Job 40, 10.

2. The above mentioned use of the Imperative for the expression of firm assurances occurs especially also in those clauses where an Imperative with ׀ is joined to another, not in a mere coordination (as Is. 56, 1) but rather so that the first one imposes a condition, and the second announces a result of the fulfilled condition (like the Lat. *divide et impera*), e. g. a) with assurances Gen. 42, 18 עֲשֵׂה וְחַיִּי *this do, and (ye shall) live*, Prov. 20, 13 כִּפֹּף עֵינֶיךָ פָּתוּחַ *keep thine eyes open (be wakeful, active), have (i. e. then shalt thou have) plenty of bread*, Ps. 37, 3, 27, Prov. 4, 4, 7, 2, 9, 6, 2 K. 5, 13, Job 22, 21, Is. 36, 16, 45, 22, Amos 5, 4, 6; likewise after an Imperfect (Jussive or Optative) Gen. 20, 7, Job 11, 6, Ruth 1, 9; even after an Imperfect in a deliberative question 2 Sam. 21, 3;— b) where, a threat is expressed, the first Imp. ironically permitting an act, while the second denounces the consequences, Is. 8, 9 רָעוּ עַמִּים וְהָיוּ רָעִי *rage, ye people, and be ye (i. e. ye shall surely be) dismayed*, Is. 29, 9. Instead of the second Imp. the Impf. stands when the 3d person is introduced Is. 8, 10. *Take counsel and it shall come to nought.*

Rem. 1. How far the *Perf.* and *Impf.* may be employed to express command or prohibition has been shown in § 126, 6, c, § 127, 3, c.

2. It is incorrect to suppose that the Imperative is used, as some grammarians maintain, for the *third person* (*let him kill*). Among the examples adduced of this usage is Gen. 17, 10 לְכָם כָּל־יֶזְעָר *every male among you shall he circumcised* (in verse 12, יִמּוּל is used; but יִמּוּל here is rather the Infinitive absolute comp. § 131, 4, b); In Ps. 22, 9 (גִּל), Gen. 31, 50, Judg. 9, 28, Is. 45, 21 we have actual Imperatives of the 2d person.

§ 131.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute (comp. § 45) is employed, when there is occasion to express the action of the verb by itself, neither connected with something following e. g. with the

genitive nor dependent on a preceding noun or particle.¹ Thus the infinitive absolute stands—

1. When it is governed by a *transitive verb*, and stands in fact as an accusative; Is. 42, 24 **לֹא אָבִי הִלֵּךְ** *they would not go*, 1, 17, 7, 15 **בָּרַע וַיִּבְחֹר בְּטוֹב** *until he learn to refuse the evil and to choose the good*; it is placed emphatically before in Is. 57, 20, Jer. 9, 4. Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. 22, 13 **הִרְגוּ** *behold! joy and gladness*, **כָּהֵר וְשָׁחֹט צֹאן וּגְרֵם** *the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the Infinitives are mere accusatives governed by *behold!*), Is. 5, 5 **אֲנִי אֶגְדֹּל לָךְ** *I will tell you what I do to my vineyard* (namely) **קָרַיִךְ וְגָרְדִּי** *take away its hedge, tear down its wall*.

2. When it is in the accusative and used *adverbially*² (in Latin as *gerund* in *do*); e. g. **הֵיטֵב** *well* (*bene faciendo* for *bene*), **הַרְבֵּה** *much* (*multum faciendo* for *multum*). Job 15, 3 (in Num. 15, 35 such an adverbial *Inf. absol.*—**רָגַם**, referred by Røediger to 4, *a*,—takes afterwards its subject; v. No 4, Rem. 1). Hence—

3. When it stands in immediate connection with the corresponding *finite verb*:—

a) It then stands most commonly *before* the finite verb, to which it gives *strength* or *intensity* in various shades, e. g. 1 Sam. 20, 6 **נִשְׁאַל נִשְׁאַל מִמֶּנִּי** *he urgently besought of me*, Gen. 43, 3 **הִצַּדְנוּ הִצַּדְנוּ** *he strictly charged us* (הִצַּדְנוּ). A very clear example is in Amos 9, 8 *I will destroy it from the face of*

¹ After Prepositions the *Inf. constr.* is always used, because as original substantives they govern the genitive. But when several successive infinitives are to have a preposition, it is often written only before the first; and the second, before which it is to be supplied by the mind, stands in the absolute form, as **לֶאֱכֹל וְלִשְׁתּוֹ** *to eat and (to) drink* Ex. 32, 6; comp. 1 Sam. 22, 13, Jer. 7, 18, 44, 17. This case is analogous with that explained in § 121, 3. Comp. also No. 4, *a*, of this section.

² Of the accusative as a *casus adverbialis*, see § 118. In Arabic it takes, in this case, the distinctive accusative-ending. In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the accusative of the Infinitive, to which No. 4 also is to be referred.

the earth, except that I will not utterly destroy (לֹא הִשְׁמִיד אֶת־הָאָרֶץ) *the house of Jacob*; Judg. 1, 28: הוֹרִישׁ לֹא־הוֹרִישׁוּ *he did not utterly drive them out*. Its effect is often merely to give a certain prominence to the thought contained in the finite verb, which effect other languages produce chiefly by the tone of the voice or by particles, as in assurances, questions (such especially as express excitement in view of something strange and improbable), and contrasts, as in Gen. 43, 7 *could we (then) know?* 37, 8 הֲלִינוּ הַמֶּלֶךְ הַמְּלֹךְ הַמְּלֹךְ עָלֵינוּ *will thou (perhaps) rule over us?* verse 10, 31, 30 *hadst thou even gone*¹ (הֲלֹךְ הָלַכְתָּ), *since thou didst so earnestly long* (נִכְסְתָּ נִכְסַּפְתָּ) Judg. 15, 13 *we will bind thee, but we will not kill thee*, 1 Sam. 9, 6, *that cometh surely to pass* 2 Sam. 24, 24, Hab. 2, 3.

- b) When the Inf. stands *after* the finite verb, this connection indicates either intensity as in letter *a* (v. Rem. 1; especially with Imperatives, for in this case the *Inf. absol.* always follows, Job 13, 17, 21, 2, 37, 2 = *listen attentively*) but especially *continued* or *lasting* action, as Is. 6, 9 שְׁמַעוּ וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח *hear ye on continually*, Jer. 23, 17, Gen. 19, 9 וְיִשְׁפֹּט וְיִשְׁפֹּט *and he will always be acting the judge!* Two Infinitives absolute may be thus used, 1 Sam. 6, 12 הָלְכוּ הָלֹךְ וְרִנְנוּ *they went going on and lowing*, i. e. *they kept going on and lowing*, 1 K. 20, 37. Instead of the second Inf., a finite verb is sometimes used (Josh. 6, 13, 2 Sam. 13, 19), or a participle (2 Sam. 16, 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of *repetition* or *continuance* is excluded by the connection, Is. 22, 17, Jer. 22, 10, Gen. 31, 15, (the *Inf. absol.* still more strengthened by וְיִשְׁכַּח, likewise in 48, 4). In Syriac, the Inf. when it expresses intensity stands regularly *before*, and in Arab. always *after*, the finite verb.—When a negative is used it is commonly placed between the *Infinit.* and the *finite verb* (Ex. 5, 23), seldom before them both (Gen. 3, 4, Am. 9, 8, Ps. 49, 8).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. 17, 13,

¹ As much as to say, I understand well wherefore thou art gone, viz. from earnest longing. The Vulgate renders it, *esto, ad tuos ire cupiebas*.

15), but also and oftener that of *Qāl* as the nearest and most general representation of the verbal idea (e. g. *נָרַךְ נָרַךְ* Gen. 37, 33, Job 6, 2), or at times of another of like signification (Lev. 19, 20, 2 K. 3, 23). Lastly the *Inf. absol.* may no less be replaced by a substantive of the same stem e. g. Hab. 3, 9, Job 27, 12 (differing from the so-called *figura etymologica*, treated in § 138, 1, Rem. 1).

3. In expressing the idea of *continuance* (letter *b*), the verb *הָלַךְ* is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. The principal idea is then added either in form of the second *Inf. absol.*, e. g. Gen. 8, 3: *וַיֵּשְׁבוּ הַמַּיִם . . . וַיֵּלֶךְ וַיֵּשְׁבוּ* and the waters flowed off more and more; comp. v. 5, or in form of a *participle* or *verbal adjective*, e. g. 2 Sam. 3, 1, 5, 10; 1 Chron. 11, 9; 1 Sam. 2, 26: *הַיְצִיר שְׂמוֹנָאֵל חֹלֵךְ וְגָדֵל וְטוֹב* the child Samuel went on growing bigger and better. 14, 19; 2 Sam. 18, 25 (he came always nearer), Gen. 26, 13 *וַיֵּלֶךְ הַלֵּךְ וְגָדֵל* he became continually greater and greater. However in the last four examples *גָּדֵל* etc. may be construed as *third pers. perf.* A similar mode of expression is found in the French, *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant*, i. e. *grows on and gets worse continually*.

4. When it stands in place of the *finite verb*. We must here distinguish the two following cases, viz. —

a) When it is preceded by a *finite verb*. This is frequent, especially in the later writings, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being simply put in the *Infinitive absolute*. So after several *Perfects*, e. g. Dan. 9, 5 *וַיִּפְּסְדוּ וַיִּפְּסְדוּ וַיִּפְּסְדוּ* we have rebelled and (we have) turned away (properly and a turning away took place; but even in this case the *Infinitive* may be construed as an *accusative*, depending on the general idea of *doing* contained in the *finite verb*). 1 Sam. 2, 28, Is. 37, 19, Jer. 14, 5, Hag. 1, 6 (four *Infinitives*), Zech. 3, 4, 7, 5; after *Perf. consec.* Zech. 12, 10; after *Impf. consec.* Gen. 41, 43 he caused him to ride in the second chariot *וַיַּחֲזִק אוֹתוֹ* and placed him; Ex. 8, 11, Judges 7, 19, 2 Chr. 7, 3, after pure *Impfs.* Lev. 25, 14, 32, 44 (three *infinitives*) they will buy fields for money. On Num. 15, 35, v. above No. 2.

b) It may stand at the beginning of the sentence, without a preceding *finite verb*. The *Infinitive absolute* (as the pure abstract idea of the verb) may serve as a short and

emphatic expression for any tense and person, which the connection requires; e. g. it stands—*a*) for the *Perf.* in lively narration and description, like the Latin *Infinitivus historicus*; Is. 21, 5 **עָרַף הַשִּׁלְחָן צָפָה הַצִּפִּית אָכַל שָׂחָה** *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare*, etc., 59, 4, Ez. 1, 14, Hos. 4, 2, Job 15, 35; also—*β*) for the *Impf.* especially in the sense of a Future, as in 2 K. 4, 43 **אָכַל וְהוֹרֵר** *to eat and to leave thereof* (sc. ye shall do) Job 42 in a question expressing rebuke; *he wants to contend . . . the faultfinder?* v. Rem. 1);—*γ*) most frequently for the emphatic *Imper.* (as in Greek) e. g. Deut. 5, 12 **שָׁמֹר** *to observe* (sc. thou art to, thou shalt); so Ex. 20, 9 **זָכוֹר** *to remember* (shalt thou do); compare the full form, **שָׁמֹר תִּשְׁמָרְךָ** Deut. 6, 17, **זָכֹר תִּזְכֹּר** 7, 18;—*δ*) likewise (as exclamation) for the *Cohortative*, Is. 22, 13 **אָכַל וְשָׂחָה** *to eat and to drink!* sc. let us do (these *Infinites* however stand perhaps for the finite verb parallel with the preceding ones; v. No. 1, Rem.) 1 K. 22, 30 *to disguise myself and go* (will I do).

Rem 1. The *Inf. absol.* instead of the *finite verb* is sometimes found in connection with the subject, as in Gen. 17, 10, Ps. 17, 5, Prov. 17, 12, Eccl. 4, 2, Job 40, 2, comp. Num. 15 35.

2. In a few examples the *Inf. constr.* is employed instead of the *Inf. absol.* to strengthen the verbal idea, thus Num. 23, 25 **קָם** in attraction with **גָּם**; likewise **שָׁל** Ruth 2, 16 **הִיוֹתִי** 50, 21, **חָבַל** Neh. 1, 7, everywhere in a rapid flow of speech (Ps. 50, 21, perhaps also out of repugnance to the hiatus **אָרִידָה אָרִידָה**).

§ 132.

INFINITIVE CONSTRUCT

1. The *Inf. constr.* as a verbal substantive is subject to the same relations of case as the noun (§ 117), which are also indicated in the same way. This, it is found,—*a*) in the nominative as the subject of the sentence, Gen. 2, 18 **לֹא טוֹב לֵבְדּוֹ הָיִיתָ הָאָדָם** *not good (lit. the being of man in his separation) that man should be alone*;—*b*) in the genitive, Gen. 29, 7 **צֵת הָאָמָה** *tempus colligendi*. Here also belong the cases where the *Infinitive* is dependent on a preposition (as being origin-

ally a noun), see No. 2;—*c*) in the accusative, 1 K. 3, 7 **לֹא יָדַעְתִּי אֶת־צֵאתִי וְאֶת־בִּיאתִי** *I know not (how) to go out and to come in*; prop. *I know not the going out and coming in*. (In this case the *Inf. absol.* may also be used, § 131, 1)

2. In translating the Heb. *Inf.* with prepositions (comp. the Greek ἐν ᾧ εἰς αὐτό), in German and English we generally employ a finite verb with a conjunction, e. g. Num. 35, 19 **בְּשֶׁנִּפְגְּעוּ בּוֹ** *when he meets him* (prop. *in his meeting with him*), Jer. 2, 35 **עַל אַמְרֶךָ** *because thou sayest* (prop. *on account of thy saying*), Gen. 27, 1 **מֵרְאוֹת** *so that he did not see* (comp. the use of **מִן** before a noun to express *distance from*, and the *absence or want* of a thing).

3. As to relations of time, the Infinitive construct may refer also to the past (comp. on the analogous use of the Participle, § 134, 2), e. g. Gen. 2, 4 **בְּהִבְרָאם** *when they were created* (prop. *in their being created*).

Rem. 1. **הָיָה לַעֲשׂוֹת** (also **לַעֲשׂוֹת** with the omission of **הָיָה**) signifies,— 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. Eng. *he was to do something*), as in Gen. 15, 12 **וַיֵּדֶי** *and the sun was about to go down*. Hence, it serves (with a secondary idea of a lasting action) for a periphrasis of the *Impf.* 2 Ch. 26, 5 **וַיִּדְרֹשׁ אֱלֹהִים** *and he was seeking God*, without **הָיָה** in Is. 38, 20 **וַיִּרְחַם ה' לְחַיֵּיכֶם** *the Eternal saveth me* 21, 1, Eccles. 3, 15, **אֲשֶׁר** *what is future*, Prov. 19, 8, comp. 16, 20.—2) *It is to do for it must be done* (comp. Eng. *I am to give*), Josh. 2, 5 **וַיִּדְרֹשׁ הַשֹּׁעַר לִסְגֹּר** *and the gate was to shut for was to be shut* Is. 37, 26. More commonly without **הָיָה** 2 K. 4, 13 **מָה לַעֲשׂוֹת** *what (is) to be done for thee?* 13, 19 **לְחַכּוֹת** (it was) *to smite* i. e. *thou shouldst have smitten*, Is. 5, 4, Ps. 32, 9, Job 30, 6, Hos. 9, 13, Amos 6, 10, 2 Ch. 19, 2. Also—3) *He is able to do* (comp. the Latin *non est solvendo*), Judg. 1, 19 **לֹא יָחִירֵם** *he could not drive out*.¹

2. Very frequently, almost regularly, these constructions (described in No. 2) of an *Infinitive* with a preposition, are in a further continuation of speech replaced by the finite verb (i. e. an independent clause). The mind must then supply a conjunction answering to the preposition before the Infinitive. Thus, a Perf. follows in Amos 1, 11 **עַל רִדְפוֹ וְשָׂחָה** *because he pursued him and stifled his compassion*; verse 9; Gen. 27, 45; an *Impf.* with *Wāw* consec. Gen. 39, 18 **וַיִּקְרָא** *and he called*.

¹ This sense is necessary from the context and the parallel passage Josh. 17, 12 **לֹא יָחִירֵם** *Comp. Amos 6, 10 and the formula לֹא יָחִירֵם non licet mihi and the Syr. لَمْ يَحْجِمْ non est mihi, non possum.*

and it was when I raised my voice and cried, Is. 80, 12, 88, 9; most commonly an Impf. with only ׀ prefixed, as in Is. 5, 24, 10, 2, 13, 9, 14, 25, 80, 26. (Comp. the similar succession of the Participle and finite Verb, § 134, Rem. 2.)

§ 133.

CONSTRUCTION OF THE INFINITIVE CONSTR. WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence, in transitive verbs, it takes the *accusative of the object*; e. g. Num. 9, 15 **אֶת־הַמִּשְׁכָּן** *to set up the Tabernacle*, 1 Sam. 19, 1 **לְהַמִּית אֶת־דָּוִד** *for to kill David*, Gen. 18, 25 **לְהַמִּית צְדִיק** *for to kill the righteous*, 1 K. 12, 15, 15, 4, 2 K. 21, 8, Ez. 44, 30, Lev. 26, 15 **אֶת־כָּל־מִצְוֹתַי** *not to do all my commands*, Gen. 19, 29 **בַּהֲפֹךְ אֶת־הָעָרִים** *when he overthrew the cities*, 48, 11 **רָאה פָנַי** *to behold thy face*, Prov. 21, 15 **עֲשׂוֹת מִשְׁפָּט** *to do judgment*.¹ In like manner it takes the accusative of the pronouns, e. g. **אֶתְּךָ** *in order to establish thee* Deut. 29, 12, **הַשִּׁיבֵנִי** *to bring me back* Jer. 38, 26, **לְהַרְגֵנִי** *to slay me* Ex. 2, 14, **לְבַקֶּשְׁנִי** *to seek me* 1 Sam. 27, 1, 28, 9, 1 Ch. 12, 17, Gen. 25, 26 **בְּלֶרֶת אֹתָם** *when (the mother) bare them*, **לְיָדַע אֹתִי** *for to know me* Jer. 24, 7.—If the finite verb governs two accusatives, then they will be employed also with the Infinitive, as **אֶתְּךָ אֵלֹהִים אֶתְּךָ** *after God has shown thee all this* Gen. 41, 39.

This governing power of the word belongs also to such secondary forms of the infinitive (the so-called *nomina verbalia*) as otherwise passed completely as substantives, as **דַּעַת אֲדֹנָיִה** *knowledge of the Lord* (prop. *the knowing the Lord*) Is. 11, 9, **לִירְאָה אֹתִי** *for to fear me* Deut. 5, 26, Is. 30, 28, 56, 6.²

¹ In cases like the last, **מִשְׁפָּט** might be easily regarded as genitive of the object (§ 114, 2), which construction is common in Arabic; but since in other instances **אֵי** (sign of the definite accusative) is used, and since a form like **הַקִּים** never occurs in such connection, which form would decidedly mark the *constr. state* and also the genitive relation (so also **לְדִין צַמִּים** Is. 3, 13, Ps. 50, 4, not **לְדִין ע'**), we must suppose that the Hebrew considered, at least as a general rule, the object of the Inf. to be in the accusative. Compare Nos. 2 and 3.

² For examples of an accusative of the object with the Inf. passive, see § 143, 1, a.

2. The *subject* of the action is commonly put immediately after the Infinitive, sometimes (where the Inf., according to form and signification, is regarded rather as a substantive) in the *genitive*, but mostly in the *nominative*; e. g. 2 Ch. 7, 3 שָׁבַת אֲחֵיהֶם גַּם יַחַד the descending of the fire, Ps. 133, 1 יָחַד the dwelling of brethren together, Ex. 17, 1 there was no water לְשָׂחֹת הָעָם for the people to drink (prop. for the drinking of the people). The *genitive* relation of the subject is quite plain after Infinitives of feminine-ending, as in Gen. 19, 16 בְּחַמְלַת יְהוָה by the Lord's pity on him, Is. 47, 9 בְּעֲצֻמַּת הַבְּרִיָּה מְאֹד although thy enchantments are very numerous; and also when it is expressed by a suffix, as in בִּקְרָאִי when I call Ps. 4, 2, 4. On the contrary, the *genitive* is excluded, and the subject is to be considered rather in the *nominative*, in such cases as Ps. 46, 3 בַּהֲמִיר אֶרֶץ (not בְּהִמִּיר) when the earth moves, Deut. 25, 19 בַּהֲנִיחַ יְהוָה לָּךְ when the Lord gives to thee rest. By the lack of case endings,¹ the difference between the *genitive* and *nominative* construction, could not in very many cases, indeed, be made sensible (e. g. with infinitives like קָטַל, קָם etc.); even in cases like הִמִּיר etc. the pretonic lengthening which belongs to the character of the form, may have maintained itself in spite of the following *genitive* (although with suffixes always הַמִּיתָנִי etc.); but when a prefixed לְ with pretonic *Qā'mēš* stands before the infinitive, a *nominative* of the subject must in all cases be understood, e. g. 2 Sam. 19, 20 לְשׂוֹם הַמֶּלֶךְ אֶל־לִבּוֹ that the king should lay it to heart, also when the Inf. and the subject are separated, as in Judg. 9, 2 הַמְּשֹׁל בְּכֶם שִׁבְעִים אִישׁ אִישׁ אֶחָד whether seventy men rule over you, or one man rules over you? Job 34, 22 לְהִסְתֵּר שָׁם פְּעִלֵי אָוֶן that the evil-doers hide themselves there, Ps. 76, 10. See further in No. 3.

3. When both *subject* and *object* are connected with the Infinitive, the rule is, that the subject should come imme-

¹ In Arabic, where the case endings leave no doubt in regard to the construction, one may say: *qatlu Zaidin* (gen. of subj.) 'Amran (acc.), literally the killing of Z. the 'A. (i. e. Z. killing the A.), and also: *qatlu 'Amrin* (gen. of obj.) *Zaidun* (nom. of subj.), and even: *el-qatlu* (with article) *Zaidun* (nom. of subj.) 'Amran.

diately after the Inf., and then the object. When the latter is necessarily in the accusative, the subject is then put, as in Nô. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which predominates in Arabic) appears, e. g. in Deut. 1, 27 בשנאת יהוה אתנו *in the Lord's hating us*, Deut. 7, 8 מאהבת יהוה אתכם *because the Lord loves you*, 1 K. 10, 9, Is. 13, 19 כמהסכת אלהים את-סדם *as God overthrew Sodom*, Is. 29, 13 יראתם אתי *their fearing me*, Gen 39, 18 כהרימי קולי *as I lifted up my voice*. But the nominative seems to stand (v. No 2 above) in cases like Is. 10, 15 כהניף שבט אח-מיימיו *as if the rod could shake them that lift it up* (where we should have כהניף, if שבט were in the genitive), and so probably also in cases like 1 K. 13, 4 שמוע המלך את-דבר איש האלהים *as the king heard the word of the man of God*, Is. 32, 7 בדבר לבדו משפט אביון *when the needy speaks justice*, Job 33, 17 להסיר אדם מעשה *that man should avoid the deed*, Gen. 13, 10, Josh. 14, 7. In Jer. 21, 1, etc. the subject stands separate from the Infm. and is then necessarily a nominative, v. No. 2 at the end.

Now and then the order of the words is different, the object being put immediately after the Inf., and the nominative of the subject coming next (as an after-thought), e. g. Is. 20, 1 בשלח אתו סרגון *when Sargon sent him* Jer. 9, 8 לְהַאִיר עֵינֵינוּ אֱלֹהֵינוּ *that our God enlighten our eyes*, Josh. 14, 11, Is. 5, 24, Ps. 56, 1.

§ 134.

USE OF THE PARTICIPLE.

1. The Participle has distinct forms for the *active* and the *passive*, yet not for the different *tenses*, but the Participle of all conjugations can apply to every tense, just as the context may require, as מת *dying* (Zech. 11, 9), *he who has died* (*mortuus*), *dead* (very often so used always when a substantive), *he who shall die*, *moriturus* (Gen. 20, 3); נפל *he who falls*, *has fallen*, 1 Sam. 5, 3, *will fall* Is. 30, 13; עשה *facturus* (Gen. 41, 25, Is. 5, 5), נולד *natus* and *nasciturus* (Ps. 22, 32 comp. נברא *creandus* 102, 19); yet it most frequently stands for our *Present*. Only the passive (קטול) answers nearly always to a Lat. or Greek *Part. perf. pass.*, as כתוב *scriptus*, γεγραμμένος

(but see § 50, Rem. 2).—The *passive* Participles stand sometimes also for the Latin Participle in *-ndus*, e. g. נִרְאָה (metuendus) terrible Ps. 76, 8, נְחֻמֵּד (desirable) Ps. 19, 11, זָהֻל (laudandus) worthy to be praised Ps. 18, 4.

2. The Participle, when it stands in place of the finite verb as predicate of the sentence, denotes—

a) Most frequently our *present*,¹ especially in nominal sentences (v. § 144, a) which describe established facts and conditions, e. g. Ecc 1, 4 בָּא דִּרְר דְּלִךְ וּדְרִר דִּרְר דְּלִךְ *one generation goes, another comes and the earth stands* (עמדה) for ever vs. 7 כָּל-הַנְּחָלִים הֹלְכִים *all the rivers go*, or of actually occurring present events Gen. 4, 10. If the subject is a *personal pronoun*, it is either written, in its separate form, in immediate connection with the Participle, as יִרְאֶה אֹנֹכִי *I fear him* Gen. 32, 12, אֲנַחְנוּ יִרְאִים *we are afraid* 1 Sam. 23, 3, or it is appended as a suffix to the word יש (is), as Judg. 6, 36 אַם יִשָּׁע מִיִּשְׁעֵי אִם *if thou savest*. In the same manner it is appended to אֵין in negative sentences, e. g. אֵין אֵינָהּ *if thou send not away* Gen. 43, 5

b) Our *future* (conceived of as present, comp. § 126, 4), Is. 5 5 *I will tell you* עֲשֵׂה אֵיךְ אֶת אֲשֶׁר *what I (at once) do, for I will do*, Gen. 15, 14, 19, 13, 41, 25, 1 K. 1, 14

c) Also the *past*, especially in clauses representing actions or situations which have taken place simultaneously with other past actions Job 1, 16 בָּא עֵד זֶה מְדַבֵּר וְזֶה בָּא *the one (was) still speaking, and another came*, vs. 17, Gen. 19, 1, 42, 35, Judg. 13, 9, 1 Sam. 17, 23, 1 K. 1, 22. But it is also used in independent nominal sentences, e. g. Deut. 4, 8 עֵינֶיכֶם הָרְאוּ *your eyes that have seen*² Gen. 39, 22 (עֲשִׂים), 23, Ex. 2, 6, 1 K. 1, 5

With the verb הָיָה it serves to express our Imperfect,³ Job 1, 14 הָיָה הַבָּקָר הָרִד הַרְשִׁוּ *the oxen were ploughing* (again with the secondary idea of an action having lasted simultaneously in the past), Gen. 39, 22, Ex. 3, 1, Judg. 1, 7, 16, 21.

Rem. 1. In all the three cases alluded to above, a, b, c, חֲנֻחַ is employed before the Participle for awakening special attention; e. g. for our *present*, הֲרִיחַ תִּפְחֵךְ *behold! thou (art) with child* (Gen. 16, 11, 27, 42), for our *future* (Gen. 6, 17, 20, 3, Ex. 31, 11, Is. 3, 1, 7, 14, 17, 1), for the *past* (Gen. 37, 7, 41, 17)

¹ In Aramaic, it is more frequently used for the *Present* than in its proper signification as a Participle.

² For the use of the article here before the predicate, see § 110, 3, Rem.

³ In Syriac the participle with הָיָה (= הָיָה) serves regularly to express the *Impf.*, as the participle with the personal pronoun (lit. a) expresses the *present*.

2. By a change of construction, the Participle often passes over immediately to a finite verb; when the pronouns *that, who*, etc. (אֲשֶׁר) implied in the Participle, must be mentally supplied before the verb. So *Part. and Perf.* in Is. 14, 17 *that made* (שָׂם) *the world as a wilderness, and (who) destroyed* (הָרַס) *the cities thereof.* Also *Part. and Impf. (Present)*, e. g. Is. 5, 8 בָּיִת בְּבֵית שָׂדֵה וְשָׂדֵה יִקְרִיבוּ *woe to those who connect house with house (and who) join field to field*, 1 Sam. 2, 8, Prov. 19, 26. Also with *Wāw consec.* e. g. Gen. 27, 33 וַיֵּצֵד וַיָּבֵא *that hunted game and hath brought it*, 35, 3, Ps. 18, 33. (The case is strictly analogous when the Inf. is replaced by the finite verb, § 132, Rem. 2).

3. The personal pronoun, which might be expected as the subject of a participial sentence, is often omitted (see above letter *a*) at least the pronoun of the 3d person (הוּא, הִיא, הֵם, הֵנָּה); comp. Gen. 39, 22 (עָשָׂה), Is. 26, 3; 29, 8; 40, 19, Ps. 22, 29, 55, 20; Job 12, 17, 19 ff.; 25, 2; the pronoun of the 2d person (אַתָּה) seems to be omitted in Ps. 7, 10 (with בָּרוּךְ) and Hab. 2, 10 (with חִיטָּא); the pronoun of the 1st person (אֲנִי) Hab. 1, 5 (with מַעַל) and Zech. 9, 12 (with מַגִּיד).

§ 135.

CONSTRUCTION OF THE PARTICIPLE.

1. When Participles are followed by the object of the action which they express, they are construed in two ways; either—*a*) as verbal-adjectives (in the absol. state) with the accusative or a preposition, just as the verbs to which they belong may require, e. g. 1 Sam. 18, 29 אִיב אֶחָדֶיךָ *David's enemy* (prop. *one hating David*), 1 K. 9, 23 הָיִדִים בָּנִים *they who rule the people*, Ps. 5, 5 רָשָׁע חָפֵץ *loving wickedness*, Ez. 9, 2 לְבוּשׁ בָּדִים *clothed with linen garments*; or—*b*) as nouns (in const. state) followed by a genitive (§ 112, 2); e. g. Gen. 22, 12 יִרָא אֱלֹהִים *one fearing (= a fearer of) God*, Ps. 84, 5 לְבוּשׁ חֲבָדִים *the one clothed with linen garments*, 2 Sam. 13, 31 קָרַע בְּגָדִים *(lacerati vestibus) those who have rent garments*; and with poetic colouring, as in יֵרְדוּ בֹרַי *those who have descended to the pit* Is. 38, 18, 18, שָׁכְבֵי קֶבֶר *those who lie in the grave* Ps. 88, 6, מְשִׁימֵשׁ *(levatus culpā) he whose transgression is forgiven* Ps. 32, 1; rarely also like מְשִׁרְתִּי אֲתִי *who serve me* Jer. 33, 22 (מְשִׁרְתִּי in preceding verse).

This latter construction with the genitive is properly confined to participles of transitive verbs (§ 138). The Participle of **בוא** *to enter in*, is also construed thus, as this verb stands with the accusative (comp. *ingredi portam*); e. g. Gen. 23, 10 **שֶׁנִּיר בָּאֵי** *those who enter in at the gate*. But there are also examples of the Participle taking a genitive (a suff. pron.), even when the verb to which it belongs is construed only with a preposition; e. g. **קָמִי קָמִי** *those who rise up against him*,—*against me*, for **קָמִי עָלַי**, Ps. 18, 40, 49, Deut. 33, 11 **שֶׁנִּי פָּשַׁע** *those who turn from wickedness* Is. 59, 20; Micah 2, 8.

2. The distinction explained in No. 1, of verbal and nominal government, holds also in regard to the connection of participles with *suffixes*. After the first method (with accus.) we have **עָשֵׂי** *he who made me*, even with the article **הַעָשֵׂי** *he who made him*, Job 14, 19; after the second (with genit.) **עָשֵׂי** *my maker*, **כָּל־מֵצֵא** *every one who finds me* Gen. 4, 14.

§ 136.

EXPRESSION OF THE OPTATIVE.

Besides the expression of the Optative by the *Impf.* (especially in the form of Jussive or Cohortative, with the particle **אִם**, § 127, 3, b) it may also be paraphrased in the following ways, viz.—

1. By questions expressive of wish, e. g. 2 Sam. 15, 4 **מִי יַשְׁמֵנִי שֹׁפֵט** *who will make me judge?* i. e. *would that I were made judge!* Judg. 9, 29 **מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי** *would that this people were placed in my hand!* Ps. 55, 7, Job 29, 2. In the phrase **מִי יִתֵּן** the proper force of the verb (*to give*) is often excluded, and nothing more is expressed than *would that!* Lat. *utinam!* In this signification of a particle expressing wish **מִי יִתֵּן** is construed—*a*) by an accusative, as Deut. 28, 67 **מִי יָרֶב מִיָּמֶיךָ** *would it were evening!* prop. *who will give evening?* Ps. 14, 7, Job 11, 5, 31, 35; with suffix Is. 27, 4 etc —*b*) by an Infinitive, as Ex. 16, 3 **מִי יָמָּוֶת מִיָּדֵינוּ** *would that we had died!*—*c*) by a finite verb (with or without **וְ**), Deut. 5, 26 **מִיָּדֵינוּ** *would that they had this heart!* Perf. without **וְ** Job 23, 3; *Impf.* with **וְ** Job 19, 23; without **וְ** 6, 8, 13, 5, 14, 13.—With a still greater weakening of its original mean-

ing *מִי־יָבִיץ* stands directly in the sense of a negation e. g. Job 14, 4 *who can bring a clean thing out of an unclean?*

2. By the particles *אם, לו, if' (si, O si'), would! (utinam)*, especially by the latter The *Impf* follows, Ps. 81, 9, 139, 19 (after *אם*); Gen 17, 18 (after *לו*); the *Part* Ps 81, 14 (after *לו*), the *Imp* Gen 23, 13 only by power of an *anacoluthon* (see § 130, 1) When *לו* is followed by the *Perf*, it expresses a wish that something had happened (§ 126, 5, *b*), as in Num 14, 2 *לֹא־מָתָנוּ לֹא־נִיָּעַנְנוּ* *would that we had died, 20, 3 לֹא־נִיָּעַנְנוּ* *would we had expired* Comp however Is 48, 18, 63, 19

§ 137

PERSONS OF THE VERB

1 In the *personal affixes* of the verb frequently an *enallage* (exchange) of gender takes place, the masc (as the gender lying nearest and more general) being placed in reference to females, e g *יָדַעְתָּם* Ez 23, 49, *עָשִׂיתָם* Ruth 1, 8, *יָחַזְכְּתָה* and *thou (fem) hast made (a league)* Is. 57, 8, Judg 4, 20 (*עָמַד* for *עָמְדִי*), comp Jer 3, 5, Joel 2, 22, Am 4, 1, Cant 2, 7. (See the anomalous uses of the personal pronoun, § 121, Rem 1)

2 The third person is often employed impersonally, most commonly in the *masc*, e g *וַיְהִי* and *it happened*, *צָר לוֹ* and *וַיָּצַר לוֹ* (lit *it was strait to him*) *he was in trouble* 1 Sam 13, 6, Gen 32, 8; *חַם לָהֶם* *it is warm to them*, 1 e *they are warm*, Ec 4, 11; but also in the *fem*, e g 1 Sam 30, 6 *וַיָּצַר לְדָוִד* and *David was in trouble*, Ps 50, 3, Jer 10, 7, 19, 5.

The Arabic and Ethiopic commonly use here the *masc* and the Syriac the *fem* form

3 The indeterminate third person (where the Germans use *man*, the French *on*, and we say *they, one*) is expressed,—*a*) by the 3d pers singular *masc*, e. g *קָרָא* *they (prop he) called* Gen. 11, 9, 16, 14;—*b*) often by the 3d pers. plural, as Gen 41, 14 *וַיְרַצְחוּ* and *they brought him in haste*, for *he was brought*, 1 K. 1, 2;—*c*) by the 2d pers. singular *masc.*, e g Is 7, 25 *לֹא־תָבוֹא שָׁמָּה* (prop. *thou shalt not go*) *there*

shall no one go thither, comp. *עד באה* or *באה* *until one comes* (prop. *until thy coming*);—*d*) by the passive voice, as (Gen 4, 26 *לְקַרָּא אֶת הַהוּל* *then they began* (prop. *it was begun*) to invoke¹

Rem 1. Instead of the simple 3d pers sing (letter *a*), *הָאִישׁ* (as we say *men* for *they*) occurs, 1 Sam 9, 9 *אָמַר הָאִישׁ כֹּה אָמַר בְּיִשְׂרָאֵל* *formerly they said thus in Israel* Sometimes *one* (or rather *someone*) is also expressed by the participle of the same verb, e g Is 16 10 *לֹא-יִדְרֹךְ הַדֹּרֶךְ* *the treader shall not tread*, for *one shall not tread* 28, 4, comp v 24 Ez 33, 4 Ainos 9, 1, Num 6 9, Deut 22 8 So also not uncommonly in Arabic

2 When the pronoun is to be expressed with emphasis, (*I* spoke) it is written separately *before* the corresponding verbal form, e g *אָמַרְתָּ* *thou, thou hast given* Judg 15, 18 1 K 21 7 Ps 2 6 139, 2, also *after* the verbal form, Judg 15 12, but this occurs in the later writers without any special emphasis as *דַּבַּרְתִּי אֲנִי* Eccl 1 16 (beginning), 2, 11, 12, 13, 15, 20, 8, 15 Comp Delitzsch, Cant and Eccl

3. In the poets and prophets, there is often, in the same sentence, the *sudden transition from one person to another*, Is 1, 29 *כִּי יִבְשׂוּ מְאִילִים* *for they shall be ashamed of the groves in which ye delight*, where both the third and second persons are employed with reference to the same subject, Mal 2 15 Deut 32 15, 17 —In Job 18, 28 the *third* person is probably employed *ἀειδιτάς* for the *first*, compare also 6, 21 (according to the reading *לִי*)

§ 138

VERBS WITH THE ACCUSATIVE.

All *transitive* verbs in general govern the *accusative* (§ 118). On this rule we remark—

1. There are many verbs which are construed both *without* an object (i. e. absolutely), and *with* one (in this latter case the verb in German and English often takes the prefix *be*); e. g. *בָּכָה* *to weep* and *to be-weep*, *יָשַׁב* and *שָׁכַן* *to dwell*, and *to dwell in, inhabit*; *יָצָא* *to go forth*, and also *depart*, as in *to depart this life*, like the Lat. *egredi* in *egredi urbem* (Gen. 44, 4).

¹ Sometimes, on the contrary, the impersonal active must be understood as strictly the passive, Job 7, 3 *nights of pain have they appointed me*, for *are appointed me* (sc. by God), 4, 19, Prov. 2, 22. So in Aramaic very frequently (Dan. 2, 30, 3, 4, 5, 3), and in Syriac.

Here notice specially:—

Rem. 1. Several verbs of this kind often complete the objective idea by a substantive of the same stem, as *הָרַר הָרַר* Ps. 14, 5, *הָרַר הָרַר* 1 K. 1, 12, *הָרַר הָרַר* Lam. 1, 8, like *βουλεῦσιν βουλὰς* Il. x. 147; most frequently with a farther qualification of the idea (as also in Greek), e. g. Gen. 27, 34 *הָרַר הָרַר* *he cried a loud and bitter cry*, vs. 33, Ez. 32, 31, 2 Sam. 13, 15, 36, 2 K. 13, 14, (acc. w. *הָרַר*) Jon. 4, 6 *הָרַר הָרַר*, Zech. 1, 14, 1 Ch. 29, 9. Comp. *νοσεῖν νόσον κακὴν, ἐχάρησαν χαρὰν μεγάλην* (Matt. 2, 10), *magnam pugnare pugnam, tutiorem vitam vivere*, etc.

2. Verbs which signify *to flow, to stream*, etc. take in the poets an accusative of that with which something flows or overflows Lam. 3, 48 *הָרַר הָרַר* *my eye flows down streams of water*, Joel 4, 18 *הָרַר הָרַר* *the hills flow milk*. So *הָרַר הָרַר* *to run, to flow* Jer. 9, 17; *הָרַר הָרַר* *to distil* Joel 4, 18; and *הָרַר הָרַר* *to gush forth, to flow abundantly* (hence, *to bear along in a torrent*) Is. 10, 22. Similar, but more bold, is Prov. 24, 31 *הָרַר הָרַר* *and behold it* (the field) *has all gone up in thorns*, Is. 5, 6, 34, 13. Compare in Greek, *προρέειν ὕδωρ, δάκρυα στάζειν*. The above verbs belong to the *verba abundandi* of which more below, No. 3, b.

3. With verbs like *to speak, to cry, to do, to save* etc. the mode of action is often (especially in poetical speech) more closely defined by naming the instrument or member by means of which the act is performed (*accus. instrumenti*). This is best illustrated when this accus. has an adjective, as in *הָרַר הָרַר* *to cry a loud voice* (comp. Rem. 1), for *to cry with a loud voice* Ez. 11, 13, 2 Sam. 15, 23; or when it has a noun in the genitive (as periphrasis of the adjective; comp. § 106, 1), as in Ps. 12, 3 *הָרַר הָרַר* *they speak with their smooth lip; with a lying tongue* Ps. 109, 2, Prov. 10, 4 *הָרַר הָרַר* *working with slack hand* as it were *to work a slack hand* analogous to the German: *eine schöne Stimme singen*, to sing a fine voice; *Schlittschuhe laufen*, to run skates, i. e. to skate; more loose is the connection of the accusative with the verb in cases like Ps. 3, 5 *הָרַר הָרַר* *with my (whole) voice I cry*, (i. e. aloud) 27, 7; 142, 2; Is. 10, 30; Ps. 66, 17 *הָרַר הָרַר* *with my (open) mouth I cry*: so, *הָרַר הָרַר* *they speak with their mouth* Ps. 17, 10, *help with thy sword* *הָרַר הָרַר*, *with thy hand* *הָרַר הָרַר*, Ps. 17, 13, 14, 44, 3 *thou with thy hand* *הָרַר הָרַר* *hast driven out the nations*, 60, 7 *save with thy right hand* *הָרַר הָרַר*, 108, 7. (On the other hand in 1 Sam. 25, 26, 33, we have *הָרַר* and *הָרַר* as subject-nominative to the Inf. *הָרַר*, see § 133, 2). In the same cases *הָרַר instrumenti* is also used, e. g. *I praise with my mouth* *הָרַר הָרַר* Ps. 89, 2, 109, 30; *I supplicate him with my mouth* Job 19, 16.¹

¹ The Hebrews used also, on the other hand, the *הָרַר instrumenti* where we have the accusative. They used indifferently, as we also may, the constructions *to shake the head* (Ps. 22, 8), and *to shake with the head* (Job 16, 4, Jer.

2. Many verbs govern the accusative by power of their original meaning or in consequence of a peculiar turn given to the latter, when the corresponding verbs in German are construed with other cases or also with the preposition; e. g. *עָנָה* to *reply to* (like ἀπεβόησεν τινα, prop. to answer one); *רִיב* causam alicujus agere (prop. to defend before the court); *בָּשַׂר* to bring good news to one, to cheer him; *נָאָה* to commit adultery with one (comp. adulteras matronam); *עָרַב* to become surety for one (to bail him).

Rem. 1. Also in transitive verbs, and even the passive and reflexive conjugations *Niph.*, *Hoph.*, *Hithp.*, may by a peculiar turn of their original meaning, take the accusative; *הִפֵּץ* to be favourable, mostly with *כִּי*, but also with the acc. (as if to wish, to will something or somebody) Is. 1, 11, *נָבֵא* to prophesy Jer. 25, 13, *נָכַב* to surround (prop. to place themselves around) Judg. 19, 22, *הִרְחִיב* to plot against Gen. 37, 18, *הִרְבִּיז* to consider Job 37, 14.

2. In very common forms of expression the accusative after such verbs may be omitted without injury to the sense (in elliptical usage), as *כָּרַת* for *כָּרַת בְּרִית* to make a covenant 1 Sam. 20, 16, *שָׁלַח* to stretch forth (i. e. *יָד* the hand) 1 Sam. 6, 6, Ps. 18, 17. Comp. the German *nach etwas langen*, to reach after something.

3. Whole classes of verbs which govern the accusative are,

- a) those which signify to clothe and unclothe, as *לָבַשׁ* to put on a garment, *פָּשַׁט* to put off a garment, *עָדָה* to put on as an ornament; also poet. as in *לָבַשׁוּ קָרִים הָעֲצָאן* the pastures are clothed with flocks Ps. 65, 14 (comp. also 14, b), 104, 2, 109, 29;
- b) those which signify fullness or want, as *מָלָא* to be full, *שָׁרַץ* to swarm (Gen. 1, 20, 21), *שָׂבַע* to be satiated, *פָּרַץ* to overflow (Prov. 3, 10, v. above No. 1, Rem. 2), *חָסַר* to want, *שָׁכַל* to lose (children); e. g. *וַתִּמְלֵא הָאָרֶץ אֹתָם* and the land was filled with them Ex. 1, 7, *אֲוִלִי יִחְסְרוּ הַמִּשִּׁים הָעֲדֻקִּים* lit. perhaps the fifty righteous will want five (i. e.

18, 16); to gnash the teeth (Ps. 35, 16), and to gnash with the teeth (Job 16, 9), where head and teeth may be regarded as the object of the verb and as the instrument. But there is a deviation from our mode of expression in these phrases, viz. *פָּתַח בִּשְׁנָיו* to open the mouth Ps. 22, 8, Job 16, 10 (prop. to make an opening with the mouth), *פָּרַשׁ יָדָיו* to spread out the hands Lam. 1, 17 (prop. to make a spreading with the hands), *וַיִּרָם בַּמִּשְׁחָה* he lifted the staff Ex. 7, 20, comp. *נָתַן בְּקוֹל* and *נָתַן קוֹל*.

perhaps there will be lacking five of the fifty) Gen. 18, 28, אֲשַׁכֵּל גַּם שְׁנֵיכֶם (*why*) *should I lose even both of you?* Gen. 27, 45;

- c) several verbs of *dwelling*, e. g. יָשַׁב, גָּר, שָׁכַן, not merely in a place (Judg. 5, 17, Is. 32, 16, Gen. 4, 20), but also among a people, with any one (Ps. 5, 5, 120, 5);
- d) those which express *going or coming* to a place (*petere locum*); hence בָּרַח with the accus. of the person, *to come over some one, attack him*. Comp. with this the accus. loci, § 118, 1.

§ 139.

VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by—

1. The causative conjugations (*Pi'el* and *Hiph'il*) of al verbs which in Qāl govern one accusative; e. g. מִלֵּאתִיו רוּחַ חֲכָמָה *I have filled him with the spirit of wisdom* Ex. 28, 3, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ *he clothed him in (caused him to put on) garments of fine linen (byssus)* Gen. 41, 42. And so also אָזַר *to gird one with* Ps. 18, 33, בֵּרַךְ *to bless one with* Deut. 15, 14, הִסְרָה *to cause one to lack* and עֲשֶׂה *to crown one with* Ps. 8, 6.

2. A numerous class of verbs which have even in Qāl a doubly-causative signification; such as, *to cover or clothe one with anything* (Ps. 5, 13, Ez. 13, 10; hence also *to sow, to plant* Is. 5, 2, 17, 10, 30, 23, Judg. 9, 45; *to anoint* Ps. 45, 8); *to fill, to bestow, to deprive* (Ez. 8, 17, Gen. 27, 37, Prov. 22, 23); *to do one an injury* (1 Sam. 24, 18); *to make one something* (Gen. 17, 5); e. g. וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ *and make thou it a holy anointing oil*¹ Ex. 30, 25.

As in the last example, so also elsewhere, the material out of which something is made frequently stands in the accusative (comp. the German *make daraus*, *make out of it* holy anointing oil), e. g. 1 K. 18, 32 וַיְבִנֵה אֶת־הָאֲבָנִים מִזֶּבֶחַ *and he built of the stones an altar, prop. built the stones (into)*

¹ On the passives of these verbs see § 143, 1.

an altar, Lev. 24, 5. Also a bolder construction in which the material is placed last, as Ex. 38, 3 קְשֹׁתָהּ קָשָׁה *all its vessels he made (of) copper* Gen. 2, 7 (in themselves these words could also signify all its vessels he turned into copper).

There is another use of the double accusative containing a closer definition of the first, by naming epexegetically the member or part of the object which is especially affected by the action, e. g. Ps 3, 8 *thou hast smitten all mine enemies (upon) the cheek-bone* (לְחִי), comp. Deut. 33, 11, 2 Sam. 8, 27 לֹא נָכַחַנּוּ נָפֶשׁ *Let us not kill him, prop. Let us not smite him (as to his) life*, Gen. 37, 21, and so too with שׁוּף Gen. 3, 15. Comp. the analogous ways of using the accusative § 118, 3.

§ 140.

VERBS WITH PREPOSITIONS

Those modifications of the verbal idea, which other languages indicate by composition of the verbal stem with prepositions, are expressed in the Hebrew either,—a) by appropriate verbal stems, as בָּרַח *to go-in*, יָצָא *to go-out*, שָׁב *to re-turn*; or—b) by prepositions written after the verb, as in English, e. g. קָרָא *to call*, with לְ *to call to*, with בְּ *to call upon*, with אַחֲרַי *to call after*; נָפַל *to fall*, with עַל *to fall upon* and also *to fall off to*, with לְפָנַי *to fall down before*; הָלַךְ *to go*, with אַחֲרַי *to go after, to follow*.

It is the province of the Lexicon to show the use of the several prepositions with each particular verb. Whole classes of words, as construed with this or that particle will be found in § 154, 3.

§ 141.

CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnans* occurs in Hebrew particularly when a verb, which in itself does not express motion towards something is nevertheless construed with prepositions (or the accus.) of direction. In such a case for the clearness of sense another verb of motion must be mentally supplied, to form the connection with the preposition; e. g. הָלַךְ מִתְּהוֹמָה *to turn in astonishment to one* Gen. 42, 33, comp. 42, 28

אל *to turn questioning towards somebody*. Is. 11, 10, comp. 41, 1 *וַיִּמְלֵא אַחֲרַי* for *וַיִּמְלֵא לְלִכְתּוֹ אַחֲרַי* *he filled up to follow me* (i. e. *he obeyed me fully*), Num. 14, 24, Ps. 22, 22 *מִקְרָנֵי רִמִּים* *thou hearest (and savest) me from the horns of the buffaloes*, Is. 14, 17 *לֹא אֲסִירָיו לֹא פָתַח בְּיָתָהּ* *his prisoners he did not release (and send) home-wards*, Ps. 89, 40.

§ 142.

CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb which expresses a so-called verbal idea (one that requires an object) is more closely defined by a second verb, the latter is construed as follows, viz.—

1. It stands in the *Inf.*, either the *absol.* (§ 131, 1) or (more commonly) the *constr.*, e. g. Deut. 2, 25, 31 *אָחַל הוּא* *I begin to give*; verse 31. Gen. 37, 5 *וַיֹּסְפוּ עוֹד שֹׂנֵא אוֹתוֹ* *and they added still to hate him (hated him still more)*, Ex. 18, 23 *וְיָכַלְתָּ עִמּוֹ* *and thou canst endure*, Is. 1, 14 *נָלֵאתִי נֶשֶׁא* *I am weary to bear*.

2. But still more frequently it stands in the *Inf.* preceded by *ל*, as Deut. 3, 24 *הֵחֵלֹתָ לְהַרְאוֹת* *thou hast begun to show*, Gen. 11, 8 *וַיַּחֲדְלוּ לִבְנוֹת* *and they ceased to build*, 27, 20 *מֵהֵרָתָ לְמַצָּא* *thou hast hastened to find*, i. e. *thou hast quickly found*, etc.

These two are the usual constructions in prose after verbs signifying *to begin* (חָלַל, הוֹסִיף, הוֹסִיף), *to continue* (הוֹסִיף), *to hasten* (מָהֵר), *to cease* (חָלַל), *to finish* (חָלַל); so also *to make good* (הִיטִיב), *to make much or many* (הִרְבֵּה), and the like modality of action (expressed, for the most part, by Hiph'il); so also with *to be willing* (אָבָה, אָבָה), *to refuse* (מָאֵן), *to seek*, *to strive for* (בָּקַשׁ), *to be able* (יָדַע, יָכַל), the latter signifying *to know how to do*, *to learn* (לָמַד), *to permit* (נָתַן).¹ It is to be remarked, however, that in poetry the *ל* is often omitted where it is used in prose, as *אָבָה* *to be willing* with the *ל* Ex. 10, 27, with the mere *Inf.* Job. 30, 9, Is. 28, 12, 30, 9.²

¹ *To permit one to do a thing*, is expressed by *נָתַן מ' לַעֲשׂוֹת*, and *נָתַן מ'* *נָתַן*, prop. *to give or grant one to do a thing*; Gen. 20, 6 *לֹא נָתַתִּיךָ לְנֹגֵעַ* *I have not permitted thee to touch*.

² So after nouns which include a verbal idea, e. g. *אֵין לָבוֹא* *it is not permitted to enter* in Est. 4, 2, *אֵין עֲרִיד* (poet.) *there is nothing to be compared* Ps. 40, 6; *עָזִיר* *ready, prepared*, commonly with *ל*, without in Job 3, 8.

3. Both verbs may be in the finite form; and they are then construed—

a) With ו before the second verb, which then agrees with the first in tense (however see Rem.), gender and number (comp. our expression, *he was pleased and went*, for *he was pleased to go*); Judg. 19, 6 הוֹאֲלִינָא וְלִין *be pleased now and lodge*, Gen. 26, 18 יָחַב וַיֵּשֶׁב *and he returned (repeated) and digged* (i. e. *he digged again*), 2 K. 1, 11, 13, Is. 6, 13, 25, 1 *he added and took a wife* (i. e. *he took again*); Cant. 2, 3.

The construction can also begin with the *Impf.* and proceed in the *Perf.* (according to § 126, 6), as in Est. 6, 8, Deut. 31, 12 *that they may learn (Impf.) and fear (Perf.)* for to fear, Hos. 2, 11, Dan 8, 25; or on the contrary, it may begin in the *Perf.* and proceed in the *Impf.* Josh. 7, 7, Job 23, 3, Eccl. 4, 1, 7.

b) Ἀσυντέτω, i. e. without the *and* so that the union of the two verbs is more an exterior one; they are of the same tense, gender, and number (as under letter a); Deut. 2, 24 רָשׁ הָחֵל *begin and take possession*, Hos. 1, 6 לֹא אוֹסִיף אֲרַחֵם *I will not go on and have pity* (i. e. *I will no longer pity*), 1 Sam. 2, 3 אַל תִּרְבִּי תְדַבְּרִי *do not multiply and speak* (=speak not much), Lam. 4, 14 בְּלֹא יִכְלִי יָגֵעַ *so that they could not touch*, Job 19, 3, Hos. 5, 11, 9, 9.

This last construction (being more lively and bolder) is rather the poetical one, which under letter a, is more usual in prose. Comp. e. g. חוֹסִיף with *and* following in Gen. 25, 1, 38, 5; but without ו in Hos. 1, 6, Is. 52, 1. Yet also in prose occur examples of asyndeton as in Neh. 3, 20, Deut. 1, 5, Josh. 3, 16, 1 Ch. 13, 2.

c) Likewise Ἀσυντέτω, but with the second verb in a close subordinate connection in the *Imperfect*, depending on the conjunction *that* implied; Job 32, 22 לֹא יִדְבַּעַר אֶנְפִּי *I know not to flatter*, 1 Sam. 20, 19 וְשִׁלַּשְׁתָּ חֶרֶד *and cause on the third day (that) thou come down* (i. e. *on the third day come down*), Is. 42, 21 הָפֵץ יִגְדִּיל *he desired to make great*, Job 24, 14 יָקוּם רֹצֵחַ יִקְטֹל *the murderer arises to kill*.

Rem. In Arabic and Syriac, this construction is very common;¹ in Hebrew rarer, but at least necessary in those cases where the second

¹ The Arab says *volebat dilaceraret* for *he would rend*; and so the Syrian, *volebat tolleret* (Luke 13, 13), *he would not lift up*, but oftener with the conjunction *that* inserted. The Latin also may omit the conjunction in this

verb was to be distinguished from the first in person or number; Is. 47, 1 *לֹא תוֹסִיף יִקְרְאוּךָ* *thou shalt not add (that) they shall call thee* (i. e. *thou shalt not continue to be called*), Num. 22, 6 *אֲנִי אֶפְלֵא אֹיֵב לְבַדְדִּי* *perhaps I may be able (that) we shall smite him, and I shall drive him out*

4. The completion of the verbal idea may finally (as frequently in Syriac) consist also of a *Participle*, Is. 33, 1 *כְּחַתִּימָה שׁוֹדֵד* *when thou shalt finish as a destroyer*, i. e. *to be a destroyer*=*to destroy* 1 Sam. 16, 16 (after *Part.*).

Instead of the participle stands the *verbal adjective*, 1 Sam. 3, 2 *הָיָה כְּחֹז* *began (to grow) dim*. On the other hand Gen. 2, 20 *אִישׁ חֲדָרָמָה* is in apposition to *נֹחַ* and the passage belongs therefore to No. 3, letter a (=Noah, the husbandman began to plant, etc.).

Rem. 1. In many of the above examples, the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an *adverb*. Comp. further Gen. 31, 27 *לָמָּה נִחַבְתָּהּ לְבָרֶךְ* *wherefore hast thou secretly fled?* 2 K. 2, 10 *קָשִׁיחַ לָשְׂאֵל* *thou hast made hard to ask* i. e. *hast asked a hard thing*. The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. 58, 11 *יִרְאֶה וְיִשְׂבֹּעַ* *he shall see and be satisfied* (with the sight) because the satisfaction follows the enjoyment and 66, 11 *תִּשְׁׁמַע וְיִשָּׂא* *that ye may suck and be satisfied* (by that act); Jer. 4, 5 *קִרְאוּ מִלְּאֵי* *call ye (and that) with full voice*=*call aloud*.

2. Of another construction are the so-called *verba cordis* (verbs indicating some mental action) which take after them (in place of an accusative) an objective clause introduced by *כִּי* or *אֲשֶׁר* *that*. Here belong especially expressions like *to see* (Gen. 1, 4, 10), *to know* (Gen. 22, 12), *to believe*, *to remember*, *to forget*, *to say*, *to think*, etc. On the omission of the conjunction before such clauses see § 155, 4, c.

§ 143.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Pi'el*, *Hiph'il*) has two accusatives (§ 139, 1), its passive (*Pu'al*, *Hoph'al*) retains only one of them (the second or more remote object), taking the other (the nearest object) as the subject in the nominative.

case, *Quid vis faciam?* Ter.; *Volo hoc oratori contingat*, Cic. Brut. 84. So in German, *Ich wollte, es wäre*; *Ich dachte, es ginge* [and in English *I would it were*, *I thought it went*].

¹ For *כִּי־חֲדָרָמָה* (§ 20, Rem.) *Inf. Hiph.* of *חָדַר*.

This subject nominative may then consist either in an independent noun or pronoun, or (as pronominal subject) be included in the verbal form, e. g. Ps. 80, 11 כָּסוּ הָרִים צֶלֶה *the mountains are covered with its (the vine's) shade*, Ex. 25, 40 מָרָאתָ אֶתְּךָ *which was shown thee (prop. which thou wast caused to see)*; Job 7, 3.

Several striking phenomena in the construction of the passive are readily explained, if we regard it as an impersonal active (*ducitur=one says, they say*), just as, on the contrary, the impersonal active often supplies the place of the passive (see § 137, Note). This transposition is not merely an expedient, but has its foundation in the spirit of the Semitic syntax. At least according to the Arab grammarians a purely impersonal passive is inconceivable, in places where such one seems to stand, a hidden agent must be supposed. We may thus explain those cases in which —

a) The passive takes the logical subject in the accusative, Gen. 27, 42 יִינָד לְרִבְקָה אֶת־דָּבָרֵי נָשׁוּ *and they made known to Rebecca the words of Esau*, 4, 18 יִיבֹלֵד לְחֵנֶךְ אֶת־יֶחֱזֶקֶד *and it was born to Enoch I had*, 17, 5 לֹא יִקְרָא עוֹד אֶת־שֵׁם אַבְרָם *they shall no more call thy name Abram*, Ex. 10, 8, וַיָּרֻשׁ מֹשֶׁה אֶת־פָּרֹחַ *and they brought Moses back to Pharaoh* Lev. 16, 27, Num. 32, 5, Josh. 7, 15, 2 K. 18, 30, Jer. 50, 20. So also with the *Inf* of the passives, as in Gen. 21, 5 בְּהוֹלֵד לִי אֶת־יִצְחָק *at (the time of) the being born (עַל הַיָּלֻד) to him Isaac*, 40, 20 יוֹם הַיָּלֻד *the day when Pharaoh was born*

b) It does not agree (as often happens) in *gender* and *number* with the noun, even when preceded by it (comp. § 147), because the noun is, in this case, regarded not as the subject but as the object of the verb passive, comp. besides the above examples Is. 21, 2 הוֹיָה קִשְׁתָּה הַגִּדְלִי *visionem diuinam nunciarunt mihi* Dan. 9, 24 *septuaginta septimanas destinarunt* (נִחָדָר), 1 K. 2, 21, Is. 14, 3, Gen. 35, 26 Hos. 10, 6, Job. 22, 9 (וְזִרְיוֹ), 30, 15.

2. The efficient cause (the personal originator), after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek), as בָּרַךְ לֵאל *blessed of God* (εὐεὐεὐ) Gen. 14, 19, Prov. 14, 20. More rare, but equally certain, is the same use of מִן (prop. *from*, by which *origin, source*, in general, is often denoted) Gen. 9, 11, Ps. 37, 23, Job. 24, 1, 28, 4, מִפְּנֵי *because of* Gen. 6, 13; בְּ *by* Gen. 9, 6, Num. 36, 2, Hosea 14, 4; sometimes there is no preposition, but the *accusat. instrumenti* is used (comp. § 138, 1, Rem. 3), as Is. 1, 20, חָרַב הָאֶבֶן *by the sword shall ye be devoured*, comp. Ps. 17, 13.

Rem. Many intransitive verbs are sometimes used as passive, in consequence of a peculiar application of their meaning; e. g. יָרַד *to go down* (spoken of a forest), *to be felled* Is. 32, 49; עָלָה *to go up* for *to be brought up* (on the altar) Lev. 2, 12; *to be entered* (in an account) 1 Ch. 27, 24; הוֹצֵא *to be brought out from* Deut. 14, 22.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144a.

DIFFERENCE BETWEEN THE NOMINAL AND VERBAL SENTENCE.

1. Every sentence beginning with an independent subject (noun or separate pronoun) is called a *nominal sentence*. It is *a) simple* when the *predicate* consists also of a *noun* (substantive, adjective or participle); *b) compound* when the predicate is a finite verb. For, as every finite verb (v. below No. 2) bears already its subject itself and forms therefore for itself an independent sentence, therefore a phrase in which a *finite verb*, as predicate, follows the *subject noun*, is a combination of a *subject* with an *independent verbal sentence* (v. below).

Rem. Very frequently, especially in Hebrew, the *predicate* stands first in a *simple nominal phrase*; almost regularly so, when the *predicate* is an adjective, e. g. צָדִיק יְהוָה *Jehovah is just*. If the predicate is a substantive, it stands first, at least when a special stress lies on it, e. g. Job 5, 24, 6, 12 (comp. § 145, 1, b).—On the use of *independent nominal sentences* as predicates in *compound nominal sentences* v. § 145, 2.

2. Every sentence, commencing with a *finite verb*, is called a *verbal sentence*. It contains in all cases its subject already in itself, under the form of a *personal pronoun* which is necessarily connected with the verbal form (as *tu* in *dicis*, *thou sayest*). This is not only true of those cases, where the subject has already been mentioned and thus defined more

closely, but also in cases where the subject has been added afterwards, so to speak, as an *epexegetis* to the subject which is latent in the verb. For where the idea of a neuter or neutral subject (Germ. *es*) is lacking entirely and where every verbal form must be conceived in connection with a personal, or at least with a generically definite subject, a phrase like אָמַר הַמֶּלֶךְ, cannot be conceived, as in German: *es sprach der König*, but: *he spoke, namely the king*.

3. This distinction between the nominal and verbal sentence although it may seem quite mechanical, has been pointed out emphatically with good reasons by the Arabic grammarians. For

- a) there exists really an essential difference between the predicate of a nominal and of a verbal sentence. The former always represents something *immovable*, a *situation*, a *being*, the latter something *movable*, *flowing*, something *which happens* or *which is doing*.
- b) the *simple nominal sentence*, connected by *Wāw* with a verbal sentence, describes a condition or state which is always simultaneous with the chief action (not a *progress* of the action) e. g. Gen. 19, 1; *and the two angels entered into Sodom, whilst Lot was sitting* (וַיֵּשֶׁב), etc.

Also the *compound nominal sentence*, connected by *Wāw*, may serve to bring in afterwards an event that has preceded the principal facts of the narration. E. g. 1 Sam. 28, 3; *and Samuel was* (at that time already) *dead and Saul had driven away*, etc. (not as, e. g. the *Vulgate*: *and Samuel died and Saul drove away*) Job 21, 22. But there exist also examples, where the narrative continues even in form of a compound nominal sentence (comp. Gen. 1, 2, 3, 1). Even then the nominal sentence does not describe a new *occurrence* but a *state* which exists during the continuation of the event.

§ 144b.

MANNER OF EXPRESSING THE COPULA IN THE NOMINAL SENTENCE.

1. The subject and predicate of the simple sentence (v. § 144a, 1, a) are always placed together without the *copula*; e. g. 1 K. 18, 21 יְהוָה הָאֱלֹהִים *the Eternal (is) the true God*,

Gen. 2, 12 זהב הארץ ההיא טוב *the gold of that land (is) good*, Is. 31, 2 גם הוא חכם *also he (is) wise*.—On the union of the subject and predicate by a separate pronoun of the 3d person (repeating and emphasizing more distinctly the subject idea). v. § 121, 2.

2. Less frequently the *copula* is expressed by the substantive verb הָיָה *to be, become*, and in that case rises a compound nominal sentence (§ 144, a, 1, b), e. g. Gen. 1, 2 *and the earth was* (הָיָה), *waste and empty*, 3, 1 *the serpent was* (הָיָה) *crafty*, vs. 20, Judges 1, 7. If on the other hand the union between a pronoun as subject and a participle as predicate is established by יֵשׁ or אֵין (§ 134, 2, a) there arise simple nominal sentences, because יֵשׁ and אֵין are properly substantives.

Rem. Instead of the adjective, the Hebrew often employs the abstract substantive as a predicate in the nominal phrase (§ 106, 1, Rem. 2); especially when there is no adjective of the required signification (§ 106, 1), e. g. Ez. 41, 22 קִירוֹתָיו עֵץ *his walls (are) wood=of wood, wooden*. Sometimes the hardness of such combinations is softened by repeating the subject noun in the *constr. st.* before the predicate (קִירוֹתָיו עֵץ (קִירוֹתָיו)). This full construction occurs Job 6, 12 הֲאֵם כֹּחַ אֲבָנִים כְּחִי *is my strength the strength of stones?* Ps 45, 7, b. Comp. on the other hand the bolder terms in Cant. 1, 15 עֵינֶיךָ יְיָ כְּיָדָיִם *thy eyes (are) doves' eyes* (literally *are doves*) Ezra 10, 13 הַזֶּמֶן קָשָׁמִים *the time (is the time of) showers*. So also especially with כּ of comparsion, as Is. 63, 2 בְּגָדֶיךָ כְּדָרָהּ בְּגַת *thy garments (are) like (the garments of) one treading the wine-press*, Jer. 50, 9 חֲצֵרֵי קִנְבוֹר חֲצֵרֵי *his arrows as (those of) a hero*.

§ 145.

POSITION OF WORDS IN A SENTENCE. ABSOLUTE CASE.

1. According to what has been remarked § 144, a, the natural position of words in the simple nominal sentence is: *Subject, Predicate*; in the compound nominal sentence: *Subject, Verbal Predicate* (i. e. verbal copula with the completing nominal predicate); in the verbal sentence: *Verb*, subsequently the *Subject* (if expressed) and then the *Object*. Adverbial designations (such as those of time or place) may stand either

before or after the verb; a negative stands almost always immediately before it.¹

Exceptions to the above stated natural position of words occur especially when a member of the sentence has to be rendered prominent by giving it the precedence. So stands:—

- a) in verbal sentences sometimes the *object* before the *subject*, e. g. Num. 5, 23, Ps. 34, 22; the *object* before the *verb* Prov. 13, 5: *thing of falsehood hateth a righteous man*; Gen 47, 21, Ex. 18, 23, Is. 49, 6. Very rare is the position: *Obj., Subj., Verb*, 2 K. 5, 13. Finally, there also occurs, although likewise very seldom, and only poetically the position: *Subj., Obj., Verb*, as Ps. 6, 10 יְהוָה הַפְּלִיז יִקָּח; 11, 5, Is. 13, 18 (quite common however in Aram., e. g. Dan. 2, 7, 10. Comp. *Gesen.* Comm. on Is. 42, 24).
- b) in nominal sentences the *Predicate* before the *Subject* and so almost regularly when the *Predicate* consists of an *Adjective* (comp. § 144, a, 1, Rem.), because this one receives then by its quality as a predicate, a special emphasis. Jer. 10, 6 גָּדוֹל אֲתָהּ וְגָדוֹל שְׁמֶךָ *great thou (art) and great (is) thy name*. The substantive predicate is placed first in Is. 18, 5, *ripening grape becomes the blossom*, Job 6, 12.
- c) The adverbial expression before the verb, especially (as natural) expressions of time, Gen. 1, 1. Some adverbs of time like עֲתָה, אָז, stand almost always at the beginning of the sentence (Josh. 10, 12, Judges 5, 22); others like עוֹד, קָמִיד, as a rule after the verb.

On the absence of inflection in the predicate when put first, see § 147.

2. The strongest emphasis of a substantive (especially when it is the subject, but also when it is the object, or when employed by way of qualification of any kind) is produced by permitting it to stand, *absolutely*, at the beginning of the sentence, and then representing it, in the following independent phrase, by a pronoun (compare Fr. *c'est moi, qu'on a*

¹ Occasionally there is inserted between the negative and the verb the object (Job 22, 7, 34 23, Ec. 10, 10), the subject (Num. 16, 29, 2 K. 5, 26), or an adverbial expression (Ps. 6, 2, 49, 18, Jer. 15, 15).

accusé); e. g. Ps. 18, 31 **הָאֵל תָּמִים דְּרָכָיו** *God, perfect is his way, for God's way is perfect.* The whole forms a compound nominal sentence in which the predicate is not represented by a verbal sentence (§ 144, a, 1, b) but by another independent nominal sentence; likewise Ps. 104, 17, Job 21, 4, whilst in Gen. 24, 27, Ps. 11, 4 the predicate consists of a verbal sentence. Comp. also Ez. 33, 17; also in the examples: Ps. 74, 17 *winter and summer, thou hast made them, winter and summer* is not the object but the subject of the compound nominal sentence. The object stands absolutely first in Gen. 47, 21 **אֶת־הָעָם** *the people, he removed them*, 21, 13, comp. Jer. 6, 19.¹ The suffix may also be omitted (so perhaps Ps. 9, 7) and the connection indicated by ו (as sign of the apodosis), 2 Sam. 22, 41 (comp. Ps. 18, 41), Job 36, 26 **מִסְפַּר שָׁנָיו וְלֹא חָקַר** *sc. the number of his years, even there is no searching* 4, 6, 23, 12, 25, 5, Gen. 3, 5, Num. 23, 3, Job 6, 14, 15, 17, 21, 6, 1 Sam. 25, 27, 2 Sam. 15, 34.

Sometimes the participle stands first in the above manner in the sense of a conditional sentence e. g. Prov. 23, 24 **יֹולֵד הַחֵם** *Kethibh* **יֹולֵד הַחֵם** *he who begets a wise son* (i. e. *when one begets, etc.*), *then he may rejoice in him*, 1 Sam. 2, 13 **וְכָאֵלֶּיךָ הָבִינָה** *when any one brought an offering, then came the priest's servant*, Gen. 4, 15, Job 41, 18.

§ 146.

RELATION OF THE SUBJECT AND PREDICATE AS TO GENDER AND NUMBER.

The predicate, as in other languages, conforms generally to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than to the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the subject.

In respect to the first cause, we remark that,

1. Collective nouns (singular in form), e. g. **עָם** *people*, **גּוֹי** *nation*, **בֵּית** *family*, and nouns used as collective, as **אִישׁ** *men*

¹ Such a case absolute may also be introduced by ל (in respect to) before it, Gen. 17, 20, Is. 32, 1; comp. Ps. 16, 3(?), Eccl. 9, 4, 2 Chron. 7, 21.

(see § 108, 1), are apt to be construed, according to the sense, with the plural, as in Judg. 9, 55 **וַיִּרְאוּ אִישׁ-יִשְׂרָאֵל** and *the men of Israel saw*, 15, 10, 1 K. 20, 20 **וַיָּנוּסוּ אֲרָם** and *Aram (the Syrians) fled*, Is. 16, 4, Prov. 11, 26, 28, 1, Job 8, 19. So when the collective is itself *fem.* but represents only, or at least prevailing, individuals which are of the *masc.* gender: e. g. 2 Sam. 15, 23 **כָּל-הָאָרֶץ בּוֹיָזִים** *the whole land* (i. e. its inhabitants) *wept*,¹ Gen. 48, 6, 1 Sam. 2, 33, 17, 46, 1 K. 10, 24, Job 30, 12; and *vice versâ* in Job 1, 14 **הַבָּקָר הָיוּ חֹרְשׁוֹת** *the cattle (cows) were ploughing*. For examples of the predicate in the singular with collectives, see Gen. 35, 11, Is. 2, 4 (comp. Micah 4, 3).

Particular examples of a bolder *Enallage* of number are Gen. 34, 30 **וְאֶנִּי מֵתִי מִסָּפֶר** *whilst I (and my people) men of (inferior) number*; Job 29, 15: *eyes I have been to the blind* (comp. Num. 10, 31).

Often the construction begins with the singular (especially when the verb is placed first, § 147, 1, *a*), and then when the collective is introduced, proceeds with the plural; Ex. 33, 4 **וַיִּתְאַבְּלוּ . . . וַיִּשְׁמַע הָעָם** and *the people heard . . . and they mourned*, 1, 20.

2. On the other hand plural nouns with a singular meaning (§ 108, 2) are often construed with the singular, especially the so-called *pluralis excellentiae*; Gen. 1, 1, 3,² Ex. 21, 29 **בְּעֹלֵי יָדָיו** *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine, as in Ec. 12, 9 **הָיָה קָהֵלֶת הָכֶם** *the preacher was wise*.

3. Plurals which designate animals or things, whether they are *masc.* or *fem.* readily take the construction with the

¹ Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti sunt*.

² **אֱלֹהִים** is here and there construed with the *plur.* but only in the older biblical books, and in certain forms of expression which perhaps may be traced back to original polytheistic ideas, or at least to an adaptation to them, e. g. Gen. 20, 13 (in conversation with a heathen), 35, 7, Ex. 22, 8(?), Josh. 24, 19, Ps. 58, 12. The later writers studiously avoid this construction, as if it were polytheistic; comp. Ex. 32, 4, 8, with Neh. 9, 18, and 2 Sam. 7, 23, with 1 Ch. 17, 21. See the Lexicons.

*fem. sing.*¹ (comp. the feminine form with collective meaning, in § 107, 3, *d*); Joel 1, 20 בַּהֲמוֹת שָׂדֵה תִּעְרוֹג *the beasts of the field pine for*—, Job 14, 19 תִּשְׁטַף סִפְחֶיהָ *its floods wash away*, Jer. 49, 24 חֲבָלִים אֲחֻזָּתָה *pains have seized upon her*, 2, 15 *K'ithibh*, Ps 37, 31, Job 12, 7 Comp. also 2 K. 3, 3, Is. 35, 7, Jer. 36, 23, Ps. 69, 36 ff., Job 39, 15, in all of which cases the suffix of the *third sing. fem.* is related to plurals of animals or things.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. כל for *omnes* and *omnis*); examples of this distributive singular are Gen. 49, 22 בָּנוֹת צִעְקָה *the daughters (branches) rise*, Num 24, 9 בְּרוּךְ וְאָרְרָה אֹרֹר *blessed (be every one of) those who bless thee, and cursed (each of) those who curse thee*, Prov 3, 18 חֲמִידָה מֵאֲשֶׁר *happy (is every one of) those who retain her (the wisdom)* 27, 16, 28, 1, Gen. 27, 29, Ex. 31, 14. Comp. also Job 6, 20: בָּשׂוּ כִּרְבָּבָה; Is. 28, 20.

5. Dual substantives take their predicates in the plural, since verbs, adjectives, and pronouns have no dual form (§ 88, 1); as in Gen. 29, 17 לְעֵינֵי לֵאָה רַחֵם *and the eyes of Leah were tender*, Ps. 18, 28, Is. 30, 20, 2 Sam. 24, 3, 1 Sam. 1, 13 עֲתָה עֵינֵי רַק שִׁפְתֶּיהָ נָעוּת *only her lips moving*, 2 Ch 7, 15 עֵינֵי תִרְאֶינָה *my eyes shall see*, Jer. 14, 6, Is. 1, 15, Job 10, 8, 20, 10, 27, 4, Ps. 38, 11. Rarely with the dual does the predicate stand in the singular feminine (v. above No. 3), e. g. 1 Sam. 4, 15, Micah 4, 11.

¹ Perfectly analogous is the Greek construction, τὰ πρόβατα βαίει, where the Attics admit the plural only when by the neuter persons are designated, as τὰ ἀνδράποδα ἔλαβον τὸν ἄρτον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men), and is construed chiefly with the *fem. sing.* of the attribute or predicate, like all its so-called *pluralia fracta* (collective forms).

§ 147.

SUBJECT AND PREDICATE AS TO GENDER AND NUMBER.

(Continued.)

Very frequently deviations from the general rule (§ 146) occur where the predicate stands first. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz., the *masc. sing.*, even when the subject, which comes after, is *feminine* or *plural*: the predicate in this case is not subject to inflection; e. g.—

- a) The verb; Is. 47, 11 בָּא עֲלֶיךָ רָעָה *there comes upon thee evil*, Mic. 2, 6 כְּלִמּוֹת לֹא יִסַּג כְּלִמּוֹת *reproaches do not depart*, Ps. 57, 2, Deut. 32, 35, Est. 9, 23 קָבַל הַיְּהוּדִים *the Jews undertook*, 2 K. 3, 26 הַמִּלְחָמָה חִזָּק *hard was the battle*, 1 Sam. 25, 27, Ps. 124, 5, Job 42, 15. Often the verb may here be regarded as impersonal. More seldom before the *plur. fem.* we find (at least) the *plur. masc.*; as in Judg. 21, 21 אִם-יֵצְאוּ בָנוֹת שִׁילֹה *if the daughters of Shilo come forth*.
- b) The adjective in the nominal sentence (just as in German): Ps. 119, 137 יָשָׁר מִשְׁפָּטֶיךָ *righteous (are) thy judgments*, is not inflected, vs. 155 יִשְׁעָה . . . רְחוֹק *far (is) salvation*.

Cases like Job 24, 7, 10 עָרֹם הֵלְכוּ *naked they go*, do not belong here. There עָרֹם is rather an accusative of condition (§ 118, 3)=*in the condition of a naked one*.

- c) The participle as substantive in the nominal sentence Gen. 47, 3 עֲבָדֶיךָ רְעָה צֹאן *shepherds (are) thy servants*, if not merely an orthographical difference or a mistake for רָעִי.
- d) The copula הָיָה when it precedes the subject;¹ Is. 18, 5 נֶחֱמַת גִּפְתִּי הָיָה *maturing grapes the blossom becomes*. In Gen. 31, 8 הָיָה אַחֲרֵי הַרְבֵּה *after the plural subject may be explained from the attraction towards the following singular predicate*.

¹ Independently of this arrangement, the הָיָה, standing for the *copula*, is retained between *plur.* and *fem.* unchanged; Josh. 13, 14, אֲשֶׁר יָרָה . . . הָיָה הָעֹלָה *the offerings of Jah . . . that is his inheritance*. Comp. Jer. 10, 8.

But if this construction is continued after the introduction of the subject, the verb must conform to it in gender and number; Ez. 14, 1 וַיָּבֹאוּ אֵלַי אַנְשִׁים וַיִּשְׁבְּרוּ לִפְנֵי Gen. 1, 14, Num. 9, 6.

Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (comp. § 112, 1, Rem. 5), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. The following are instructive examples; Is. 33, 9 אָבֵל אֶמְלֶלָה אֶרֶץ *the land mourneth and languisheth*, 14, 9 עִירָה לִּהּ רָפְאִים עִירָהּ שְׁאֵל *Sheol beneath is moved . . . it stirreth up the shades to thee*. Comp. 1 K. 10, 11 and the striking change of gender in Gen. 32, 9. In Job 20, 26 in the subordinate phrase the masculine appears instead of the feminine: אֵשׁ לֹא-נִפְחָה *a fire not blown*.—Of a different sort are cases like Lev. 2, 1, 5, 1, 20, 6 נָקֵשׁ (fem.) in the continuation of speech is changed into a male person.

Suffixes in a (distributive) singular are related to preceding plurals, e. g. Job 38, 32, Deut. 21, 10; 28, 48, 1 K. 6, 23, Is. 5, 26.

2. The cases in which the predicate follows the subject, without conforming to it in gender and number, are based partly on the construction of passives with the accusative (§ 143, 1, Rem.) and partly the predicate is a participle used as a substantive; e. g. Gen. 4, 7 לִכְתֹּחַ הַשָּׂמַח *at the door (is) sin a lurker* (i. e. a lurking lion).—Ec. 2, 7 וַעֲלָמֶת הַדָּרַח *vernæ mihi erant*. Similar is Gen. 15, 17 וַעֲלָמֶת הַדָּרַח *and darkness, there was* where the verb remains in the indefinite gender (masc.) although the noun precedes for the sake of emphasis.

§ 148.

CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive (or the second noun), instead of the governing (or the first) noun, viz., when the word in the genitive expresses the principal idea. Sometimes however the agreement of the predicate with the genitive seems to have been caused merely by their juxtaposition, e. g. Job 32, 7 יָבִיטוּ יָמֵינוּ יָדֵינוּ חֻכְמָה *the multitude of years (i. e. many years) shall teach wisdom*, 1 Sam. 2, 4: קַשְׁתוֹ גִּבּוֹרִים הָיָה *the bow of the strong is broken*; 2 Sam. 10, 9 (with the predicate preceding), הָיָה הַמִּלְחָמָה אֵלָיו פָּנֵי הַמִּלְחָמָה *there was the battle-front against him*,

i. e. *the battle was turned against him*, Is. 2, 11, Job 15, 20, 21, 21, 29, 10, 38, 21. On the other hand, in Gen. 4, 10, Is. 52, 8, Jer. 10, 22 and others קול cannot be understood as subject, but as exclamation, so e. g. Gen. 4, 10: Voice of thy brother's blood which cries . . . ! as much as: *hearken! the blood of thy brother cries*, etc.

With the substantive כל (prop. *totality*) *the whole*, this construction is almost universal; e. g. Gen. 5, 5 כל־ימי אָדָם *and all the days of Adam were*, Ex. 15, 20, likewise with the singular abstracts of the numbers 3 to 10, 100 and 1000.

2. When *several* subjects are connected by *and*, their common predicate usually takes the plural form, e. g. Job 3, 5, Gen. 40, 1, especially when it follows them; Gen. 8, 22 לא יִשָּׁפְחוּ זֶרַע וְקָצִיר וְקָרָר וְחֹם . . . *seed-time and harvest, and cold and heat . . . shall not cease*; and in the *masc.* even with subjects of different genders, as in Gen. 18, 11 זָקְנִים וְשָׂרָה *Abraham and Sarah (were) old*, Deut. 28, 32. When the predicate precedes, it often conforms in gender and number to the first (as being the nearest) subject; as in Gen. 7, 7 וַיָּבֹאוּ נֹחַ וּבָנָיו *and there went in Noah and his sons*, Ex. 15, 1, Num. 12, 1 וַיְדַבֵּר מִרְיָם וְאַהֲרֹן *and there spoke Miriam and Aaron*, Gen. 33, 7, 44, 14, Judg. 5, 1, 2 Sam. 5, 21. The singular is more rare, when the predicate follows the subject; Prov. 27, 9 וְקִטְרָה וְשִׁמְרֵי־לֵב *unguent and perfume rejoice the heart* (where at the same time the masculine has the preference). If the construction is continued, the plural of the predicate always follows, e. g. Gen. 21, 32, 24, 61, 31, 14, 33, 7.

CHAPTER V.

USE OF THE PARTICLES.

§ 149.

Of the particles, as connected with the system of forms and inflections (§§ 99—105), we have already treated in their etymological relation to the other parts of speech. We are now to consider the signification and use of these words. As elsewhere, so also in Hebrew they compose as it were the most delicate and subtle portions of the language and are of the highest importance for a clear perception of the sense and a deeper penetration into the spirit of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, and specially the fuller examples, to the Lexicons.

§ 150.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs of place; שם *there*; פה, בזה, וזה and הנה *hic, here*; עד-הנה *thither*, כה וכה *hither and thither*, הלא and הנה *here, hither*, הלאה *thither, farther on*, hence מִקֵּד הַלָּה (away from thee and hither) *on this side of thee*, and מִמֶּנּוּ וְהָלָא (away from thee and farther on) *beyond thee*, 1 Sam. 20, 21, 22, Is. 18, 2; עַל מִצֵּל more commonly מִצֵּל above, מִצֵּל above, over something, מִתַּח below, מִעָלָה upwards, but also above, מִתַּח downwards, but also below beneath, חוּץ outside, מחוץ *on the outside*, מִבְּיָרָה and מִיָּמִינָה *within*, קֵדָם מִקֵּדָם *before*, קֵדָם *on the east*, אַחֲרָי *behind, backwards*, אַחֲרֵינִי backwards, נֹכַח coram, over against, יָמִין *to the right*, מִיָּמִין *on the right*, מִדָּם *on the west* (prop. *from the sea*), סָבִיב and מִסָּבִיב *around*, קוֹמְמִיחַ *upright*.

To many of these adverbs מן is prefixed, or the accusative-ending הַ— appended, indicating respectively *whence* and *whither* e. g. שָׁם *there*, מִשָּׁם *thence*, שָׁמָּה *thither*; חוּץ *outside*, הוּצָא *outwards*; several adverbs never occur without the appended הַ—, e. g. הֵלָּא, מִשָּׁמָּה. Both these additions, however, sometimes express also the relation of *rest in*

a place, as מִמֶּנָּה *there* (not merely *thither*), מִן הַיְּמִין *on the right* (not from the right). The הֵ— is in both cases the accusative-ending (§ 90 2), and מִן properly denotes *starting from* or *depending on* an object, like εὐ δεξιᾶς, a *dextra*, a *sinistra*, a *latera*, a *tergo*, and in French *dessus*, *dessous*, *dedans*, *dehors*¹

2. Adverbs of time, these are in part the same with those of place (above mentioned), which are transferred to relations of time, as עַתָּה *then* (cf. ἐξαι), עַד-עַתָּה *till now*, הַלְלוּ *onward, henceforth*, עַד הַקֵּץ and contracted עַדְכָּה, עַדְכָּה *hitherto*

Exclusively adverbs of time are עַתָּה *at the time*, hence *at this time*, *at present*, *now* (also expressing consequence and transition, like וְעַתָּה, וְעַתָּה), and *at times* *then*, *soon*, הַיּוֹם (*this day to day*, הַיּוֹם, *בְּיָוֶם* *at the time, now*, חֲמוּל, *formerly, yesterday*, אִמְשׁ *yester-evening*, *last night*, *almost day before yesterday* (almost always in the expression 'yesterday and the day before'), מָחָר *to morrow (cras)*, *in the future*, מִמָּחָר *on the morrow*, בְּיוֹם *by day*, לַיְלָה *by night*, בֹּקֶר and רֵעֵנָם *in the morning, early*, כָּל-הַיּוֹם *the whole day*, *then all the time*, *always*, תָּמִיד *continually, always* עוֹלָם, לְעוֹלָם *for ever*, לְנֶעַם *perpetually*, אָז *then*, with reference to both past and future (§ 127, 4, a), מְאֹד *long since, formerly*, לְפָנִים *formerly*, כָּכָר *long since*, עוֹד, *again, repeatedly*, commonly *yet* with a negative, *no more*, כְּאֶחָד (*as one*) *at once, together*, יחדיו *together*, ראשונה *at first*, אַחֲרֵי כֵן (*after so*) *afterwards*, מְהֵרָה *speedily*, מְחַלָּה *instantly*

3 Adverbs for other modal ideas, as—*a*) Of quality, כֵּה, כֵּה (from כֵּה) and כֵּה כֵּה *so*, כֵּה, מְאֹד *very*, יָדוּר *exceedingly, very*, מְאֹד *more, too much*, כֵּלָה *wholly*, כְּאֶד, כְּמֵד (about or near nothing, about or within a little—wanting little) *almost*, אֲשֶׁר *so, so then* (Job 9, 24), hence often used intensively in questions (see § 153, 2, last Rem), טוֹב and יָדוּר *well*

b) Of quantity, הַרְבֵּה *much*, לְרַב *abundantly*, הֵן (*riches*) *enough*, דִּי followed by the genitive (prop. *sufficiency*) *enough*, as דִּיךְ *what is enough for thee*, רַבָּה, usually רַבָּה *much, enough*, לְבַד, בְּדָד, לְבַד (*in separation*) *alone*, the first also with suffixes, as לְבַדִּי *I alone*, יחדיו *together*.

c) Of asseveration, אָמֵן, אָמֵן *truly*, אֵל, אֵל *certainly, indeed*, אָבִל, *yes, certainly*, also *rather*, וְמוֹ, Gen 17, 19, 1 K 1, 43, אֲיִל *perhaps*²

The expression of asseveration may easily pass over into that of opposition (comp. *verum, vero*) and of limitation, and hence the above-

¹ Cant 4, 1 גִּלְעָד מְהֵרָה *they lie along the declivity of Mount Gilead*, i. e. as if hanging from the side Comp. Virg. Ecl. 1, 77, Soph. Antig. 411, ἀπὸ τοῦ ὄρους ὀρθῶς, Odyss. 420, ἐκ τοῦ ὄρους καθήμενος

² Probably אֲיִל is compounded of אֵל and לִי—לִי, לא, comp. Aram אֲיִל *whether not, perhaps*, אֲיִל. It is once employed in the sense of *whether not*, in Num. 22, 33, then *whether not* (*who knows whether not*), consequently *perhaps*, expressing doubt, solicitude, and also hope.

mentioned affirmative particles are partly *adversative* and *restrictive*, as **אך** *only*, **אבל**, **אך** (both especially in later usage) *but*; **אולם** *on the contrary* (the Sept. οὐ μὴν ἀλλὰ) is strongly *adversative*, used almost exclusively in the Pentateuch and Job. *Restrictive* also is **רק** (like **אך**) *merely*, i. e. *only*.

d) *Of reason, cause*; **לכן**, **לָכֵן**, **לְכֵן**, *therefore*.—e) *Of addition*; **גם** *also*, and (more poetical, and expressive of increase) **אף** (*adeo*) *yea more*, *even*, both which, however, often pass over into conjunctions.

4. *Adverbs of negation*; on these see § 152.

5. *Adverbs of interrogation* include all the former classes. On the pure interrogative particles **מָה**, **מַה**, see § 153; the question relating to *place* is asked by **אֵי**, **אֵיךָ** *where?* the first with *suff.* **אֵי** *where (is) he?* so **זוּ** **אֵיךָ**, **אֵיכָּה**, **אֵיכָּה** *where?* **מֵאֵי** *whence?* **אֵיכָּה** (from **אֵיךָ**) *whither?*—to *time*, by **מָדַי** *when?* **עַד מָדַי** *until when?* **כַּדַּי** *how long?* **כַּדַּי** *how long?*—to *quality*, by **אֵיכָּה**, **אֵיךָ**, **אֵיכָּה** *how?*—to *number* by **כַּדַּי** *how much?* **כַּדַּי** *how often?*—to *cause*, by **לָכֵן** (§ 102, 2, d) and **מֵדָּעַי** (§ 99, 3) *why, wherefore?*

Most of these interrogative particles are formed by prefixing **אֵי**, **אֵי**, which in itself signifies *where* (comp. Germ. *wovon?* *wohin?*), but by usage becomes also a mere sign of interrogation before particles of *place*, *time*, etc.

In this manner, and by the application of the ending **מָה**, of the prep. **מִן**, and of the relative **אֲשֶׁר**, are formed whole classes of correlative adverbs, as **זוּ** *here*, **מֵהָ** *hence*, **אֵי** *where?* **מֵהָ** *whence?* **אֲשֶׁר** *whence (relative)*; **שָׁם** *there*, **שָׁמָּה** *thither*, **שָׁמָּה** *thence*, **אֲשֶׁר** *where*, **אֲשֶׁר** *whither*, **אֲשֶׁר** *whence* (see § 123, 1).

§ 151.

CONSTRUCTION OF ADVERBS.

1. *Adverbs not only serve to qualify the verb, but also the adjective*, as **מְאֹד** *very good*, and even substantives (like ὁ ἁπλοῦς ἡμέρα); in the latter case they stand either,—a) in apposition after it, as **מְעַט** **אֲנָשִׁים** *a few men* (prop. *men in fewness*) Neh. 2, 12; **מְאֹד** **חָכְמָה** *very much wisdom* 1 K. 5, 9; or—b) in the genitive, as **קָלְלָהּ** **חָמָם** *a curse uttered without a cause* Prov. 26, 2; **עַד** **חָמָם** *a witness without a cause* Prov. 24, 28, where the adverb is treated *substantively*.

The adverbs also appear in the nature of substantives, when, as in the later writers, they take a preposition; e. g. **בְּכֵן** *in the so—* Est. 4, 16, **אֲלֵיכֵם** prop. *for in vain*, Ez. 6, 10 (comp. *in* or *ad irritum*).

2. The repetition of an adverb sometimes denotes stress or intensity, and sometimes continual accession; e. g. **מְאֹד מְאֹד** *exceedingly* Gen. 7, 19, Num. 14, 7; **מִטָּה מְטָה** *lower and lower* Deut. 28, 43; **מְעַט מְעַט** *by little and little* (*peu à peu*) Ex. 23, 30.

On the periphrasis of adverbial ideas by verbs, see § 142, Rem. 1.

3. In reference to the restrictive particles **אֵין**, **רַק**, as well as to the augmentative **גַּם**, **אֲנִי** we should remark that they frequently affect (especially after interrogative particles) not the next following word, but the whole next following sentence, sometimes even (by skipping the antecedent) its consequent clause. Comp., as to **גַּם** 1 Sam. 22, 7, Zech. 9, 11, Job 2, 10; for **אֵין** Job 14, 3; for **אֵין** 16, 7, 23, 6; for **רַק** Ps. 32, 6, Prov. 13, 10.—On a similar use of interrogative particles v. § 153, 2.

§ 152.

OF THE WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are **לֹא** (*subst.* Job 6, 21)=**אֵין** *not*, **אֵל**=**אֵין** *that not*, **אֵין** (the opposite of **יֵשׁ**) *there is not*, **עַד** *not yet*, **אֵין** *no more*. Almost exclusively poetic are **בִּלְבַּד**, **בְּלִי**, **בְּלִי** *not*; negative conjunctions, **אֲלֵ**, **כִּן**, **בְּלִי**, **לְבִלְבַּד** *that not, lest*.

We subjoin a more complete view of the use of these words:—

לֹא (like *ob*, *ob*) is used principally for the *objective, unconditional* negation, and hence it is commonly connected with the *Perfect* or *Imperfect* (as *Indicative*), on its connection with the *Imperfect* to express *prohibition* see § 127, 3, c.—In connection with **כֹּל**, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne . . . personne, ne . . . rien*); Ex. 12, 16 **לֹא תַעֲשֶׂה** *no labour shall be done*, Job 33, 13, usually in the position of **כֹּל** . . . **לֹא**, Ex. 10, 15, 20, 4, 8 Ch. 32, 15, Prov. 12, 21, 30, 30. So also **אֵין** with **כֹּל**, Ec. 1, 9 **אֵין כִּלְיָהוּשׁ** *there is nothing new*. But the case is different when **כֹּל** is definite, where it means *all, the whole*, as in Num. 23, 13 **לֹא תִרְאֶהוּ** *all of him (his whole) thou shalt not see* (but only a part). Comp. also cases like Gen. 3, 1 *You shall not eat of all the trees of the garden*, as much as to say of *no tree at all*. On the use of **לֹא** in interrogative sentences, see § 153, 1.—**לֹא** serves also absolutely for negative answer, *no!* Gen. 19, 2, Josh. 5, 14, Job 33, 6.

לֹא pût before a noun, either substantive or adjective, forms with it sometimes a kind of compound, as לֹא-אֵל a *no-God* (Germ. *Ungott*), i. e. who is no God at all Deut. 32, 21, לֹא דָבָר a *nothing* (Germ. *Unding*) Am. 6, 13, לֹא חָסִיד *impious* Ps. 43, 1.

On the position of לֹא in the clause, see § 145, 1, Note.¹

אֵל (like μὴ, Lat. *ne*) for the *subjective* and *dependent* negation is connected with the *Imperfect* (as *Jussive*); hence the phrase אֵל רִבָּא *ne veniat* means *may he not come*, or *let him not come*. See above, § 128, 2

Sometimes אֵל stands like לֹא absolutely, without the verb (like μὴ for μὴ τοῦτο λέγεσθαι), *nay I pray, not so*, i. e. *let it not be*; e. g. Ruth 1, 13 אֵל בְּנֵי אֵל *not so, my daughters*, Gen. 19, 18 (אֵל-בָּנָי).—On the interrogative use of it, see § 153, 1.

אֵין (prop. constr. st. of אֵין *non-entity*) is the negative of הִיא (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Num. 14, 42 אֵין יְיָ בְּתוֹכָם *the Lord is not among you*, Gen. 37, 29 אֵין יוֹסֵף בְּבֵר *Joseph was not in the pit*. The same formulas are expressed positively with הִיא, and negatively with אֵין, as Gen. 31, 29 הִיא בְּיָדִי *it is in my power* (prop. it is i. e. it belongs to the power of my hand), Neh. 5, 5 הִיא בְּיָדֵינוּ *it is not in our power*.—It follows, moreover,—α) that the personal pronouns, when they are the subject of the sentence, are appended to אֵין as suffixes; as אֵיןִי *I am not, I was not, I shall not be*; אֵיןֶיךָ, etc.—β) When the predicate is a verb, it almost universally takes the form of a participle, the verb substantive being implied in אֵין; Ex. 5, 16 אֵין תֵּבוֹן אֵין זָהָב *straw is not given*, vs. 10 אֵיןִי לֵתֵן *I do not give*, 8, 17, Deut. 1, 32.—γ) As הִיא sometimes signifies *to be present*, *to be near* or *at hand*; so אֵין is used in the contrary sense, *to be not present* or *at hand*; אֵיןִי *he was not present*—*was no more* Gen. 5, 24. Quite anomalous stands אֵין Job 35, 15 before the perfect as an emphatic negation. Comp. *Delitzsch in loc.*

From אֵין (or אֵין 1 Sam. 21, 9) is formed by abbreviation the negative syllable "אֵ, employed in a few compounds; as in Job 22, 30 אֵיןִי *not-guileless*. In Ethiopic it is the most common form of negation, and is there used even as a prefix to verbs.

לֹא־הָיָה (prop. constr. st. with the ending הָיָה, § 90, 3, a) from לֹא־הָיָה *want, non-existence* (from verb הָיָה) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as לֹא־אֵכַל *not to eat*, אֵכַל לֹא־הָיָה *not to eat* Gen. 3, 11. Rarely with a finite verb for that not Jer. 23, 14, or without that Ez. 13, 3.

פָּן *a removing, an averting* (from the stem פָּנָה *to turn*) is the same as *lest*, that not (=L. *ne forte*), at the beginning of sentences indicating fear or apprehension, therefore especially after verbs signifying *to fear*, *to beware* (like δεινέω μὴ, *vereor ne*) Gen. 31, 24, 31; but the expression, of apprehension may have resulted already from the connection of speech, comp. Gen. 11, 4; 19, 5, and even Gen. 3, 22 פָּן יִשְׂטוּ רִידוֹ *and now, lest he stretch forth his hand*.

2. Two negatives in the same sentence, instead of destroying each other, as in Latin and English, make the negation stronger, as in Greek¹ οὐ οὐδείς, οὐ οὐδέν; 1 K. 10, 21 לֹא כֶסֶף אֵין כֶּסֶף לֹא כֶסֶף לְמֹאמָה *silver was not at all regarded for any thing* (in the parallel passage, 2 Ch 9, 20, לֹא is wanting), Ex. 14, 11.—In Zeph. 2, 2 בָּשָׁר לֹא יָבוֹא lit. *before there shall not come*, where we drop the negative in Eng. and say *before it shall come*, Is. 5, 9 מֵאֵין יֹשֵׁב prop. *without no inhabitant* (i. e. *so that there is no inhabitant*).²

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second; 1 Sam. 2, 3 *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth* Ps. 9, 19, 35, 19, 38, 2, Job 28, 17, Is 23, 4.

§ 153.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be indicated simply by the *tone* of voice in which the words or sentences are uttered; e. g. 2 Sam 18, 29 לָלוֹךְ אִתְּךָ הַיּוֹנָן *is it well with the young man?* Gen. 27, 24 אַתָּה זֶה בְּנִי עֵשָׂו *art thou now my son Esau?* 1 K. 1, 24. This is more frequent when the sentence is connected with a previous one by וְ; Jon. 4, 11 אֲדָרִים לֹא אֶחָד *and should I not spare?* Judg. 11, 23, 14, 16, Job 2, 10; and also after the particles גַּם (Zech. 8, 6). But negative sentences can still more readily be uttered, with the interrogative tone; e. g. with לֹא, when an affirmative answer is expected (*nonne?*), Ex. 8, 22, 2 Sam. 23, 5, Lam. 3, 38; once with אַל in expectation of a negative answer, 1 Sam. 27, 10 אַל־תַּשְׁתָּחֶם יְהוָה *ye have not then made an incursion at this time?* (see however below).³

¹ Also in Welsh, as in *nid oes dim* (*there is nothing*, prop. *there is not nothing*).—Tr.

² See more on this use of two negatives, in Ewald's *Ausf. Lehrbuch d. Heb. Sprache*, § 323, a.—Tr.

³ In the same manner are used οὐχ (*nonne?*) and μή, the former (Hom. Il. x, 165, iv, 242) in expectation of an affirmative, the latter (Odys. vi, 200)

2. Most commonly the simple question begins with *He interrogative* ה (Lat. *num?*)¹—the disjunctive question with ה (Lat. *num? utrum?*) followed in the second clause by אם, Lat. *an?* אם—ה (= *utrum—an?*), as in 1 K. 22, 15 אִם-יִהְיֶה . . . הֲנִלְכֶּה *whether shall we go . . . or shall we forbear?*

To be more particular:—

The ה is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer to expect; as Job 2, 3 *hast thou considered* הַשְׁמַתָּ לִבִּי אֶל-עֲבָדִי *my servant?* Often he may expect a negative answer (*num?*), which he may express in his very tone; Gen. 4, 9 הַשְׁמַר אָחִי אָמֵר *am I the keeper of my brother?* Job 14, 14 *if a man die* הֲחַיֶּה *shall he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. 7, 5 הֲבִנֵּה לִי בַיִת *shalt thou build a house for me?* (in the parallel passage, 1 Ch. 17, 4 לֹא אֶבְנֶה וְגו' *thou shalt not build a house for me*) and, *vice versa*, the negative form of the question has the effect of an affirmation, הֲלֹא *nonne? is it not so?* for הִנֵּה *behold!* 2 K. 15, 21, 20, 20, comp. 2 Ch. 27, 7, 32, 32² On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of ἢ ἄρα and ἢ ἄρα οὐ for *is not?* and of the Latin, *-ne* for *nonne?* Job 20, 4 הֲיָדְעָהּ יְהוָה *dost thou (not) know this?*—The rare instances in which a simple question seems to be introduced by אם are based in truth on the suppression of the first member of a double question, as we say *or perhaps* (German *oder etwa*), Lat. *an*, as in Is. 29, 16, 1 K. 1, 27, Job 6, 12.

The *disjunctive* question (*whether—or?*) is usually expressed under the form אם—ה, also וְאִם—ה, Job 21, 4; with emphasis on the first question וְאִם—ה, 34, 17, 40, 8, 9; yet also, with אִם or before the second clause, Job 16, 3, Eccl. 2, 19. The use of this combination אם—ה does not, however, always require opposition between the clauses, but often stands in poetic parallelisms and in other sentences (Gen. 37, 8), where the same question is merely repeated in different words in the second clause, and thus made more emphatic, as in Job 4, 17

of a negative answer. But this analogy is not sufficient to gain a sense in the question 1 Sam. 27, 10 in connection with David's answer. But probably for אֵל in 1 Sam. 27, 10 we should read אַל after the Sept. ἐν τίνα=אֵל-קִי.

¹ The omission of the ה occurs especially before a following guttural (so plainly before ה Job 38, 18) to avoid the hiatus.

² In a similar manner, מָה *what? [why?]*, spoken with indignation expresses prohibition under the form of reproach or expostulation; Cant. 3, 4 מָה-תִּעֲצִירֵי *why do ye rouse?* Job 16, 6, 31, 1. This negative force of מָה is very frequent in Arabic.

is man just more than God, or (אֲנִי) is a man pure more than his Maker? 6, 5, 6, 8, 3, 10, 4, 5, 11, 2, 7, 22, 3; hence וְ also stands before the second clause in such cases (instead of אֲנִי), Job 13, 7, 15, 7, 8, or there is no particle at all to connect the clauses, as in Job 22, 4.—Now and then הֵן stands again in the second member, as in Judg. 14, 15 (where there is actual opposition); but more usually in a continued, double question, as in 1 Sam. 23, 11; where however not a disjunction but connecting of two simple questions takes place. In Job 6, 12 אֲנִי stands already in the first member of a double questions; followed by אֲנִי הֵן (v. 13) in the third question.

In the so-called *indirect*¹ questions, after verbs of inquiring, doubting, examining, the simple question takes either הֵן (*whether*) Gen. 8, 8, or אֲנִי Cant. 7, 13, 2 K. 1, 2; the disjunctive question (*whether—or*) אֲנִי—וְ Gen. 27, 21, Ex. 16, 4, and also הֵן—וְ Num. 13, 18 upon which again אֲנִי—וְ follows.—The formula אֲנִי יָדָעְתִּי אֲנִי (who knows if, i. e. *whether or not*) is also used affirmatively like the Latin *nescio an*, Est. 4, 14. .

For interrogative adverbs of place, time, etc., see § 150, 5.

The words הֵן (§ 122, 2) and אֲנִי now, then, (§ 150, 3), serve to give animation or intensity to a question (like *poté, tandem*, Eng. *then, now*); as אֲנִי הֵן אֲנִי what aileth thee now? *quid tibi tandem est?* Is. 22, 1; אֲנִי אֲנִי where then? Job 17, 15.

As the other particles (§ 151, 3) so also the interrogatives affect sometimes, not the next following but only the second one of two co-ordinate sentences; so הֵן Job 4, 2, הֵן לֵאמֹר 4, 21, הֵן Is. 5, 4; 50, 2.

3. The affirmative answer is given, as in Latin, by repeating the emphatic word of the interrogative sentence (the second person becomes the first in Gen. 27, 24, Judg. 13, 11) Gen. 29, 6, 1 Sam. 23, 11; the negative answer is לֹא no Gen. 19, 2, see § 152, 1.

§ 154.

THE PREPOSITIONS.

1. The *simple*² prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of

¹ It should be remarked that the difference between the direct and indirect question could not have been as clear to the Hebrews as it is, for instance, to the Latins or Germans. In Hebrew this discrimination was not made either by a change of mood or by the position of the words (as in German).

² Among these we reckon such forms as לְפָנַי, לְפָנֶיךָ, which in themselves are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. מִלְפָּנֶיךָ from before.

space, and are then used for intellectual relations, as those of time, cause, etc. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place.

a) The most important prepositions of *place* are.—

α) Of *state* or *rest*, **ב** *in, at, by*, **על** *upon and over*, **תחת** *under, instead of*, **אחרי** *behind, after*, **לפני** *before*, **נגד**, **נכח**, **מול** *before, opposite to* (**אחור**) *with, by*, **אצל** *on the side, by, near*, **בְּצֵד**, **בְּצֵדָה** (prop. *in proximity to*) *behind, about* (אַחַד), **בין** *between*, **לְבַר** *on the other side, beyond*.

β) Of *motion*, **מן** *from*, **אל** and **ל** *to, towards*, **עד** *unto, as far as*; and also (from the former class) **ב** *into*, **על** *upon, towards*

b) Very many of the above-mentioned prepositions express also relations of *time*, as **ב** *in*, **בתוך** *within*, **אל**, **עד**, etc.

c) Of those which denote other relations we may mention, **ב** (Lat. *instar*) *as*, (**כְּדִר**) *as often as*, **כְּפִי** *according to*, **עם** *together with, with*, **זולת** *without, besides*, **לְפָנֵינוּ** *on account of*, **עֲקָב** (prop. *as a reward*) *for, because*.

2. The Hebrew language develops a great degree of dexterity and accuracy of discrimination in the *compounding* of prepositions. Thus, those of motion are combined with others denoting rest, so as to express not only a *change* of relation, but also the state which was existing before the change, or which is to follow as the result of it, as in French *de chez, d'après*.¹ So—

a) with **מן** **מֵאַחֵר** *from behind*, **מִבֵּין** *from between*, **מֵעַל** *from upon or above*, **מֵעִם** **מֵאַחַר** *from with* (Fr. *de chez quelqu'un*), **מִתַּחַת** *from under*.

b) with **אל** (not so often): **אַחֲרַי** *to behind or after*; **אֲלֵיָם** (prop. *to out from*) *even out from* Job 5, 5; **לְמִחוּץ** *without, i.e. on the outside of*, **לְמִחוּץ** *forth without* Num. 5, 3.

Adverbs also compounded with prepositions, take after them **ל** (more seldom **מן**), and again become prepositions; e. g. **מֵעַל** (adv.) *above*, **לְמֵעַל** (prep.) *above, over*, **מִתַּחַת** (adv.)

¹ When the Hebrew says, Is. 6, 6: **הֵעִל הַחַיָּה מֵעַל הַזֶּבֶחַ** *he took the live coal from upon the altar (away from the top of the altar)*, he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg* = the Eng. *he takes his hat away from the table*, the Fr. omitting one relation, the Germ. and Eng. another.

below, מִתַּחַת (prep.) *below, under*, לְ מוֹחָץ (prep.) *without, separately, aside*, לְבַד מִן *aside from, besides*.

This accessory preposition may also precede the adverbial form; e. g. מִן=לְבַד *besides*, מִן מוֹלֵקֵי without, Syr. مَحْجُوحٌ¹; rarely it is wholly wanting, as מִתַּחַת (for לְ מִתַּחַת) Job 28, 5.

3. We will now present a few prepositions (such as occur most frequently and have the greatest variety of meaning), with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them.

a) ב, which, of all the prepositions, has the greatest variety of significations, denotes,—1) prop. rest *in* a place (ἐν), hence *in* with reference to time, and to state or condition, as בְּיָמָיו, בְּרֵאשִׁית, בְּשָׁלוֹם— with reference to a company, or number of individuals, *among*, e. g. בְּיָמָיו,—with reference to bounds or limits, *within*, as בְּפִתְחוֹ *within the gates*, בְּעֵינָיו in the eyes, i. e. in the reach of the eyes (ἐν ὀφθαλμοῖς; Ibad I, 587);—of high objects, *upon*, as בְּסוּסֵיהֶם *upon horses* Is. 36, 20 (at the same time transition to the idea of *clinging* to something v. below); but it has rarely all these significations after verbs of motion=εἰς (like *ponere in loco*).² The Hebrew says,—α) to drink *in* a cup (because a part of the face is in it) Gen. 44, 5 (so in Arabic and Aram., Dan. 5, 2, ἐν ποτηρίῳ, ἐν χυκιστομαστρίῳ Xen. Anab. vi. 1, 4, 3 Ezr. 3, 6, in ossibus bibere in Florus, French boire dans une tasse);—β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. ἐν τῷ νόμῳ, hunc in modum), as בְּדִבְרֵי מ' *according to the command of*, מ' בְּצַדָּתוֹ *according to the counsel of any one*, מ' בְּצַלְמֵנוּ *in (after) our image, after our likeness* Gen. 1, 26, (comp. vs. 27, and 5, 1) 5, 8 Adam begat a son בְּצַלְמוֹ. Also in these examples the idea of *clinging to*, *attaching to* a model is mingled with that of being in a sphere; comp. also Gen. 21, 12 in Isaac (בְּיִצְחָק) thy seed shall be called, i. e. it shall be attached to Isaac when Abraham's descendants are spoken of.—To the same category (of sphere, norm, etc.) belongs finally the so-called *instrumentale* e. g. בְּעֶשֶׂב *with the staff* (Micah 4, 14); even of a person בְּךָ *by thee* (Ps. 18, 30). A kind of *instrumentale* is the so-called *pretii* (the price being considered a means of obtaining

¹ In the Syr. مَحْجُوحٌ means *over*, as preposition, but مَحْجُوحٌ *above* as adverb (see Hoffmanni, Gram. Syr. p. 280). The Hebrew in like manner says לְמִן *from* (a starting point) *onward*, for לְ, precisely the Lat. usque a, usque ea, comp. also inde.

² When the ב seems to stand for *motion* (בָּ), like ἐν for εἰς or Lat. in (as in the above example), the idea of *rest* (in which the *motion* ends) really predominates in the mind, e. g. בְּיָדָיו.—Tr.

a thing). On the periphrasing of the object with the so-called *א* objecti v. § 138, 1, Rem. 3, Note. Especial attention is due to the passages, where we have,—*א* *essentiae* of the grammarians, which everywhere means, as, *tangquam* (Fr. *en*), Ex. 6, 3 *I appeared to Abraham אֵלֹהִים אֲבָרָהָם as God Almighty*; Is. 40, 10 *the Lord will come אֵלֹהִים אֲבָרָהָם as a strong one*; Ps. 35, 2; 37, 20; 68, 5, *אֵלֹהִים אֲבָרָהָם Jah is his name* (comp. Is. 26, 4).—Job 23, 13 *אֵלֹהִים אֲבָרָהָם he is an only one* (i. e. unique). In Arabic this idiom is frequent; see *Gesenii* Thes. Ling. Heb. p. 174, *Delitzsch* on Ps. 35, 2.—2) Nearness *at, by, on*; *אֵלֹהִים אֲבָרָהָם* *on the river* Ez. 10, 15. In this sense it more frequently indicates motion *unto*; it differs, however, both from *אֵלֹהִים to, towards* (where the aim need not be attained necessarily) and *אֵלֹהִים as far as to* (where the aim is reached). Thus it is used to express *touching at, joining, reaching as far as*, (therefore as above, *clinging to*); Gen. 11, 4 *a tower בָּשָׁמַיִם בְּשֵׁמִי whose top shall be in* (i. e. reach to) *heaven*. Hence, after transitive verbs *א* serves frequently to introduce the object where in Latin and German compounds with *ad, in* and *an* are used e. g. *אֵלֹהִים ב* *to take hold in* (*anfassen*), *אֵלֹהִים ב* *to touch on* (*anrühren*), *אֵלֹהִים ב* *to ask at, to consult* (*anfragen*), *אֵלֹהִים ב* *to call upon* (*anrufen*), *אֵלֹהִים ב* *to look upon* (*ansehen*), *אֵלֹהִים ב* *to hearken to* (*anhören*). The last two, often include the idea of sympathy, pleasure or (seldom) pain with which one sees or hears anything; comp. *אֵלֹהִים ב* *to see ones joy at something*, and Gen. 21, 16 *אֵלֹהִים בְּמוֹת הַיֶּלֶד let me not look on the death of the child!* The same fundamental idea of *clinging to* shows itself also in the construction of certain *verba cordis* with *א*, e. g. *אֵלֹהִים ב* *to trust, to believe in*, *אֵלֹהִים ב* *to rejoice in something*, etc.—Finally belongs here also the *partitive* use of the *א*, as *אֵלֹהִים ב* *to help to carry* (an *etwas mittragen*) Num. 11, 17, Job 7, 13; 21, 25; 39, 17, Neh. 4, 4 *אֵלֹהִים ב* *to rejoice in something etc.*

With the idea of *nearness*, that of *society, accompaniment*, readily connects itself; Gen. 32, 11 *with my staff (בְּמִקְלִי) I passed over this Jordan*. It should be remarked that verbs of *coming* and *going*, with *א* (to come, or go, *with*) express the idea of *bringing of coming with something*; e. g. Judg. 15, 1 *Samson visited his wife with a kid*, i. e. brought her a kid, Deut. 28, 5.

ב *אֵלֹהִים* signifies *upon* (*ἐπὶ*) and *over* (*ὅπερ*, L. *super*); very frequently used of motion (down) *upon* or *over*—(up) *upon* or *over* a thing. In the sense of (resting) *upon* (coming) *upon*, it is used after verbs signifying to be heavy, i. e. *burdensome, afflictive* (prop. to lie heavily upon) Is. 1, 14, Job 7, 20, 28, 2,—to set or appoint over (to commission), as *אֵלֹהִים ב*—to pity, to spare, as *אֵלֹהִים ב* *to look tenderly upon*. With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity, after, according to* (with reference to the rule or pattern, upon which a thing is laid to be measured or modelled), and of *cause (ob quam), on account of* (prop. upon something as ground or motive), *although*. In the signification *over*, it is often used with

verbs of *covering, protecting*, *קָסוּ עַל*, *קָסוּ עָלָיו* (prop. *to place a covering, a shield, over*); and so also with those of kindred meaning, as *עָלָיו* *to contend for one* (i. e. *to protect one*), Judg. 9, 17. It is used for *at, by, before, near*, in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over* as for instance the standing person reaching over the sitting persons (Job 1, 6), the tree on the brook reaching over the surface of the water (Ps. 1, 3) etc.; comp. also *עָלָיו*, *עָלָיו* (Job 1, 14) *near*, *עָלָיו*, *on the side*. Hence, it expresses the relation of motion to the object at which it terminates, *to, towards* (especially with hostile intent) so that in the later Hebrew style and in poetry it is often used for *אֶל* and *בָּ*; see Lex.

c) *מִן* (§ 102) indicates *motion, removal, away from* anything. Its fundamental signification is that of *separation from a whole, derivation, descent*. As *constr. st.* of a noun *מִן* *part*, it properly means *part of, hence off, from*, used at first with reference to the part which is taken from the whole, e. g. *to give, to take part of=from*. This fundamental signification appears plainest, when it expresses *some* (more rarely *one*) *of, before* the whole from which a part is taken, e. g. *מִן* *some of the princes of Israel* 2 Ch. 21, 4, *מִן* *some blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one, none*, in the so often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one, not the least*, prop. not even a part, a piece, the least portion, of one; and so in Heb. without negation=Lat. *ab uno* for *ullus*, Lev. 4, 2, Deut. 15, 7, Ez. 18, 10.¹

In its most ordinary use, with reference to motion *away from* (*from out of* something, *e numero*, 2 K. 10, 24 and even absolutely: *far, rid of*, Job 19, 26) it forms the opposite of *אֶל*, *עָד*, and is employed not merely after verbs which express actual motion, as *to depart (from)*, *to flee (from)*, but also those of kindred signification, as *to be afraid, to hide, to beware*; comp. in Gr. and Lat. *καλύπτω ἀπό*, *custodire ab*. In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the *beginning*, not from the end of the period specified (like *ἀπὸ νυκτός*, *de nocte, from the setting in of night*), as *מִן* Job 38, 12 *from the beginning of thy days onward*; or it may mean (counted from the expiration of a term) *next from*, i. e. *immediately after* (*ἐξ ἀπίστου*, *ab itinere*), as *מִקִּרְיָן* (Ps. 73, 20) *immediately after awaking*, Gen. 38, 24 *about after the expiration of three months*, Hos. 6, 2; very often in the same way *מִן* *from the end*, i. e. after the expiration of.—On the idea of *going out from* is based finally the very frequent *causative* use, *for, on account of, in consequence of* (comp. the English *that comes from*...).

¹ See Gesenius' Thesaurus, II, p. 801.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, of being just *off from* (the Lat. *prope abesse ab*, *pendere ex aliqua re*), see § 156, 1. For the use of כֵּן for expressing the comparative, see § 119, 1.

d) אֶל, אֵלַי (prop. *region, direction*, hence *towards*) denotes *motion*, and also merely *direction towards* (with reference both to physical and to intellectual objects) whether that towards which the motion is directed is reached or not. In the former case it is equivalent to כֵּן, e. g. וְאֶל-פִּיָּו even unto his mouth Job 40, 28; when it means entering into a thing, it is equivalent to אֶל-יְחִידָהּ, e. g. וּבֹא אֶל-יְחִידָהּ to go into the ark.

Rarely, and only by power of pregnancy in the expression, regarding the motion which leads to the end instead of the end itself, אֶל is sometimes employed to denote rest in a place at which one has arrived; Jer. 41, 12 they found him אֶל-בְּיָמִים רַבִּים by great waters. אֶל-הַמָּקוֹם at the place Deut. 16, 6, 1 K. 8, 30. Compare the Gr. εἰς, εἰ, for ἐν, e. g. δόμους μένειν Soph. Ajax, 80; so too in Acts 8, 40 εὐρέθη εἰς Ἀζωπον. The German use of *zu* in *zu Hause*, *zu Leipzig*, is quite analogous.

e) לְ is distinguished from אֶל, of which it is an abbreviation, by the fact that it expresses *direction* (not *movement*) towards something in a more general way,¹ as well as by being more commonly used in the metaphoric senses.—From its fundamental idea of *inclining towards*, *direction towards*, may be explained both the use of לְ as *nota dativi* and as periphrasis of the *genetivus possessoris*, or *auctoris* § 115, 2 (the idea of belonging to) as well as its signification *with respect to*, *on account of*, *in behalf of*. The *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as *to go*, *to flee*, especially in the *Imperative*, e. g. הָלֵךְ לְךָ go, get thee away, בָּרַח לְךָ flee (for thy safety); but also after other verbs, as הָבָה לְךָ be thou like Cant. 2, 17.—It is a solecism of the *later time* (common in *Aram.* and *Ethiop.*) when active verbs are construed with לְ instead of the accusative, as לְשָׁלַח in Ezr. 8, 16, 2 Ch. 17, 7.

Very often also, it denotes *rest*, hence *at*, or *in*, with reference to place and time; as לְיְמִינְךָ on thy right, לְעֶרֶב at eventide.—On its use after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כֵּן (prop. substantive, Lat. *instar*, as an adverb *about*, *nearly*), as a prep. *as*, *like to*; for denoting similarity it is doubled כֵּן—כֵּן as—so Gen. 18, 25, and also so—as in Gen. 44, 18, in later authors כֵּן—כֵּן; according to, after, from the idea of conformity to a model or rule; as a designation of time *at* (not *about*, especially Gen. 18, 10 כֵּן at this

time—at the same time), the supposition of so-called *Kāph veritatis* is justified if only the correct idea is connected with it. According to the older grammarians such a *Kāph veritatis* stands pleonastically not to indicate similarity but the thing itself, in cases like Neh. 2, 7 *for he was אִישׁ אֱמִינִי*; this is however not merely predicate=*a faithful man* but *as a faithful man* must be; 1 Sam. 10, 27; 25, 26, Is. 1, 7, Job 27, 7.—Comp. also בְּקֶלֶט in places like Ps. 105, 12=*very little* (elsewhere *almost easily*).

4. In the poetic parallelism, a preposition which stands in the first member may be omitted in the corresponding place in the second member; e. g. ב, Is. 48, 14 *he will do his pleasure on Babylon (בְּבָבֶל)*, and *his power on the Chaldeans (בְּשָׁדִיִּים for בְּכַשְׂדִּיִּים)*, Hab. 3, 15, Job 15, 3. So also ל Job 34, 10, Is. 28, 6, עַד 15, 8, לְמִעַן 48, 9, מִן Is. 30, 1, תִּחְרָח Is. 61, 7. Comp. § 152, 3.

§ 155.

THE CONJUNCTIONS

1. The Hebrew language, considered with regard to its conjunctions, and especially its ability to form them from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 104, 1, c), exhibits no small copiousness and flexibility, compared with its usual simplicity. But the writers have often neglected the means, which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection¹; hence the various significations which certain conjunctions in frequent use (particularly כִּי, אֲשֶׁר) either actually have, or at least seem to require when translated into our Western languages, as these do not always permit us (see No. 3) to retain such a loose and indefinite connection.

Of the most extensive application is כִּי (§ 104, 2);² it stands:

a) Properly and usually *copulative* (our *and*), connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 K.

¹ Comp. a similar case in § 107, 1, Rem., § 147, Rem. 1.

² See fuller particulars on the use of *Wāw copulative*, in Gesenius' *The-saurus* I, p. 393 et seqq.

23, 5), or before the last only (Gen. 13, 2); rarely after the first only (Ps. 45, 9). In certain set-phrases it is commonly omitted, as *yesterday* (and) *the day before* Ex. 5, 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. 5, 2 *at her feet he bowed, fell, lay*, Job 20, 19, Cant. 2, 11, 5, 6.

As connecting words, it is often *explicative* (like *isque, et—quidem*=Germ. *und zwar*; so-called *Wāw explicativum*), 1 Sam. 28, 8 בְּרַחֲמֵי יְהוָה in *Ramah* and (that is) *in his own city*, 17, 4 (and in truth with the bear) 2 Sam. 13, 20, Amos 3, 11, 4, 10; also in a manner that the second idea could be subordinate as the genitive (the *ἐν ᾧ ὁ δὲ δοῦν* of the grammarians), e. g. Gen. 3, 16 עֲצָבוֹתֶיךָ וְיָרִיכֶךָ *thy pain and thy conception*=the pain of thy conception (unless the ו has an emphatic sense=and especially thy conception); perhaps also Job 10, 17 2 Ch. 16, 14 זָרָה וְנִיחָם *spices and sorts*, in the sense of *all sorts of spices*. A sure example of the so-called *Wāw concomitantiæ* is Job 41, 12: a *boiling pot* וְאֶבְרִיךָ *with* (fire of) *rushes*. In Arabic this *Wāw concom.* is followed by the accusative.

As connecting clauses or sentences, it denotes either *continuation* (for *then* or *that*), hence before the apodosis (like German *da*, *so*) and after absolute designations of time (see Gen. 3, 5, 27, 30, Ex. 16, 6, Josh. 2, 8, Prov. 24, 27 אַחֲרֵי וּבְנִיתָ בֵּיתְךָ *afterwards, then build thy house*) comp. § 145, 2; or *enhancement*, as in Job 5, 19 *in six troubles he will deliver thee, yea, in seven no evil shall befall thee*; וְשֵׁשׁ אֲשֶׁר rather ask immediately . . . 1 K. 2, 22; or *comparison*, especially in the proverbial poetry when facts of the moral world are put in comparison with facts of the physical world. Compare Job 5, 7 *man is born to trouble, and so the sons of the flame fly on high, for just as these* (sparks, acc. to their nature) *fly high, so is*, etc., 12, 11, 34, 3; Prov. 17, 3; 25, 3; 12, 25. But the *Wāw* is also—

b) To introduce the subject of sentences expressing a state or circumstance (comp. on this kind of *nominal sentence* § 144, a, 3, b)=*while* e. g. 2 Sam. 4, 7 *they came into the house and (=while) he lay on his bed*, Gen. 19, 1, Judg. 13, 9; also if the circumstantial clause is *at the same time adversative* (e. g. *and yet, since however, while yet*), Judg. 13, 15 *how canst thou say I love thee* אֲחֵי וְלִבְךָ אֵין אִתִּי *and (yet) thy heart is not with me* (i. e. *while yet*)? Gen. 15, 2; 18, 13; 20, 3, Ps. 28, 3 *who speak peace with their fellows* וְרָעוּ בְלִבָּם *and (=while yet) mischief is in their heart*, Jer. 14, 15 *who prophesy in my name* לֹא-נִשְׁמָחוּ *and yet I have not sent them*.

c) To introduce a causal clause Ps. 60, 13: *give us help from trouble and (because) vain is the help of man*, Job 23, 12.

d) *Inferential* (*then, so then, therefore*); Ex. 18, 32 *I delight not in the death of him that dieth—יִשְׂרָאֵל therefore turn ye*. In this sense it may stand even *at the beginning of a sentence*, when it implies an inference of some kind from circumstances already mentioned; 2 K. 4, 41

and he said וַיֹּאמֶר יְהוָה then take meal, Ps. 4, 4 וְיָדְעוּ then know ye, 2, 10, 2 Sam. 24, 3.

e) before phrases indicating a purpose or aim *in order that, so that*, in this sense chiefly with the *Perf. consec.* (126, b) cohortative or jussive (§ 128).

Of scarcely less extensive application are the two relative conjunctions אֲשֶׁר and כִּי (=ὅτι, *quod, quum, that, because*) which run almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while אֲשֶׁר serves at the same time as *nota relationis* and often directly as a relative pronoun, and takes prefixes.

Both are prefixed (like *quod*) to a whole clause, standing as an accusative, governed by the preceding active verb as its object. אֲשֶׁר is even preceded in such a case by the accusative particle אֶת; Josh. 2, 10 וַיֹּאמֶר יְהוָה אֶת אֲשֶׁר-דִּבַּרְתָּ יְהוָה we have heard (id *quod exsiccavit*) that *Jehovah hath dried up*, (for which elsewhere simply אֲשֶׁר וַיִּבְרָךְ and still oftener כִּי וַיִּבְרָךְ), 1 Sam. 24, 11, 19. Hence the following uses of כִּי:—a) it is employed especially before words of a *quotation*, like the Gr. ὅτι (very seldom אֲשֶׁר 1 Sam. 15, 20);—b) as a *temporal* conjunction=ὅτε, prop. (at the time) *that, (at the time) where, therefore as when*, sometimes sharply distinguished by the signification *ut, supposing that*, from the conditional אֲמֵן *when* (v. Ex. chap. 21, which is very instructive in this regard) at other times passing over to the conditional power of אֲמֵן *when—if*, Job 38, 5, comp. vs. 4 and 18 (seldom אֲשֶׁר, Lev. 4, 22, Deut. 11, 28);—c) *causal, eo quod, because, fully* כִּי אֲשֶׁר, לָכֵן אֲשֶׁר, *propterea quod, also for=γὰρ*. Often the causal signification of כִּי passes over into that of a particle of assurance (*certain it is, that; yes, to be sure*), especially after other particles of this kind;—d) *adversative* (in which sense כִּי only is used) either,—α) after a negative, *but, prop. because*, e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* a Hebrewess, i. e. *because* thou shalt take a Hebrewess, the former being prohibited *because* the latter is to be done Gen. 24, 3; or,—β) where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *no but, but no, for surely* (ἀλλὰ, γὰρ), Mic. 6, 3 what (injury) have I done to thee? . . . *for surely* I brought thee up, etc. Job 31, 18 (*rather*). See on אֲמֵן כִּי below in No. 2, i,—e) also *final* (in which sense אֲשֶׁר alone is used)=*in order that*, (usually אֲשֶׁר לְכֵן v. No. 2, e) e. g. Gen. 11, 7. Deut. 4, 40, etc.

2. We now arrange the remaining conjunctions according to their significations, and in the case of those (very many in number) that have a variety of senses, exhibit together the different uses of each as it first occurs. We must, however, confine ourselves here to a brief general

1) On the *optative* particles, see on ו above, under letter *f*, Note¹; on אֲנִי—in § 105, 2, Note,² and § 126, 4, Note¹.

3. A certain brevity and incompleteness of expression (see No. 1) appears,¹ among other things, in this, that instead of the whole compound conjunction, by which the relation is fully expressed, sometimes the one and sometimes the other component part may be used. Thus, instead of the full form וְעַל הַחֶשֶׁב *on the account, that—because*, we have shorter וְעַל or וְעַל כֵּן; instead of וְעַל כֵּן *as* (conj.) we find simply וְעַל Ex. 14, 13, 1 K. 8, 24.

4. This brevity is carried still farther, when the conjunction which is required to show the relation of one sentence or clause to another, is omitted altogether. This is the case—

- a) In conditional clauses; Gen. 33, 13 *drive they them* (the sheep) *hard, then they will die*, for, *if they drive them hard etc.*, Gen. 42, 38. (In both cases however, the conditional relation of the first sentence to the second is sufficiently expressed to the Hebrew conception by the succession of two *consecutive perfects*.) Job 7, 20 (if) (*well now*) *I have sinned* — prop. *what could I do unto thee?* Job 19, 4.
- b) In expressions of comparison; Ps. 14, 4 אֲכָלִי עַמִּי אֲכָלֵם לָחֶם *who devour my people (as) they would eat bread*, prop. *eating my people, they eat bread*, Job 24, 19 *drought and heat carry off the snow-water* שְׁעוֹל חָטְאוֹ (so) *She'ol (carries off those who) have sinned* Jer. 17, 11.
- c) In members which are usually dependent on the relative conjunctions (*oratio obliqua*); Gen. 12, 13 *say* אֲמַרְתִּי אֵת

¹ The cases where, on the contrary, a pleonasm (in the sense of an unnecessary accumulation of particles) was supposed, may be explained by more close observation. Thus for instance אֲנִי אֲנִי Ex. 22, 22 stands by no means pleonastically for אֲנִי; for with אֲנִי אֲנִי the discourse is abruptly interrupted and the particles signify also here *for when* (comp. Ger. *ja wenn*). There may be rather the question of a certain pleonasm in the Chaldee; e. g. כִּלְיָהִי כִלְיָהִי (Germ. *alldieweil*) *wholly—for—that=because*, כִּלְיָהִי כִלְיָהִי *wholly for this=therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in וְעַל וְעַל *because, even because* Lev. 26, 43; like the German *sintemal und alldieweil*.

thou art my sister, commonly בִּי אֲחֵרִי אָחָה, Gen. 41, 15, Ps. 9, 21 *that they may learn, they are men*, Is. 48, 8 *for I* * *knew, thou art quite faithless*, Ps. 50, 21. In all these cases, the dependent clause stands properly for the accusative of the object; comp. § 142, 4, Rem. 2.

§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas!* *woe!* expressing denunciation as well as lamentation (אָהָה, אָוִי, וָוִי; the latter two are really substantives), are connected with the object of the threatening or lamentation, by the particles עַל, אֵל, לְ, or they stand in the absolute, the object of lamentation standing in the vocative or rather in the *accusative of exclamation*. The former construction is found throughout with cries of woe (*væ tibi*) the latter with lament (comp. *væ te* in *Plautus*); as אָוִי לָנוּ *woe to us!* וָוִי הָעָם *woe to the people!* Is. 1, 4, אָחָה וָוִי אָחָה *alas, my brother!* 1 K. 13, 30.

On the construction of וָוִי with the *suffixes*, see § 100, 5.

INDEX I.

- Abbreviations**, 25.
Ablative, 101; how known, 289.
Abraham Ben Ezra, (Rabbi), 18.
Absolute, 218, 288.
Absolute case, 344.
Abyssinia, 1.
Abyssinian dialects, 3.
Accents, 51—55; prosaic, 52; rhyth-
 mical use of, 51; signs of inter-
 punction, 51.
Accusative, 101; adverbial, 291; of
 direction, 289, 290; of the object,
 221; of time, 291; use of, 290.
Adjective, 197.
Adverb, 255; construction of, 354; of
 negation, 355; primitive, 257; re-
 petition of, 355; syntax, 352; with
Nûn epenthetic, 257; with verbal
 suf. 257.
Affirmatives, 111, 113, 119, 147, 187.
Agglutination, 97.
Aleph, consonantal-power, 71; *pros-*
theticum, 61; quiescent, 71.
Alphabet, Hebrew, 23; order, 24;
 signs of number, 25.
American Bibl. Repos., 8.
Amharic dialect, 3.
Ancient case-endings, 219.
Anglo-Saxon, 28.
Anomalous verbs, 194.
Aphaeresis, 60, 159, 161.
Appellatives, 201.
Appoggiatura, 85.
Apposition, 283.
Apocopé, 61, 124.
Arabia, 1, 3.
Arabic, 2, 3, 12, 26, 81, 86, 47;
 vowel system, 33.
Aramaic, 16, 17.
Aramaicising forms of Hiph. and
Hoph., 166; impf. 165.
Aramaisms, 16.
Aramean, 2, 14, 15, 22.
Archaic forms, 12, 13.
Arian, 3.
Armoric dialect, 5.
Article, 103; Arabic, 104; *assimila-*
tion of, 104; in compound senten-
 ces, 280; indefinite, 278; omitted,
 279; use of, 276.
Ascoli, 4.
Ashdod (Philistine) dialect, 16.
Aspirates, 28, 65.
Assimilation, 59, 112; of Nun,* 160.
Assyria, 1.
Assyrian language, 3, 98, 200; *cha-*
acter of, 21.
Asyndeton, 339.
Āthnāch, 52.
Ayn Aleph verbs, 183; — doubled
 verbs, 161; — guttural verbs, 155;
 — Waw verbs, 175; — Jôdh verbs,
 181.
ʿAzā, 53, 54.
Babylonia, 1, 15, 17.
Babylonian Punctuation, 36.
Baer-Dehntsch, Text of, 43, 49, 50.
Baer, S., 56, 57.
Bayer, F. P., 10.
Bedawin, 7, 31.
Beer, F. F., 22, 219.
Bertheau, 8.
Biblical Repository (Am.), 8.
Bibliotheca Sacra (Am.), 2.
Biliterals, 91, 92.
Bindseil, H. E., 26.
Birch, 3.
Blau, 2.
Bleek, F., 8.
Bohemian Tongues, 3.
Böhmer, 24.
Böttcher, 18, 19, 24, 259.
Breathings, * and π, feebleness of, 70.

- Breton dialect, 5.
Brücke, E., 26.
Brugsch, B., 3.
Bunsen, B., 3.
Burckhardt, J., 7.
Buxtorf, J., 18.
 Canaanites, 1.
 Cardinals, 249; repetition of, 295.
 Carpentras, stone of, 22.
 Carthagina, coast of, 1.
 Cases, 101.
 Celtic, see Keltic.
 Chaldee, 2, 9, 15, 17.
Chateaus, A., 46.
 Chinese, 3.
Chireq compaginis, 222; *magnum and parvum*, 41.
 Chronology, Jewish, 25.
Chwolson, S., 22.
Clermont-Ganneau, Ch., 10.
 Cohortative forms, 122, 126; syntax of, 315.
 Collective nouns, 273.
 Commutation, 59.
 Composite, *Shewa*, 69, 85.
 Comparative, 198, 292.
 Conjunctions, 108.
 Conjunctions, 264; causal, 368; comparative, 369; concessive, 369; conditional, 368; copulative, 368; disjunctive, 368; final, 368; inferential, 368; syntax of, 365; temporal, 368.
 Conjunctives, 53—55.
 Consonants, 21—30; homogeneous, 29; homorganic, 29; pronunciation, 25; transposition, 29, 61.
 Consonantal *He*, 185.
Constructio pragnans, 337.
 Construction of compound subjects, 350; of two verbs to express one idea, 338.
 Construct state, 217, 225, 226, 228, 288, 298; prepositions from, 258.
 Contracted verbs, 159; *Pé Jôdh* verbs 174.
 Copula in nominal sentence, 343.
 Coptic dialect, 5.
 Cornish dialect, 5.
 Cuneiform inscriptions, 2, 6, 31.
Daghesh, forte, 28, 48, 49; *affectuosum*, 64; characteristic, 62, 160; compensative, 62; conjunctive, 62, 106; *divimens*, 64; essential, 61; euphonic, 62; *firmativum*, 64; *implicitum*, 68, 89, 180; omission of, 64, 65; orthophonic, 63.
Daghesh lené, 65, 66.
Dargā, 53.
 Dative, 101; how known, 289.
 Dead Sea, 9.
Dechi, 53.
 Defective verb, 196; writing, 37.
Delitzsch, L., 29, 42, 49, 63, 142, 252, 257.
De Luynes, 11.
 Demonstrative pronoun; 102, 299.
 Denominative nouns, 210.
 Denominatives, 201; in Hiph., 136; in Hithp., 139; in Piel, 132; in Qāl, 113.
 Dentals, 29.
 Derived conjugations, 128.
De Saulcy, 10.
De Vogüé, 2, 6, 11, 22.
De Wette, 14.
De Wette-Schrader, 8, 213.
Dibon, 9.
Diestal, L., 8.
 Dilatables (consonants), 24.
 Diphthongal forms, 188.
 Diphthongs, 30, 38.
 Diptota, 219.
 Distinctives, 52—54, 106.
 Doric dialect, 8.
 Doubly weak verbs, 194.
 Duals, 215.
Dukes, L., 18.
 Egyptian, 101.
 Egyptian (old), 3.
 Elamites, 1.
Elias Levita, 121.
 Elision of Wāw, 169.
 Ephraimites, dialect of, 16.
 Epicene, use of *מָה*, 100, 270.
 Erse dialect, 5.
 Ethiopic language, 1, 3, 6, 31, 95, 99, 100, 140, 144, 169, 200, 250.
 Euphrates, 1.
Ewald, 2, 3, 4, 14, 18, 36, 52, 110, 259.
Firkowitsch, 36.
Formæ auctæ, 201; *mixtæ*, 196; *nudæ*, 201.
 Formation of feminine nouns, 240.
 Formative letters, 92.
 Friesic dialect, 8.
 Furtive, Pathâch, 87.
 Future, 110.
 Gadites, 9.
 Gaelic dialect, 5.
Galgai, 54.
Ganneau, Ch. Cler., 10.

- Gâyā*, 58, 57.
Geiger, Adr., 32.
Gemara, 2, 17.
 Gender of nouns, 198, 269.
 Genitive, 101, 217, 264.
Gerāshim, 52.
Gērēsh, 52.
 Germanic languages, 3, 8.
Gerund, 117.
Gesenius, 3, 6, 8, 9, 14, 16, 18, 32, 110, 144, 200, 213, 216, 259.
Gheez dialect (Ethiop.), 3.
 Gothic languages, 3, 7.
 Grammatical structure, 97.
 Grave suffix, 228.
 Greek language, 3, 28.
Grimm, 64.
Guttural, 28; peculiarities of, 67; prefer *Pathāch*, 68; reject *Dāghesh fortē*, 67; take *Pathāch furtive*, 68; take *Sh'wā compos.*, 69; verb, 151; virtual doubling, 67, 68.
 Half vowel, 33.
Harkavy, A., 36.
Hē, consonantal, 72; elision of, 72; interrogative, 358, quiescent, 72, 73; with *Mappiq*, 72.
Hebrew, alphabet, 23; compass of literature, 16; gradual extinction of, 16; grammatical treatment, 16; historical survey of, 8; numerals, 25; mutes, 28; rhythm of poetry, 14; sibilants, 27, 29.
 Helping vowel, 86.
Hincks, Ed., 2.
Hiph'il, 110, 134; signification of, 135; with suffix, 147.
Hithpāl'l, 110, 138; as passive, 139; metathesis in, 138; signification of, 138.
Hithpal'ēl, 141.
Hithpalpal, 184.
Hithpāl'l, 110, 140, 164.
Hitzig, 24.
Hofer, 2.
 Homogeneous consonants, 29.
 Homorganic consonants, 29.
Hōphāl'l, 110; signification of, 136.
Hōthpāl'l, 110, 139.
Hupfeld, 14, 18, 26, 32, 96.
 Hinyaritic inscriptions, 2, 6, 7.
Mon Era (Rabbi), 46.
 Icelandic dialect, 8.
Illus, 54.
 Imperative, 110, 124, 313; of *Qāl*, 117; syntax of, 319; with suffix, 151.
Imperativus energicus, 124.
 Imperfect, 110; for present time, 312; for imperative, 313; for optative, 313; for subject, 313; of *Qāl*, 118; use of, 311; with suffix, 149; with *Waw* consecutive, 317.
 Incompatible letters, 95.
 Indefinite pronouns, 108.
 Indo-Germanic, 3, 4, 7; roots, 94.
 Infinitive, 110; construct, 116, 117; syntax of, 324; with subject and object, 326; with suffix, 150; of *Qāl*, 116.
 Infinitive absolute, 116, 320; after finite verb, 322; in place of finite verb, 323.
 Inflections of masculine nouns, 230.
 Inseparable prepositions, 259.
 Interjections, 96, 266; syntax, 371.
 Interrogative pronouns, 106, 299; words and sentences, 357.
 Japanese, 3.
 Jerome, 26.
 Jewish Chronology, 25; pronunciation, 26.
 John, disciples of, 2.
 Josephus, 9.
 Jussive, 110, 118, 192, 306; *Hiphil*, 165; syntax of, 315.
 Jussive forms, 122.
Maemys, 11.
Kāmēts see *Qāmēts*.
Kaph with suffix, 262.
Kautzsch, 49, 52, 64, 100.
 Keltic language, 3, 5, 27.
Kethibh, 57.
Kimchi, D. (Rabbi), 18, 99, 119, 174.
 Kurdistan, 3.
 Labials, 29.
 Lamed *Aleph* verbs, 183; affinity with *Lamedh Hē*, 193.
 Lamedh guttural verbs, 157.
 Lamedh *Hē* verbs, 185; affinity with *Lamedh Aleph*, 193.
 Lamedh with suffix, 261.
 Later books, 15; words, see *Armaisms*.
Lēgarmēh, 52.
Lenormant, 6.
 Letters, incompatible, 95; paragoge, 219.
 Lettish tongues, 3.
Levy, M. A., 2, 10, 11, 22, 100.
Lhuyd, 5.
 Linguals, 29; exchange of, 102.

Liskovius, 26.
 Lithuanian tongues, 3, 8.
Interæ compaginis, 221; *quiescibiles*, 37.
 Maccabean coins, 10, 21.
Madden, 10.
Mähpäch, 53.
 Mancks dialect, 5.
 Mandaeans, 2.
Mappiq, 48, 50, 72, 145.
Mäqqēph, 55—57, 87, 88, 106.
 Massora, Text of, 17, 37, 62.
M'ailā, 53.
Medwē radicalis geminatae, 112.
 Mediterranean Sea, 1.
Meier, 2, 14.
Ménant, 3.
Mērekhā, 53; *khephūla*, 53; *mehuppākh*, 53.
Merkel, C. L., 26.
 Merx, 22, 58.
 Mesha, king of Moab, 10; inscription, 10, 16, 21, 32, 100, 125, 140, 216.
 Mesopotamia, 1, 3.
 Metathesis in Hithpael, 138.
Méthēgh, 54, 55—57, 85, 87; retarding, 88.
Mi'lēl, 63, 116.
Mil'ra, 63, 116.
 Mimetic words, 4, 142.
Min, with suffix, 262.
Mischna, 17, 99.
 Mnemonic words, 22.
 Moab, 9.
 Moabite stone, 10, 16, 21, 32, 100, 125, 140, 216.
Modus energicus, 123.
 Moods, 110.
Morgenland, *Gesellsch.*, 2, 3, 10; *die Kunde*, 3.
 Mover, 46.
Mühlau, 18, 19, 259.
Müller, J., 26.
Münach, 53, 54.
Munk, 18.
 Mutes, 28.
 Nabataean, 2, 22.
 Nasoraean, 2.
 Negatives doubled, 357.
Neubauer, 18.
Niphal, 109, 128.
Nöldeke, Th., 2, 3, 8, 10, 22, 220.
Nomina heemantica, 201.
Nomen rectum, 284; regens, 284.
 Nominal sentence, distinguished from verbal, 342.
 Nominative, how known, 289.

Nordheimer, 13.
 Norse language, 8.
 Noun, 197; abstract, 203; compound, 201; concrete, 203; from strong stem, 203; from weak stem, 208; impassioned repetition of, 275; of peculiar form, 247; participial, 203; primitive, 201; verbal, 117, 202; with pronominal suffix, 223.
 Numerals, 25, 249; suffix to, 253; syntax of, 294.
Nūn demonstrative, 146, 149; epenthetic, 146; paragogic, 177.
 Obscuring vowel sounds, 31.
 Old Testament, interpretation; 16; poetic diction, 14; progress in style, 13.
Ölveyöröd, 53.
Olshausen, 2, 18, 24, 36, 63, 106, 121.
 Omission of *Dāg. fo: tē*, 64.
 Onomatopoeitic stems, 4, 142; roots, 94.
Oppert, Jules, 2.
 Optative, 110, 306, 313; expression of, 331.
 Ordinals, 253, 295.
Ostander, 2.
 Palatals, 28; exchange of, 102.
 Palestine, 17; language, 1, 15.
Palgrave, 220.
 Palmyrene, 22.
 Paradigms of fem. nouns, 242; of masc. nouns, 231.
 Paragogic letters, 219.
 Participials, 207.
 Participle, 110, 340; construction, 330; Qāl, 127; syntax, 328; with suffix, 151.
 Particles, 254; use of, 352.
 Parts of speech, 91.
Pāshṭā, 52.
Pathāch furtivc, 68, 86, 87, 158.
Pā'ūl, 127.
 Pausanius, 9.
 Pause, 88, 106, 122, 130, 146, 160.
Pāsēr, 52.
Pē, *Aleph* verbs, 167; guttural verbs, 152, 189, *Nūn* verbs, 159; *Jōdh* verbs, 189, 173.
Pēāl'āl, 141.
 Pentateuch (Samar.), 21, 27.
 Perfect, 110; for future, 308; for relative tenses, 309; of Qāl, 118; syntax, 307; with suffix, 147.
Perovne, 253.
Pēsīq, 52.

- Petermann*, 144, 146.
Philippi, 220.
Phoenicia, 1.
Phoenician language, 3, 10, 11, 21, 31, 38, 98, 104, 105, 125, 200; alphabet, 24.
Pictet, 5.
Pī'ēl, 110; characteristic of, 131; inf. absol., in, 133; intransitives in, 133; primary idea, 132.
Pī'a'l, 141.
Pī'ēl, 110, 141, 178, 180, 183, 192.
Pīp'ēl, 141, 164, 178.
Pinner, 36.
Plautus (Poen.), 11.
Plurals, 212.
Pō'a'l, 110, 140, 164.
Pō'ēl, 110, 127, 140, 164.
Poetic forms, 15.
Polish tongues, 3.
Folpal, 141, 164.
Position of words in sentence, 344.
Postpositive, 54.
Prætorius, 2.
Preformatives, 111, 119, 162.
Prepositive, 54.
Preposition, 257; adverb compounded with, 360; in poetic parallelism, 365; inseparable, 259; in plural form, 260; of motion, 360; of place, 360; prefixed, 258; syntax of, 359; with suffix, 260.
Preterit, 110.
Primæ radicalis, 112.
Primary roots, 93.
Primitive nouns, 201.
Pritchard, 15.
Pronominal suffix of verb, 143.
Pronoun, 98; demonstrative, 102, 299, 305; indefinite, 106; interrogative, 106, 299; personal, 98, 144; reflexive, 304; relative, 105, 301; secondary, 103; suffix, 101, 143; syntax, 296.
Pronunciation, German, 26; Jewish, 26; Polish, 26.
Prosaic accents, 52.
Ptolemy Philadelphus, 17.
Pū'a'l, 110; characteristics of, 131.
Pū'a'l, 141.
Punic language, 11.
Punctuation, Babylonian, 36; Tiberian, 36.
Pure stem, 112.
Qādīmā, 53.
Qāl, 108, 109, 112.
Qāmēg, distinction from *Qāmēg-Chatūph*, 43.
Qārnē-phārā, 52.
Qeri, 17, 57.
Quadriliterals, 91, 95, 142, 208.
Quinqueliterals, 95, 208.
Radical letters, 92.
Raphē, 28, 48, 50, 65.
Rarer conjugations, 140.
Raumer, Rud. von, 4.
Rawlinson, 2.
Reading signs, 48.
Rebhā, 52; *Mugrāsh*, 53.
Reflexive pronoun, 304.
Relative pronoun, 105, 301.
Renan, E., 8, 10.
Repository (Am. Bibl.), 8.
Resh, resemblance to gutturals, 70.
Reuchlin, John, 18, 26.
Rodiger, 2, 3, 6, 10, 36, 110, 162, 186, 259.
Romance dialects, 97.
Roots, 91, 92, developement, 94; Indo-Germanic, 94; monosyllabic, 93; onomatopoeic, 94; primary, 93.
Root-syllables, 93.
Russian tongues, 3.
Saadia (Rabbi), 18.
Sabians, 2.
Samaritan, language, 2, 31, 146; Pentateuch, 21, 27.
Sanskrit, 3, 7, 31, 95, 105.
Schlottman, 10, 11.
Schrader, Eberh., 2, 3.
Schrader, De Wette, 8, 2, 13.
Schröder, N. W., 18, 200.
Schröder, P., 6, 11, 25, 251.
Schultens, Albert, 18.
Schürer, 10.
Schwarz, 3.
Scripto defectiva defined, 37; *plena* defined, 37.
Segholates, 229, 233, 252.
Seghōlta, 52.
Semitic language, 1—4, 12; age of, 7; distinctive peculiarities of, 4, 6.
Sentence position of words in, 344.
Septuagint, 17, 26, 27, 38, 40, 42.
Servian tongues, 3.
Serviles, 22; letters, 92.
Shālāshēth, 52.
Shāp'hēl, 96, 110, 142.
Shemites, 1; alphabet of, 22.
Shēwā, 46, 66; composite, 69, 85; simple, 69, 87.
Sibilant sounds, 27, 29.

- Sillûg*, 52.
Sinnôr, 53.
 Simon, Maccabean Prince, 10.
 Slavic tongues, 3, 8.
Stade, B., 11, 52.
Steinschneider, 18.
 Stem, hollow, 95; words, 91.
Stoddard, 3.
 Stone of Carpentras, 22.
Strack, H., 32, 36.
Strodtmann, 26.
 Strong verb, 112.
 Subject and Predicate, connection of, 342; gender and number of, 346.
 Subjunctive, 306, 313.
 Substantive, 197; used as adj., 267; with adj., 282.
 Suffix, grave, 228; pronoun, 101, 143; to numerals, 253.
 Superlative, 198, 292.
 Swedish vowel sounds, 31.
 Syllables, 77; theory of 77; union, 146.
Syncope, 61.
 Syntax of noun, 267; of verb, 306.
 Syria, 1.
 Syriac dialect, 3.
 Syrian, 2, 3.
Tacitus, 9.
 Talmud, 99; Babylonian, 2, 17.
Târchâ, 54.
 Targums, 2, 17.
 Tartar, 3.
Tebhâr, 52.
Telishâ Gedholâ, 52; *Qetannâ*, 53.
 Tenses, 110.
 Tenuis, 65, 66, 86.
Tertia radicalis, 112.
 Tiberian punctuation, 36.
 Tigré dialect, 3.
 Tigris, 1.
Tipchâ, 52.
Tiph'el, 110, 141.
 Tone, 177; changes of, 87, 163; retrogression of, 88.
 Transposition of consonants, 29, 61.
 Triliterals, 91; extension of, 95.
 Triptota, 219.
Tuch, 2, 219.
 Union-syllable, 146; vowel, 145, 224.
 Verb, 107; anomalous, 194; *Ayin Aleph*, 183; *Ayin* doubled, 161; *Ayin* guttural, 155; *Ayin Wâw*, 175; *Ayin yôdh*, 181; contracted, 159; defective, 196; enallage in pers. aff. of, 332; intransitive, 120; *Lamedh Aleph*, 183; *Lamedh guttural*, 157; *Lamedh Hê*, 185; med. a., 113, 115, 120, 128; med. e., 113, 115, 118, 127, 149, 157, 176, 178, 184; med. o., 113, 115, 127, 176, 178; *Pê Aleph*, 167; *Pê guttural*, 152, 189; *Pê Nûn*, 159; *Pê yôdh*, 169, 173; persons of, 332; passive construction of, 340; strong, 112; syntax of, 306; with accus., 333; with two accus., 336; with prepositions, 337.
Verba, cordis, 340; *primæ gutturalis*, 153; *quiescentia*, 167.
 Verbal, denominatives, 107; derivatives, 107; distinguished from nominal sentence, 342; noun, 117, 172; primitive, 107; suffix, always accus., 297.
 Verbals, 201.
 Vocative, how known, 289.
Voces memoriales, 18, 22; penacutæ, 87.
 Vowel, changes in, 80, 82—84; character and value, 38; classification, 81; helping, 86; half, 80, 81; immovable, 75, 76; quantity, 77—79; origin of names, 35; points, 32—38; rise of new, 85; union, 145, 224.
 Vowel-changes in the noun, 227.
 Vowel-letters, 30.
 Vowel-sounds, obscuring of, 31; Persian, 31; Swedish, 31.
Wallin, 7, 31, 219.
Wâw, changes of, 73; consecutive, 125, 126, 177, 306, 317; copulative, 125, 126; elision of, 169; quiescing in long vowel, 75.
 Weak verbs, 151; relation to one-another, 195.
 Weakest verb, 167.
 Welsh dialect, 5.
Wetzstein, 7, 31, 219.
Yehuda Chayyug (Rabbi), 18..
Yerâch, ben Yômô, 53, 54.
Yethâbh, 52.
Yôdh, changes, 73; quiescing in long vowel, 75.
Yona (Rabbi), 18, 46, 47.
Zargâ, 52.
Zâqeph gâtôn, 52; *gâdhôl*, 52.
Zeitschrift, see *Morgenland*.
Zeus, 5.

INDEX II.

TEXTS ILLUSTRATED OR CITED.

Genesis	Page	Genesis	Page	Genesis	Page
1 1	65, 289, 345, 347	8 2	314	5 6	295
1 2	266, 268, 343, 344	8 3	179, 314	5 20	295
1 3	347	8 4	179, 322	5 24	356
1 4	136, 340	8 5	150, 346, 366	6 1	312
1 5	88	8 7	296	6 2	289
1 6	260	8 10	307	6 9	55, 318
1 7	55, 66	8 11	70, 307, 356	6 10	289, 318
1 8	281	8 12	168	6 13	341
1 9	55, 318	8 13	307	6 17	329
1 10	340	8 15	337	6 18	127, 180
1 14	350	8 16	366	6 19	68, 104
1 16	293	8 19	88, 244	6 21	310
1 20	335	8 20	281, 344	7 7	351
1 21	212, 224, 226, 281, 335	8 21	150	7 9	295, 307
1 24	223, 316	8 22	195, 310, 313, 356	7 11	55, 287, 295
1 25	223, 224	8 24	285	7 13	250, 266, 305
1 26	274, 361	4 1	318	7 15	295
1 27	361	4 5	66	7 19	355
1 29	55, 308	4 6	66	7 20	291
1 31	281	4 7	269, 350	8 3	323
2 2	302, 307	4 9	307, 358	8 4	276
2 4	289, 325	4 10	329, 351	8 5	295, 323
2 5	307, 314	4 12	115, 317	8 7	171, 278
2 6	310, 315	4 14	298, 331	8 8	278, 359
2 7	173, 337	4 15	251, 346	8 9	304
2 10	310	4 16	44	8 12	172
2 11	280	4 17	88	8 13	66, 180, 295
2 12	265, 344	4 18	341	8 14	287
2 16	314	4 20	336	8 17	173
2 18	324	4 23	118	8 21	180
2 19	299	4 24	251	8 22	266, 351
2 21	261	4 25	44, 56	9 5	312
2 23	63, 132	4 26	297, 333	9 6	341
2 24	289	5 1	361	9 10	281
3 1	343, 355	5 3	361	9 11	312, 341
		5 5	351	9 14	132

Genesis	Page	Genesis	Page	Genesis	Page
9 20	281. 340	15 13	298. 303	19 18	117. 327
9 21	191. 224	15 14	329	19 17	314
9 22	289	15 17	350	19 18	256
9 24	178. 293	15 18	300. 308	19 19	158. 178. 266. 308.
9 25	293	15 19	277		310. 212. 322
9 26	261	15 20	277	19 27	307
9 27	191	16 1	318	19 29	276. 326
10 1	318	16 2	318	19 33	150. 236. 282
10 4	276	16 3	260	19 34	199
10 6	1	16 4	165	19 35	236
10 9	318	16 5	263. 285. 298	20 1	220
10 10	318	16 8	312	20 3	328. 329. 266
10 12	281	16 11	199. 241. 329	20 6	193. 338
10 15	1. 318	16 12	281	20 7	155. 265. 320
10 19	318	16 14	332	20 9	314
10 21	1. 9. 297	17 1	318	20 11	179. 311
10 22	1	17 5	336. 341	20 13	347
10 26	104	17 8	267	20 16	295
11 1	318	17 10	320. 324	20 18	307
11 3	316	17 11	166	21 1	318
11 4	356. 362	17 12	165. 320	21 5	341
11 6	166	17 13	322	21 6	157
11 7	166. 274. 313. 367	17 14	89	21 7	309
11 8	338	17 17	257. 294	21 8	130
11 9	332	17 18	332. 368	21 11	165
11 10	318	17 19	241. 353	21 12	361
11 12	318	17 20	308. 346	21 13	346
11 15	318	17 26	180	21 16	192. 362
11 27	318	17 27	180	21 24	191
11 28	285. 318	18 1	291	21 32	351
12 2	155	18 3	266. 299	22 1	318
12 4	295	18 5	368	22 3	304
12 8	224. 300	18 6	220. 235	22 4	318
12 13	320. 370	18 10	364	22 12	330. 340
13 2	278. 366	18 11	351	22 15	296
13 8	224. 302	18 12	304	22 17	191
13 7	277	18 13	366	23 1	295
13 9	142	18 14	305	23 4	132. 270
13 10	328	18 20	285	23 6	193. 268
13 11	305	18 21	257. 276. 316	23 8	151
13 12	276	18 24	272	23 10	331
14 1	318	18 25	326. 364	23 11	308
14 4	291	18 28	121. 336	23 13	308. 319. 332
14 5	318	18 29	121. 295	24 1	318
14 6	237	18 30-32	121	24 2	318. 320
14 10	220. 237. 275. 288	19 1	329. 343. 366	24 3	284. 367
14 13	9. 278	19 2	355. 359	24 7	310
14 18	286	19 4	314	24 8	190. 317
14 19	341	19 5	356	24 9	57
14 22	308	19 7	266	24 12	298
14 23	259	19 8	266. 305. 368	24 15	314
15 1	318	19 9	159. 160. 319	24 23	301
15 2	299. 318. 366	19 11	278	24 27	346
15 7	161	19 13	329	24 40	310
15 10	305	19 14	68	24 45	314
15 12	325	19 15	184	24 55	305

Genesis	Page	Genesis	Page	Genesis	Page
24 60	155	30 38	121. 244	36 3	318
24 61	351	31 6	100	36 4	318
24 63	269	31 7	165	37 2	282. 318
24 65	103	31 8	349	37 3	292
24 67	235. 280	31 9	298	37 5	338
25 1	339	31 13	280	37 7	329
25 5	55	31 14	351	37 8	322. 358
25 7	294	31 15	322	37 10	322
25 17	294	31 19	166. 307	37 15	312
25 19	318	31 24	356	37 17	216
25 20	318	31 27	153. 159. 340	37 18	335
25 21	130	31 28	189	37 19	103. 268
25 26	288. 326	31 29	356	37 21	337
25 27	281	31 30	130. 322	37 25	237
25 31	105	31 31	356	37 26	190
25 33	105	31 32	149. 295. 302	37 29	356
26 1	318	31 35	308. 312	37 32	257
26 13	323	31 36	106	37 33	323
26 18	339	31 39	193. 222	38 5	339
26 28	189	31 40	166. 194	38 9	161
26 29	159. 192	31 47	2	38 11	291
26 32	300	31 50	320	38 13	166
26 33	300	32 5	157	38 17	298
27 1	318. 325	32 6	126	38 21	282
27 4	316	32 8	332	38 24	363
27 20	300. 338	32 9	350	38 25	100
27 21	300. 359	32 11	307. 362	38 29	63
27 24	357. 359	32 12	310. 329	39 4	303
27 29	348	32 16	269. 298	39 5	303
27 30	307. 366	32 17	275	39 6	283
27 33	330. 334	32 18	157. 301	39 11	105
27 36	300	32 21	316	39 13	318
27 37	336	32 27	150. 312	39 14	9. 157
27 38	257	32 34	160	39 15	318
27 42	329. 341	33 3	159	39 17	9
27 43	310	33 5	300	39 18	318. 325. 328
27 44	305. 310	33 7	351	39 19	318
27 45	336	33 8	300	39 20	274. 287
27 46	325	33 9	316	39 22	329. 330
28 2	57	33 10	311	39 23	329
28 19	281	33 11	184	40 1	351
29 1	268	33 13	265. 280. 311. 370	40 3	287
29 6	369	33 17	304	40 4	305
29 7	280. 323	33 19	281	40 5	286
29 9	286	34 7	116. 312	40 7	215
29 10	165. 307	34 16	127	40 8	307
29 15	311	34 22	180	40 10	271
29 17	348	34 24	165	40 14	308. 369
29 21	172. 316	34 30	267. 347	40 15	9. 134. 323
29 26	312	35 3	330	40 18	280
29 30	368	35 5	66	40 20	174. 341
29 32	150	35 7	347	41 1	291
30 15	257	35 11	347	41 12	9. 286
30 18	58	35 21	224	41 14	32
30 34	316	35 28	341	41 15	371
30 36	263	36 2	318	41 17	329

Genesis	Page	Genesis	Page	Exodus	Page
41 21	225. 239	47 3	239	5 21	161
41 23	225. 239	47 4	286	5 23	322
41 25	328. 329	47 9	284	6 3	362
41 26	280. 281. 296	47 11	173	6 6	311
41 28	299	47 17	239	6 28	303
41 29	310	47 21	345. 346	7 9	317
41 33	189. 192	48 6	347	7 20	335
41 34	190. 312	48 11	189. 326	7 27	134
41 39	326	48 22	287	8 4	316
41 40	291	49 8	297	8 10	275
41 42	270. 336	49 10	64	8 11	323
41 43	323	49 11	222. 224. 248	8 22	357
41 49	191	49 12	237	9 18	72
41 51	133	49 13	245	9 23	154
42 1	139	49 15	319	9 27	280
42 6	280	49 21	276	10 1	282
42 11	296	49 22	199. 348	10 8	300. 341
42 13	293	49 23	164	10 11	157
42 18	320	50 17	266	10 14	306
42 19	282	50 18	146	10 15	355
42 25	234. 276. 305	50 20	189	10 17	316
42 28	337			10 27	338
42 30	274	Exodus		11 8	44
42 33	337	1 7	335	12 5	268
42 34	316	1 12	315	12 6	294
42 35	234. 276. 329	1 16	195	12 15	63
42 38	370	1 18	121	12 16	355
43 3	321	1 19	121	12 31	63
43 5	329	1 20	347	12 48	314
43 7	314. 322	1 21	298	13 2	133
43 14	282. 309	2 1	290	13 18	166
43 15	291	2 3	64. 145	13 21	137
43 16	180	2 4	171	14 11	357
43 25	312	2 6	299. 329	14 13	303. 370
43 26	50	2 7	9	15 1	314. 351
43 29	164	2 9	174	15 2	146. 199
43 32	9 312	2 10	149	15 4	268
44 4	333	2 14	326	15 5	145. 191
44 5	361	2 17	150	15 6	222
44 7	312	2 20	118	15 14	121
44 9	302	3 1	329	15 16	200
44 10	302	3 3	316	15 20	121. 351
44 14	351	3 18	212. 9	16 3	331
44 16	146	4 1	312	16 4	359
44 18	312. 364	4 2	63. 106	16 6	310. 366
44 22	311	4 4	156	16 7	310
44 28	311	4 9	290	16 14	142
44 29	311	4 10	150. 268	16 23	72. 194
44 38	172. 312	4 11	182	16 29	305
45 4	302	4 13	304	17 1	327
45 12	280. 311	4 20	220	17 4	310
45 13	311	4 23	319	17 13	121
45 18	319	5 5	311	18 7	229
46 3	314	5 8	366	18 20	303
46 4	322	5 14	68	18 21	253
46 27	276	5 15	312	18 23	115. 127. 396. 345

INDEX II.

Exodus	Page	Exodus	Page	Leviticus	Page
18 25	253	33 12	192	24 5	337
18 26	120	33 13	226	25 14	323
18 32	366	33 17	346	25 21	188
19 8	299	34 19	129	26 15	328
19 13	172	35 2	278	26 25	161
19 23	180	36 2	117	26 33	133
20 3	314	36 4	305	26 34	189
20 4	314, 355	36 24	294	26 43	370
20 5	314	36 25	294	26 44	368
20 7	314	38 8	387	27 23	280
20 9	291, 324	38 5	245	32 44	323
20 10	314	38 27	170		
20 15	314			Numbers	
20 20	298	Leviticus		1 2	275
20 25	177, 179	1 2	305	1 47	139
21 29	347	2 1	350	2 33	139
21 36	368	2 12	342	3 6	155
21 37	289, 273	3 22	195	3 32	293
22 8	347	4 2	363	4 20	158
22 22	370	4 22	367	5 3	361
23 1	316	4 23	173	5 15	137
23 4	151	4 24	287	5 23	345
23 16	150	4 33	287	6 7	247
23 20	303	4 38	173	6 9	383
23 30	355	5 1	350	6 25	316
23 31	145	5 2	305	6 26	316
24 10	305	5 9	192	7 87	294
25 3	266	7 38	239	8 13	155
25 9	63	10 19	257	8 19	260
25 40	341	11 14	84	9 6	350
26 3	305	11 43	185	9 15	326
26 4	127	12 4	184	10 4	296
26 6	127	13 5	256	10 31	347
26 7	127	13 19	284	11 11	185
26 10	127	13 39	284	11 12	115, 172
26 18	221	13 56	139	11 15	99
26 33	127, 137	14 21	137	11 17	362
26 51	214	14 43	134, 136	11 25	71, 168
27 18	295	15 24	317	12 1	351
27 31	199	15 29	137	12 4	253
28 8	336	16 4	149	13 18	359
28 39	246	16 20	104	14 2	309, 332, 368
29 1	161	16 27	341	14 3	85
29 24	179	17 7	192	14 7	355
29 27	272	18 8	192	14 24	310, 388
29 29	267	18 12-17	192	14 32	297
29 30	150	19 9	150	14 37	282
30 25	336	19 20	191, 323	14 40	146
31 4	278	20 6	350	14 42	356
31 11	329	20 19	192	15 31	190
31 13	150	21 1	139	15 35	321, 323, 324
31 14	348	21 21	138	15 40	310
32 4	347	22 17	50	16 22	257
32 8	321	23 17	295	16 26	820
32 8	347	23 32	150	16 29	345
33 4	347	23 39		17 5	313

Numbers	Page	Deuteronomy	Page	Deuteronomy	Page
17 6	179	1 3	295	20 19	257
17 10	165	1 5	339	21 8	142
17 17	305	1 17	121, 137	21 10	350
17 28	166	1 23	294, 295	21 11	127
20 3	158, 332	1 27	328	22 7	158
20 5	147	1 32	356	22 8	333
20 10	320	1 44	166	22 28	283
20 17	316	2 24	63, 170, 191, 339	23 5	362
20 19	305	2 25	338	23 13	127
20 20	272	2 27	316	23 14	127
20 21	161	2 31	338	24 4	139
21 1	130, 189	2 35	166	24 19	127, 327
21 4	117	3 7	166	25 13	275
21 5	147	3 24	281, 338	26 1	172
21 17	314	4 1	115, 172, 313	26 24	145
21 30	194	4 3	329	26 32	351
22 6	164, 302, 340	4 11	126	26 43	355
22 9	300	4 22	115	26 48	136, 350
22 11	164	4 26	130	26 49	302
22 14	173	4 40	367	26 57	184
22 16	173	4 41	220	26 59	193, 226
22 17	164	5 12	324	26 63	191
22 30	302	5 20	126	26 67	331
22 32	296	5 22	137	29 12	328
22 33	298, 353	5 24	99	30 4	150
22 34	307	5 26	326, 331	30 11	184
23 2	191	6 17	324	31 12	339
23 3	301, 346	7 8	328	31 16	238
23 7	156, 164	7 18	324	31 29	184
23 8	145	7 24	136	32 1	316
23 13	146, 164, 173, 355	8 1	172	32 3	172, 190
23 18	145, 223, 248	8 3	114, 115, 178	32 4	277
23 25	164, 324	8 10	127	32 6	192, 257
24 3	223, 248	8 13	190	32 7	214, 248, 275
24 6	190	8 16	114, 115, 178	32 8	136
24 9	348	9 14	192	32 10	146
24 15	223, 248	9 25	291	32 15	333
24 17	210	9 26	316	32 17	308, 333
24 22	88	11 7	281	32 21	306, 356
24 24	9	11 15	127	32 22	171
26 10	154	11 28	367	32 26	144, 193
26 62	139	14 2	293	32 32	64
27 4	158	14 17	199	32 35	349
27 19	155	14 22	342	32 36	115
31 4	275	15 7	363	32 37	90
31 23	305	15 14	234, 336	32 39	296
31 49	281	15 16	149	33 2	261
32 5	341	16 6	364	33 9	60
32 32	99	16 13	234	33 11	177, 331, 337
32 35	221	17 4	115	33 12	115
32 42	72	17 8	260	33 16	123, 223
35 19	825	17 12	157	33 19	288
36 2	341	17 14	127	33 21	166, 194
36 3	158	19 1	115, 172	33 23	171
50 21	324	19 17	302		
		20 14	285		

Joshua	Page	Joshua	Page	Judges	Page
1 2	299	24 32	281	10 4	248
1 5	306			11 5	68
1 17	306	Judges		11 18	126
2 3	155	1 3	127	11 23	357
2 5	325	1 7	329, 344	11 25	182
2 8	366	1 19	325	11 33	294
2 13	247	1 28	322	12 5	257
2 16	153	2 1	315	12 6	16
2 17	149	2 20	313	12 7	276
2 18	149	3 15	281	13 3	311
2 20	282	3 16	304	13 5	199, 241
3 5	139	4 18	179	13 6	157
3 14	280	4 19	185	13 7	199, 241
3 16	339	4 20	145, 332	13 8	134
4 2	294	4 21	178, 179	13 9	329, 366
4 14	133	5 1	351	13 11	359
4 24	184	5 2	366	13 23	309
5 8	155	5 4	156	14 6	278
5 14	355	5 7	105	14 10	315
6 13	322	5 8	369	14 15	359
6 15	166	5 10	212, 387	14 16	357
6 17	193	5 12	179	14 17	295
7 7	155, 339	5 14	237	14 18	200, 236, 292
7 9	192	5 15	213	15 1	362
7 15	341	5 17	336	15 10	347
7 21	190, 280	5 22	275, 345	15 12	333
8 3	149	5 26	121	15 13	322
8 4	265	5 28	157	15 16	318
8 13	287	5 29	190, 293	15 18	333
8 27	166	6 3	307	15 25	318
8 32	88, 120	6 4	315	16 1	220
8 33	279	6 9	126, 133	16 5	282
9 8	300	6 10	126	16 6	282
9 24	138, 192	6 16	310	16 9	278
10 12	314, 345	6 17	105	16 10	166
10 24	72, 116, 276	6 20	103	16 14	279
10 27	305	6 28	154	16 15	282
11 14	136	6 30	316	16 16	47, 50
13 4	221	6 31	182, 257	16 21	829
13 14	349	6 36	329	16 28	50, 216
14 7	180, 328	7 3	301	17 2	99
14 8	192	7 4	300	17 3	136
14 11	328	7 19	323	18 22	197
15 5	221	7 25	275	18 23	163
15 45	272	8 1	126, 184	18 24	300
17 1	281	8 10	252	18 29	134
17 12	325	8 11	128	19 4	136
18 15	221	9 2	327	19 5	156
18 20	221	9 10	118	19 6	339
19 51	287	9 17	363	19 8	156
21 32	216	9 18	164	19 13	182, 266
21 36	221	9 26	320	19 19	281
22 9	168	9 29	191, 331	19 20	89, 182
22 17	290	9 45	336	19 22	136, 335
22 25	171	9 53	165	20 6	168
24 19	274, 347	9 55	347	20 15	139

Judges	Page	1 Samuel	Page	1 Samuel	Page
20 16	271	3 7	314. 315	17 4	366
20 25	252	4 6	106	17 14	293
20 31	160	4 15	348	17 17	295
21 9	139	4 19	171	17 21	272
21 21	349	4 20	318	17 23	329
		5 3	328	17 25	137. 150
Ruth		5 10	165	17 26	103. 283
1 8	332	6 10	193	17 32	310
1 9	320	6 12	121. 174. 322	17 34	278. 290
1 12	309	6 19	307	17 40	282. 298
1 13	180. 315. 350	7 3	316	17 47	347
1 14	185. 194	7 16	166	17 55	301
1 19	225	9 2	292	17 56	301
1 20	118	9 4	265	17 58	281. 301
1 22	100. 276	9 6	322	18 18	300
2 3	287	9 8	311	18 22	148
2 8	120. 122	9 9	333	18 28	149
2 9	193	9 13	121	18 29	380
2 14	159	9 19	296	18 30	171
2 16	164. 324	9 21	293	19 1	326
2 17	291	10 6	193	19 2	153
2 21	122. 270. 298	10 13	193	19 4	239
3 2	224. 310	10 23	292	19 13	274
3 3	265	10 24	70	19 16	274
3 4	122	10 27	365	19 17	149
3 6	149	12 3	301	19 22	281
3 9	311	12 13	115. 157	19 23	297
3 15	156. 172	13 3	279	20 6	129. 130. 321
3 18	122	13 6	332	20 11	290
4 1	179	13 8	172	20 16	335
4 3	276	13 13	309	20 18	310
4 7	307	13 15	184. 283	20 19	339
4 15	148. 295	13 19	322	20 21	352
		13 21	105. 249	20 22	352
1 Samuel		14 1	103	20 28	129
1 6	149	14 8	190	20 31	268
1 8	260. 312	14 10	305	20 38	213
1 9	285	14 14	292	20 40	180
1 13	348	14 16	286	20 42	297
1 14	122	14 19	323	21 2	221
1 16	268	14 22	137	21 3	140
1 20	115. 157	14 24	194	21 8	286
1 24	304	14 28	179	21 9	356
1 28	157	14 31	179	21 14	191. 299
2 3	339. 357	14 33	71. 184	22 7	274. 355
2 4	350	14 36	122. 166	22 9	221
2 8	330	14 45	271	22 13	321
2 13	346	15 5	168	23 3	329
2 16	71	15 6	168	23 11	359
2 19	310	15 9	283	23 28	70
2 23	282	15 19	180	24 6	290
2 26	323	15 20	367	24 9	279
2 28	323	15 23	318	24 11	367
2 29	319	16 1	159	24 12	368
2 33	137. 347	16 16	340	24 15	301
3 2	340	16 18	286	24 18	386

INDEX II.

387

1 Samuel	Page	2 Samuel	Page	2 Samuel	Page
24 19	. . . . . 367	11 25	. . . . . 290	22 38	. . . . . 316
25 5	. . . . . 115, 167	12 6	. . . . . 253	22 40	. . . . . 169, 261
25 7	. . . . . 137	12 14	. . . . . 194	22 41	. . . . . 60, 161, 346
25 8	. . . . . 194, 178	12 15	. . . . . 130	22 49	. . . . . 261
25 10	. . . . . 311, 167	13 5	. . . . . 118, 191	23 5	. . . . . 357
25 11	. . . . . 311	13 12	. . . . . 192	23 6	. . . . . 225
25 14	. . . . . 180, 182	13 15	. . . . . 334	23 8	. . . . . 213
25 15	. . . . . 287	13 17	. . . . . 156, 289	23 11	. . . . . 281
25 18	. . . . . 74, 190	13 18	. . . . . 121	24 3	. . . . . 348, 367
25 22	. . . . . 369	13 20	. . . . . 366	24 24	. . . . . 322
25 24	. . . . . 297	13 26	. . . . . 265	24 30	. . . . . 172
25 26	. . . . . 334, 365	13 31	. . . . . 330	25 21	. . . . . 297
25 27	. . . . . 346, 349	13 32	. . . . . 183		
25 33	. . . . . 334	13 36	. . . . . 334	1 Kings	
26 12	. . . . . 215	13 39	. . . . . 283	1 2	. . . . . 332
26 19	. . . . . 180	14 4	. . . . . 279	1 5	. . . . . 329
27 1	. . . . . 326	14 6	. . . . . 305	1 12	. . . . . 334
27 10	. . . . . 357, 358	15 3	. . . . . 278	1 13	. . . . . 312
28 3	. . . . . 343, 366	15 4	. . . . . 310, 331	1 14	. . . . . 329
28 7	. . . . . 287	15 12	. . . . . 265	1 22	. . . . . 329
28 8	. . . . . 118	15 21	. . . . . 287	1 24	. . . . . 357
28 9	. . . . . 326	15 23	. . . . . 334, 347	1 27	. . . . . 358
28 10	. . . . . 64	15 25	. . . . . 298	1 43	. . . . . 353
28 11	. . . . . 301	15 33	. . . . . 190	1 52	. . . . . 268
28 14	. . . . . 235	15 34	. . . . . 346	2 2	. . . . . 310
28 15	. . . . . 84, 123	16 5	. . . . . 322	2 3	. . . . . 37
30 6	. . . . . 332	16 13	. . . . . 238	2 6	. . . . . 317
30 7	. . . . . 262	17 12	. . . . . 272, 312, 314	2 20	. . . . . 316
31 2	. . . . . 137	17 22	. . . . . 288	2 21	. . . . . 341
31 9	. . . . . 275	17 23	. . . . . 130	2 22	. . . . . 366
37 18	. . . . . 314	18 12	. . . . . 301	2 26	. . . . . 191
		18 16	. . . . . 70	2 36	. . . . . 221, 310
		18 18	. . . . . 289, 315	2 38	. . . . . 306
2 Samuel		18 20	. . . . . 368	2 39	. . . . . 286
1 9	. . . . . 285	18 22	. . . . . 301	2 42	. . . . . 221, 310
1 23	. . . . . 115	18 25	. . . . . 301, 323	2 43	. . . . . 285
1 26	. . . . . 193	18 29	. . . . . 357	3 4	. . . . . 315
2 8	. . . . . 286	19 2	. . . . . 319	3 7	. . . . . 312, 325
2 21	. . . . . 156	19 14	. . . . . 168	3 14	. . . . . 311
3 1	. . . . . 323	19 18	. . . . . 252	3 15	. . . . . 174
3 8	. . . . . 193	19 20	. . . . . 327	3 16	. . . . . 314
3 27	. . . . . 337	19 27	. . . . . 270	3 18	. . . . . 299
3 34	. . . . . 117	19 43	. . . . . 184	3 24	. . . . . 277
4 7	. . . . . 336	20 9	. . . . . 168	3 26	. . . . . 118
5 10	. . . . . 285, 323	20 19	. . . . . 272, 288	4 14	. . . . . 220
5 21	. . . . . 351	20 20	. . . . . 369	5 9	. . . . . 354
6 1	. . . . . 168	20 21	. . . . . 137	5 15	. . . . . 286
6 3	. . . . . 282	21 3	. . . . . 320	5 25	. . . . . 315
6 6	. . . . . 335	21 9	. . . . . 291	6 1	. . . . . 295
6 11	. . . . . 302	21 12	. . . . . 193	6 6	. . . . . 154
7 5	. . . . . 358	21 13	. . . . . 159	6 11	. . . . . 165
7 16	. . . . . 300	21 14	. . . . . 130	6 19	. . . . . 368
7 23	. . . . . 347	21 20	. . . . . 291, 295	6 23	. . . . . 350
8 4	. . . . . 173	22 24	. . . . . 213	7 14	. . . . . 283
8 36	. . . . . 369	22 33	. . . . . 180, 298	7 37	. . . . . 225
10 9	. . . . . 350	22 37	. . . . . 261	8 13	. . . . . 291
11 11	. . . . . 369				

1 Kings	Page	1 Kings	Page	2 Kings	Page
8 24	370	21 21	180	11 5	121
8 30	364	21 25	179	11 9	252
8 38	121	22 13	291	11 10	252
8 43	121	22 15	358	11 13	212
8 48	115	22 25	193	11 14	89
9 8	165	22 27	288	11 15	252
9 11	193	22 28	299	13 6	185
9 21	318	22 30	324	13 10	295
9 23	330	22 35	174	13 14	334
9 26	271	24 30	312	13 17	194
9 27	44			13 19	325
10 8	282	2 Kings		14 14	184
10 9	328	1 2	359	15 21	358
10 11	104	1 7	106	15 29	199
10 12	104	1 8	268	16 4	158
10 16	295	1 11	339	16 7	178
10 21	357	1 13	339	16 14	280
10 24	347	2 10	134, 340	16 18	199
11 5	270	2 16	368	17 13	288
11 15	132	2 21	191	17 15	262
11 22	158	2 22	193	17 29	275
11 33	212	2 24	270	18 1	295
12 12	185	3 4—27	10	18 11	191
12 15	326	3 16	275	18 26	9, 14
12 17	318	3 23	323	18 30	290, 341
12 24	121	3 26	349	18 31	280
13 4	328	3 27	312	19 4	184
13 7	47	4 3	226	19 23	224
13 30	371	4 7	226	19 25	71, 193
14 2	99	4 13	325	20 1	125
14 3	158	4 18	278	20 20	358
14 17	220	4 24	159	21 8	326
14 24	279	4 25	103	22 1	294
15 4	326	4 41	170, 366	22 20	151
15 25	296	4 43	324	23 5	366
15 31	287	5 9	287	23 8	221
16 10	295	5 13	320, 345	23 15	165
17 11	161	5 22	319	23 17	279, 280
17 14	193	5 26	345	23 19	275
18 21	343	6 8	226	25 27	295
18 32	336	6 13	216	25 29	193
18 44	145	6 19	173		
19 11	283, 350	7 3	175	1 Chronicles	
19 15	78, 220	7 4	127, 175, 265	4 27	294
20 14	78, 301	7 12	105	5 18	259
20 20	347	8 6	136	6 61	216
20 23	137	8 21	128	7 2	274
20 27	139, 141	9 4	279	7 5	275
20 35	193	9 17	199	7 9	274
20 38	278	9 18	100	9 13	284
20 37	322	9 37	189	11 9	323
20 39	130	10 6	288	11 10	284
21 7	333	10 21	260	11 11	213
21 10	266, 316	10 24	363	11 20	295
21 15	170	10 29	235	11 21	295
21 19	287, 297	11 4	252	12 2	75

1 Chronicles	Page	2 Chronicles	Nehemiah	Page
12 17	326	29 19	179	277
12 28	252	29 27	303	137
12 33	275	29 36	256	245
13 2	339	31 10	180	245
14 2	184	32 15	353	129
15 12	303	32 32	358	126, 245
15 24	137	35 4	240	183
15 27	142, 280			16
17 4	358	Ezra		13 24
17 21	347	2 55	271	9, 16
18 5	252	2 64	252	
19 2	281	2 69	252, 253	Esther
20 8	102	3 6	361	1 4
21 17	296	3 10	216	1 5
25 5	294	3 12	171	1 8
25 19	295	4 5	27	3 1
26 28	276	4 8	2	3 4
27 24	342	5 11	297	3 13
27 30	128	6 18	2	4 2
29 9	334	7 12—26	2	4 7
29 17	276	8 16	364	4 8
29 31	159	8 18	50	4 14
		8 23	130	4 16
		8 25	184, 276	6 8
		8 29	279	7 2
		10 13	344	7 5
2 Chronicles				8 11
2 7	104	Nehemiah		8 15
3 3	294	1 7	324	9 1
6 29	121	2 7		9 8
6 33	121	2 12	354	9 23
6 40	348	2 13	126	9 31
7 1	105	2 20	180	9 32
7 8	323, 327	3 6	281	
7 15	348	3 20	339	Job
7 21	348	4 4	362	1 1
8 16	279	5 2—4	305	1 4
8 18	271	5 5	356	1 5
9 4	121	5 7	126	1 6
9 10	104	5 8	126	1 7
9 11	104	5 13	126	1 13
9 20	357	5 8	71, 185	1 14
13 7	139	5 11	126, 257	1 15
15 8	139	7 57	271	1 16
15 15	132	7 66	72	1 17
16, 12	193	7 71	252	1 19
16 14	276, 366	7 72	72	1 21
17 7	364	8 8	15	2 3
19 2	325	9 6	297	2 4
20 35	138	9 7	297	2 10
20 36	290	9 18	347	2 11
21 4	363	9 22	237	3 3
21 17	293	9 24	237	3 4
23 4	121	9 28	282	3 5
24 11	191	9 32	290	3 6
26 5	325	9 35	281	3 8
27 7	358			3 9
28 15	177			
28 23	137			

Job	Page	Job	Page	Job	Page
3 11	315	8 15	314	14 19	831.848
3 13	309.815	8 18	157	14 22	831.848
3 16	315	8 19	347	15 3	321.865
3 17	308	8 21	71.193	15 7	315.359
3 18	308	9 2	307	15 8	315.359
3 26	75.185	9 15	140.369	15 15	167
4 2	85.212.264.359	9 16	319	15 17	346
4 3	283	9 20	137.315	15 20	351
4 4	283	9 21	304	15 22	190
4 5	319	9 24	353	15 27	135
4 6	346	9 29	314	15 31	86.316
4 12	315	9 33	317	15 35	324
4 13	117	10 4	359	16 3	858
4 15	315	10 5	359	16 4	262.334
4 16	315	10 8	348	16 5	150
4 17	292.312.358	10 10	315	16 6	141.316.358
4 19	333	10 11	150.315	16 7	137.355
4 20	163.166	10 13	307	16 9	335
4 21	359	10 16	317	16 10	335
5 5	360	10 17	366	16 12	198
5 7	366	10 18	309.313	16 14	278
5 8	315	10 19	309.313	16 17	264.369
5 10	276	10 20	316	16 19	273
5 12	190	10 22	319	17 1	276
5 16	200	11 2	359	17 2	64.182.191
5 18	193	11		17 9	43.168
5 19	366	11 5	331	17 10	299
5 22	317	11 6	320	17 15	359
5 24	342	11 7	359	17 16	121
6 2	323	11 12	129.166	18 2	287
6 3	89	11 17	123.293.316	18 4	130
6 5	359	12 5	246	18 7	298
6 6	359	12 4	314.319	18 8	90.139
6 8	244.331	12 6	90	18 12	317
6 10	316	12 7	348	18 21	287
6 12	342.344.345.358. 359	12 11	304.366	19 2	150.192.193
6 13	359	12 17	330	19 3	339
6 14	346	12 19	330	19 4	370
6 19	285	12 24	284	19 15	149
6 20	848	13 1	304	19 16	314.334
6 21	333.355	13 5	317.331	19 18	316
6 22	156.172	13 7	359	19 19	800
6 26	158	13 13	301	19 23	166.331
6 27	224	13 17	321.322	19 26	363
7 3	333.341	13 21	157	20 4	182.358
7 6	292	13 25	290	20 10	177.348
7 9	319	13 27	235.317	20 17	286.317
7 13	307.362	13 28	333	20 19	366
7 15	293	14 2	319	20 22	184
7 17	318	14 3	355	20 23	261.317
7 18	305	14 4	332	20 26	350
7 19	116	14 9	185	20 28	317
7 20	260.362.370	14 10	121.319	20 29	283.298
8 3	359	14 13	331	21 2	322
8 8	71	14 14	315.359	21 4	346.358
		14 15	315	21 6	346

Job	Page	Job	Page	Job	Page
21 11	90	29 12	304.315	38 2	300
21 16	63.308	29 13	315	38 3	154
21 21	106.351	29 14	149	38 4	171
21 22	343	29 15	347	38 5	367
21 23	96.305	29 16	304	38 6	301
21 25	362	29 21	64.74.165	38 7	164
21 29	115	29 23	292	38 12	363
21 32	276	30 3	293	38 14	292
22 2	261	30 6	293.325	38 18	358
22 3	359	30 9	338	38 19	303
22 4	359	30 13	303	38 20	285
22 6	315	30 14	278	38 21	351
22 7	315.345	30 15	341	38 30	139.292
22 9	341	30 26	316	38 32	350
22 18	308	31 1	358	39 15	348
22 20	224.369	31 5	180	39 19	362
22 21	136.320	31 8	297	40 2	324
22 28	88.317	31 10	212	40 8	358
22 30	310	31 12	303	40 9	358
23 2	268.362	31 18	278.367	40 10	320
23 3	331.339	31 21	177	40 17	121
23 6	355	31 22	50.72	40 19	317
23 9	317	31 35	331	40 22	167
23 10	309	32 6	171	40 23	364
23 11	315.317	32 7	350	41 7	291
23 12	346.366	32 10	171	41 12	366
23 13	315	32 11	169	41 15	115
23 14	298	32 12	264.347	41 17	194.210
24 1	341	32 18	71.185	41 18	346
24 5	287	32 22	339	41 22	293
24 7	291.349	33 4	193	41 25	74.190.277
24 10	349	33 5	154	42 2	115
24 14	317.339	33 13	180.355	42 8	369
24 19	303.370	33 17	328	42 10	226
24 21	174	33 21	157	42 15	349
24 22	212	33 25	142	42 16	213
24 24	164.166	33 30	179		
25 2	330	34 3	366	Psalms	
25 3	224	34 5	307	Page	
25 5	167.346	34 6	298	1 1	307
26 5	361	34 10	365	1 2	312.369
26 9	142	34 13	200.221	1 3	312.363
26 13	268	34 17	358	1 4	278
27 3	285	34 22	327	1 6	168
27 4	348	34 23	345	2 2	277
27 7	365	34 27	368	2 3	123.316
27 12	323	35 10	274	2 4	277
27 13	283	35 11	169	2 5	263.314
27 22	317	35 15	356	2 6	298.333
27 23	261	36 2	158	2 7	115.172
28 4	341	36 26	346	2 8	816
28 5	292	36 32	272	2 10	367
28 17	357	37 2	322	2 12	287
29 2	287.331	37 6	192	3 2	167
29 3	299.317	37 12	200	3 3	200
29 10	115.351	37 14	335	3 5	319.334
				3 6	126

Psalms	Page	Psalms	Page	Psalms	Page
3 8	179. 337	18 3	303	32 1	193. 330
4 2	327	18 4	282. 329	32 2	303
4 3	106. 121	18 6	166	32 4	315
4 4	327. 367	18 7	315	32 6	355
4 8	303	18 17	335	32 9	325
5 5	330. 336	18 26	235	32 10	282
5 9	173	18 28	283. 348	33 7	278
5 10	271	18 30	361	33 9	319
5 11	88	18 31	277. 315. 346	34 22	345
5 13	336	18 33	277. 330. 336	35 1	182
6 2	345	18 37	261	35 2	362
6 4	99	18 38	316	35 6	288
6 10	345	18 40	169. 261. 331	35 8	150
7 4	369	18 41	346	35 14	238
7 5	369	18 44	213	35 16	335
7 6	154. 369	18 48	261. 277	35 19	298. 357
7 7	179	18 49	331	35 23	299
7 8	179	19 10	276	36 6	105
7 10	283. 313. 330	19 11	276. 329	36 8	190
7 12	281	20 4	84. 123	36 9	190
7 16	303. 319	21 2	277	37 3	320
8 3	139	21 22	88	37 9	63
8 5	318	22 3	149	37 20	89. 189. 362
8 6	336	22 8	334. 335	37 23	341
8 8	213	22 9	320	37 27	320
9 2	49	22 14	66	37 31	348
9 7	297. 346	22 16	272	38 2	357
9 14	62. 154	22 22	338	38 11	141. 348
9 18	221	22 29	330	39 14	316
9 19	357	23 32	328	40 2	191
9 19	168	23 4	315	40 6	338
9 21	371	24 1	286	40 13	271. 308
10 3	307	24 4	283	41 3	317
10 15	265	24 10	299	42 2	270
11 1	286	24 12	63	42 5	315
11 2	121	25 9	317	42 6	319
11 4	346	25 10	288	42 10	260
11 5	345	25 11	311	43 1	182. 356
11 7	261	26 2	151	43 2	260
12 3	275. 334	26 7	137	44 3	334
12 4	136. 271	26 10	63	44 5	297
12 8	282	26 12	239	44 20	190
12 5	115. 149	27 7	334	44 21	369
14 1	286	27 9	316	44 26	163
14 4	370	27 14	316	44 27	200
14 5	334	28 3	366	45 3	141
14 7	381	29 1	275	45 7	344
16 3	346	29 4	268	45 8	336
16 5	44. 128	29 10	319	45 9	213. 336
16 6	199	31 8	42	45 10	64
16 9	319	31 6	308	45 12	191. 317
17 5	324	31 7	307	45 13	271
17 10	275. 334	31 8	316	45 18	159
17 13	334. 341	31 15	307	46 3	337
17 14	334	31 21	235	47 4	317
18 1	303	31 24	154	48 6	369

Psalms	Page	Psalms	Page	Psalms	Page
49 6	167. 303	69 24	157	94 19	141
49 8	322	69 36	172. 348	96 7	266
49 9	171	71 7	298	96 10	266
49 13	303	72 12	304	102 4	165
49 14	303	72 14	171	102 14	166
49 15	278	72 15	146	102 19	328
49 18	345	72 20	134	102 28	296
49 21	303	73 2	190	103 3	224. 226
50 3	317. 332	73 10	261	103 5	226
50 4	326	73 14	305	104 1	307
50 10	223	73 15	369	104 2	335
50 12	369	73 20	137. 363	104 3	276
50 15	151	74 2	300	104 7	179
50 21	324. 371	74 9	801	104 8	300
50 23	146	74 17	346	104 11	223
51 4	191	74 19	199	104 17	346
51 7	157	74 22	179. 182	104 18	281
51 19	285	76 3	216	104 20	223. 317
55 7	331	76 6	138	104 24	167
55 20	330	76 7	266	104 25	300
55 22	167	76 8	329	104 28	121
56 1	328	76 10	327	104 29	168
56 10	303	77 2	136	105 12	365
57 2	190. 349	77 4	188	105 24	191
58 2	256	78 6	312. 313	106 15	244
58 5	287	78 9	288	108 7	334
58 8	226	78 17	137	108 13	199
58 12	347	78 40	315	109 2	334
59 10	123	78 44	190	109 10	157
60 3	149	79 2	223	109 13	190
60 4	193	79 12	253	109 14	190
60 5	288	80 11	134. 341	109 29	335
60 7	334	80 14	142	109 30	334
60 18	199. 366	81 6	304	110 3	268
61 1	199	81 9	332	110 4	222
61 8	160	81 14	332	112 7	128
62 4	281	82 8	179	113 5	222
62 8	49	83 12	299	114 8	223
63 2	283	84 5	330	116 6	137
63 8	200	86 4	158	116 12	226
65 5	304	87 5	266. 275. 305	116 15	200
65 10	187. 150	87 7	134	118 11	166. 167
65 14	335	88 6	330	118 14	199
66 17	334	88 19	268	118 18	133
67 2	167	89 2	334	118 23	184
68 3	60. 160. 165	89 8	153	118 26	148
68 5	362	89 15	282	119 22	164
68 13	166	89 40	157. 338	119 40	307
68 18	252	90 15	214. 248. 287	119 101	193
68 19	63	91 4	165	119 117	188
68 22	284	91 6	165. 291	119 137	
68 24	263	91 11	68	119 154	162
68 34	288	92 16	200	119 155	349
69 4	165	93 1	139	120 1	200. 319
69 10	146	94 1	136. 172	120 5	336
69 18	361	94 17	200	121 8	314. 317

Psalms	Page	Proverbs	Page	Proverbs	Page
122 6	190	3 8	70	20 16	154. 161
123 1	222	3 10	335	20 22	316
123 4	279	3 18	348	20 28	160
124 4	200	3 25	317	21 15	326
124 5	349	4 4	320	21 20	283
125 3	200	4 21	180	22 10	297
127 2	73. 199	4 25	173	22 17	313
128 3	190	5 4	249	22 21	47. 235. 283
128 5	319	5 13	191	22 23	336
129 6	368	5 22	299	22 24	190
132 4	199	6 12	283	23 1	182
132 12	102. 226	6 17	283	23 15	297
133 1	327	7 2	320	23 22	300
134 2	290	7 13	166	23 24	182. 346
135 7	137	7 27	285	23 29	298
137 3	157	8 3	123. 248	24 5	268
137 5	369	8 13	184	24 10	191
137 6	145	8 17	168	24 27	310. 366
137 7	191	8 27	165	24 28	354
138 6	174	8 29	165	24 31	384
139 1	149	8 30	270	25 5	366
139 2	181. 333	9 6	320	25 17	172
139 5	224	9 10	274	25 19	134
139 8	160. 316. 369	10 4	72. 334	26 2	354
139 11	261. 319	11 3	164	26 7	191
139 15	191	11 25	173	26 26	138
139 19	332	11 26	347	27 9	351
140 2	160	12 21	355	27 16	348
140 10	193	12 25	366	28 1	347. 348
140 13	115	12 26	180	28 14	133
141 4	248	13 4	299	29 6	165. 166
141 5	194	13 5	345	29 12	281
141 8	190	13 10	355	30 3	274
142 2	334	13 21	290	30 6	47. 86. 173
143 3	193	13 23	72	30 30	355
143 10	282	14 3	120	30 31	105
144 2	213	14 10	70	31 3	212
144 3	318. 319	14 13	299	31 4	265
144 8	275	14 20	341	31 10—31	24
144 14	270	15 1	63	31 27	190
145 7	282	15 18	268		
145 18	149	15 20	283. 312	Ecclesiasties	
149 2	272. 274	16 4	280	1 4	329
150 2	235	16 20	325	1 9	305. 306. 355
		17 3	366	1 12	277
Proverbs		17 4	169	1 16	333
1 5	173	17 8	267	2 7	350
1 10	192	17 12	324	2 11	333
1 20	123	17 25	199	2 13	74. 293. 333
1 22	308	19 8	325	2 15	333
1 28	150	19 25	172	2 19	358
2 11	145. 146. 160	19 26	330	2 20	157. 333
2 17	104	20 2	285	3 22	105
2 22	333	20 9	314	3 15	305. 325
3 3	317	20 10	275	3 17	277
3 7	317	20 13	320	3 18	105

Ecclesiastes		Page	Canticles		Page	Isaiah		Page
3	31	257	7	13	359	5	14	63
4	1	339	8	1	184	5	15	319
4	2	134, 324	8	2	213	5	16	319
4	3	290	8	4	358	5	17	292
4	7	339	8	5	148, 149	5	19	123
4	11	332	8	6	234	5	20	280
5	15	369	8	7	305	5	24	326, 328
5	18	296	8	10	184	5	26	350
6	1	303				5	30	300
6	8	173	Isaiah			6	1	318
6	9	173	1	3	274	6	2	216, 295
7	16	138, 139	1	4	371	6	3	275, 305
7	26	277	1	5	106	6	4	315
8	1	193	1	6	164	6	8	151, 274, 301
8	5	305	1	7	365	6	9	322
8	10	139	1	9	309	6	10	310
8	12	193	1	11	335	6	11	309, 312
8	15	333	1	13	312	6	12	163
9	1	165	1	14	338, 362	6	13	339
9	4	346	1	15	150, 348	7	2	178, 272
9	12	134	1	16	138	7	4	164
9	15	133, 277	1	17	321	7	14	184, 241, 305, 329
9	18	193	1	18	369	7	15	321
10	5	193, 303	1	20	341	7	17	125
10	10	345	1	21	222, 245	7	18	125, 300, 311
10	17	226	1	22	278	7	20	281, 300
11	3	189	1	24	131	7	25	291, 332
12	4	116	1	25	292	8	1	89
12	5	183	1	26	292	8	9	320
12	6	165	1	29	333	8	10	320
12	9	133, 347	1	31	235	8	11	117
			2	4	347	8	12	121
			2	9	317, 319	8	23	200, 221
			2	11	351	9	1	283, 287, 308
			2	20	298	9	2	287
			3	1	329	9	3	64, 165, 235, 292
			3	6	291	9	6	156
			3	8	41, 272	9	10	319
			3	13	326	9	11	319
			3	15	63, 106	9	12	280
			3	16	133, 190	9	13	319
			3	17	225	10	2	326
			3	24	288	10	10	293
			4	4	309, 312, 368	10	12	284
			5	1	268	10	14	278
			5	2	336	10	15	328
			5	3	319	10	16	171
			5	4	325, 359	10	22	334, 369
			5	5	321, 328, 329	10	30	282, 334
			5	6	334	11	2	284
			5	8	330	11	7	270
			5	9	357	11	9	282, 329
			5	10	234	11	10	338
			5	11	287	12	2	199
			5	12	268, 308	12	6	271
			5	13	308	12	4	366

Isaiah	Page	Isaiah	Page	Isaiah	Page
15 9	326	28 15	292	30 20	288, 343
18 18	133, 345	24 2	104	30 21	142
18 19	328	24 3	165	30 23	239, 336
18 20	169	24 9	164	30 26	326
14 3	70, 341	24 12	166	30 28	326
14 9	350	24 13	368	31 2	344
14 11	239	24 17	266	31 7	298
14 17	330, 338	24 20	278	32 1	346
14 19	137, 287	25 1	150, 339	32 16	115, 336
14 25	326	25 6	239	32 49	342
14 30	179	25 7	178	33 1	340
15 2	174, 249	25 10	179	33 6	287
15 9	365	26 3	330	33 7	328
16 2	278	26 4	362	33 9	89, 350
16 4	347	26 11	121, 190	33 10	138
16 10	333	26 16	114, 115, 178	33 12	64
17 1	329	26 19	245	34 4	165, 278
17 4	268	27 4	156, 158, 331	34 5	133
17 5	272	27 5	368	34 6	139
17 6	299	27 8	60, 319	34 7	133
17 8	104	27 10	278	34 10	260
17 10	336	27 11	171	34 11	199
18 2	134, 352	27 12	288	34 13	334
18 5	89, 345, 349	27 36	325	34 17	149
18 6	182	28 1	284	35 1	96
19 3	166	28 3	121	35 2	287
19 4	274, 283	28 4	333	35 3	283
19 8	287	28 6	365	35 9	282
19 9	213	28 8	278	36 11	9, 14
19 10	283	28 9	287	36 13	9
19 11	288	28 10	260	36 16	280, 320
19 17	199, 244	28 12	72, 116, 338	37 19	318, 323
19 18	9	28 13	260	37 22	286
20 1	328	28 16	123	37 24	224, 268
20 4	213, 219	28 20	348	37 26	71
21 1	325	28 21	282, 292	37 30	319
21 2	179, 272, 341	28 24	333	38 5	128
21 5	324	29 1	80, 287	38 9	326
21 11	236	29 5	278	38 16	262
21 12	90, 190, 193, 194	29 7	292	38 18	330
21 14	169, 194	29 8	330	38 20	325
21 17	284	29 9	320	40 10	362
22 1	224, 359	29 13	328	40 12	182
22 3	184	29 14	128	40 18	191
22 7	182, 268, 319	29 16	358	40 19	330
22 8	319	29 19	282	40 20	133
22 10	65	29 21	278	40 22	276
22 11	274	29 23	299	40 23	276
22 13	189, 321, 324	30 1	365	40 25	191
22 14	369	30 5	261	40 30	172
22 16	222	30 9	338	40 31	37
22 17	322	30 11	259	41 1	299, 338
22 18	278	30 12	150, 328	41 2	191, 303
23 4	357	30 13	328	41 3	365
23 11	137	30 18	166, 287	41 7	88, 126
23 12	118, 282, 288	30 19	164, 192	41 8	302

Isaiah	Page	Isaiah	Page	Isaiah	Page
41 10	191	51 10	276	65 17	130
41 23	188, 190	51 12	818, 319	65 18	319
41 24	303	51 16	171	65 20	305
41 25	71, 180, 184	51 21	287	65 23	172
41 28	317	52 1	339	66 3	280
42 4	165	52 5	140	66 11	340
42 10	224	52 7	183	66 12	141
42 18	104	52 8	351		
42 20	189	52 11	165	Jeremiah	
42 21	339	52 12	151	1 5	174, 314
42 22	89, 275	52 14	235, 369	1 10	117
42 24	321, 345	52 15	302, 369	2 15	348
43 1	224	53 3	137, 248	2 19	149
43 8	136, 172	53 6	278	2 27	115, 149
43 9	130	53 8	261	2 35	325
43 25	297	53 9	369	2 36	168
44 12	174	53 10	192	3 5	160, 332
44 13	204	53 11	282, 340	3 6	192
44 15	261	54 1	167, 272	3 7	246
44 18	180	54 5	274	3 10	246
44 21	66, 297	54 12	66	3 12	179
44 23	167	55 3	234	3 22	193
44 28	137	55 9	369	4 4	165
45 10	122	56 6	326	4 5	340
45 11	319	56 9	90, 194, 223	4 11	165
45 13	180	56 10	287	4 13	167
45 15	139	56 12	90, 194	5 6	62, 166, 167
45 20	299	57 4	234	5 22	146, 150
45 21	320	57 5	166	5 26	164
45 22	320	57 6	64	6 19	318, 346
46 2	304	57 8	332	6 28	293
46 4	306	57 20	136, 321	6 29	165
46 6	276	58 3	60, 64	7 18	321
46 11	306	58 9	158	7 19	304
47 1	272, 340	59 3	130	7 29	167
47 2	118, 154	59 4	324	8 1	284
47 9	327	59 5	84, 182, 199	8 9	301
47 11	349	59 12		8 11	193
47 12	302, 320	59 14	180	8 14	166
47 14	148, 166	59 16	149	9 2	187
48 8	133, 371	59 20	331	9 4	321
48 9	365	60 2	278	9 17	185, 334
48 14	365	60 4	130	10 3	349
48 18	319, 332	60 7	150	10 5	122, 193
48 19	319	60 10	150	10 6	345
48 6	165, 345	60 11	133	10 7	332
48 13	167	60 14	157	10 11	2
49 21	98, 133	61 7	365	10 17	118
50 1	272	61 11	318	10 22	351
50 2	359	62 2	56	11 15	224
50 4	280	63 2	344	12 5	142
50 8	51, 63	63 3	137	12 9	104
50 11	65	63 19	165, 332	12 17	134
51 1	303	64 2	165	13 8	296
51 2	315	64 8	192	13 17	172
51 9	292	65 14	174	13 19	169

Jeremiah	Page	Jeremiah	Page	Jeremiah	Page
14 6	348	31 22	122	51 50	173
14 15	323, 366	31 33	149	51 56	133
14 17	288	32 4	130		
15 10	115, 149	32 12	280	Lamentations	
15 14	155	32 33	134	1 1	222, 272
15 15	345	32 35	185	1 3	272
16 13	179	33 22	287, 330	1 4	272
16 16	182	36 2	303	1 8	166, 180, 334
17 2	85	36 23	250	1 14	304
17 3	237	37 9	304	1 16	190, 241, 275
17 8	136	38 4	193	1 17	335
17 11	370	38 15	124	1 19	313
17 16	191	38 26	326	1 20	141
17 17	192	39 7	180	2 7	157
17 18	180	40 16	192	2 11	141
18 2	159, 220	41 8	124	2 13	280
18 16	335	41 12	364	2 18	287
19 3	163	42 6	58, 99	2 19	167
19 5	332	44 12	163	3 1	89
19 11	193	44 17	321	3 7	245
19 13	277	44 18	163, 166, 259	3 12	199
20 9	66	44 19	145	3 14	213
21 1	328	44 23	184	3 33	172
22 5	308	44 25	177	3 38	357
22 10	322	44 28	301	3 48	89, 334
22 12	287	44 29	179	3 58	180
22 14	213, 216	45 11	150	4 1	193
22 15	142	46 5	166	4 14	130, 339
22 20	47	46 8	140, 169	5 1	136
22 24	146	46 9	288		
22 29	89, 275	46 20	72	Ezekiel	
23 4	37	47 4	117, 166	1 6	215, 216
23 6	63	48 2	165	1 11	226
23 13	138	48 11	180	1 14	324
23 14	356	48 22	216	1 27	287
23 17	157, 322	48 31	174	3 15	166
23 37	192	48 32	280	4 1	271
23 39	73, 303	48 36	304	4 9	212
24 7	327	49 3	138	4 12	244
25 3	136	49 8	117	5 10	356
25 13	335	49 10	193	5 12	192, 224
25 18	140	49 11	149	5 16	356
25 26	279	49 17	272	6 10	354
26 6	102	49 20	282	6 14	293
26 9	193	49 24	149, 348	7 2	250
27 16	221	49 28	62, 166	7 17	216
27 18	178	50 5	130	7 24	282
28 4	283	50 9	344	7 27	139
28 6	190, 316	50 16	204	8 17	336, 356
28 9	281	50 20	185, 341	9 2	330
29 8	137	50 24	191	9 11	330
29 15	221	50 34	138	10 3	299
29 23	157	51 9	193	10 15	362
30 16	185	51 33	204	11 13	334
31 7	167	51 34	182, 193	11 17	179
31 21	115	51 35	298	11 24	220

Ezekiel	Page	Ezekiel	Page	Ezekiel	Page
12 12	313	24 2	305	41 15	145. 226
12 19	285	24 3	170	41 22	344
13 2	184	25 3	165	42 14	262
13 3	356	25 13	221	43 7	290
13 10	336	26 2	165	43 10	290
13 11	100. 105. 158	26 10	287	43 12	282
13 13	105	26 17	134	43 27	193
13 18	213. 216	26 18	212	44 3	290
13 20	100. 226. 234	27 19	64	44 8	126
14 1	850	28 13	184. 199	44 30	326
14 3	130. 131	28 14	99	46 17	178
14 13	310	28 15	296	46 22	137
14 14	310	28 16	71. 193	47 2	167
14 15	149	28 17	189. 199	47 4	288
15 1	63	28 18	236	47 9	265
15 11	63	29 24	178	47 15	280
15 13	63	28 26	178	47 17	290
15 16	63	28 33	84	47 18	290
15 21	63	29 3	297	47 19	290
16 3	272	29 19	166	47 20	290
16 4	70. 138	31 3	165	48 1	280
16 5	117. 174	31 5	115		
16 6	155	31 7	194	Daniel	
16 20	37	31 16	284	1 10	178
16 27	298	32 18	160	1 12	191
16 33	64. 156	32 19	117. 137	1 13	192
16 47	263	32 20	118	1 15	239
16 50	121	32 30	178	2 1	307
16 51	247	32 31	334	2 4	2
16 52	247. 263	32 32	137	2 7	345
16 53	225	33 4	333	2 10	345
16 55	177	33 12	130. 184	2 30	333
16 57	178	33 29	293	3 4	333
16 59	115	33 30	247	5 2	361
17 7	132	34 2	304	5 3	333
17 9	234	34 8	304	7 18	274
17 15	279	34 10	304	7 28	2
18 10	363	34 11	297	8 22	121. 247. 318
18 14	262	34 17	100	8 27	305
20 30	257	34 31	99	9 2	181
20 34	179	35 6	47. 120	9 5	323
20 37	155	35 10	290	9 13	290
20 41	179	36 11	174	9 24	298. 341
20 43	179	36 12	172	9 25	339
21 11	158	36 35	105	9 26	295
21 12	216	37 7	149. 166	10 1	181
21 32	275	37 16	161	10 14	193
22 20	160	38 22	105	11 6	305
23 5	154	39 7	166	11 8	305
23 15	272	39 26	193	11 12	252
23 16	123	39 27	282. 310	11 35	137
23 20	123	40 4	184	12 13	212
23 28	302	40 16	226		
23 44	248	40 19	199	Hosea	
23 48	142. 224	40 43	216	1 2	234. 304
23 49	185. 224. 332	41 7	166	1 6	339

Hosea	Page	Amos	Page	Micah	Page
2 3	247	1 11	145, 325	4 11	348
2 5	292	1 12	127	4 13	178
2 11	339	2 9	136	4 14	361
2 17	292	3 11	165, 366	5 4	177
3 1	154	3 12	216, 278	6 3	367
3 2	64	4 1	298, 332	6 8	369
4 2	324	4 2	193	7 4	293
5 11	339	4 3	115	7 8	175, 271
6 1	317	4 8	332	7 10	189, 190, 271, 348
6 2	363	4 10	366	7 14	222
6 9	73, 192, 236	5 4	320		
7 4	199	5 6	320	Nahum	
7 12	75	5 15	166	1 3	192
7 14	174	5 19	310	1 4	172, 319
8 2	159	6 3	126	1 12	165
8 3	150	6 10	325	2 1	167
8 7	135	6 13	356	2 4	134
9 9	292, 339	7 1	213	2 8	155
9 13	325	8 4	137	2 11	165, 293
9 15	348	9 1	151, 333	2 14	224, 226
10 4	189	9 6	319	3 7	134, 166, 194
10 6	341	9 8	136, 321	3 8	174, 241
10 10	174	9 11	292	3 12	310
10 11	222			3 17	213
10 12	319	Obadiah			
10 14	72, 178	1 3	222	Habakuk	
10 15	293	1 10	285	1 8	167
11 4	169	1 11	150	1 13	158
12 1	274	1 12	136	1 15	155
12 5	146	1 13	121	1 16	158
12 10	292	1 15	369	2 3	322
13 2	282			2 17	65
13 8	269	Jonah		3 6	163
13 14	235	1 3	271	3 9	158, 323
14 3	285	1 5	130	3 11	321
14 4	302, 341	1 9	9	3 15	365
		3 5	293		
Joel		4 6	334	Zephaniah	
1 20	348	4 10	268	1 15	293
2 2	306	4 11	252, 357	1 17	127
2 4	179			2 2	357
2 7	179	Micah		2 14	223
2 9	179	1 2	299	3 3	214
2 21	118	1 8	172	3 9	291
2 22	332	1 11	271	3 14	167
2 23	319	1 12	271		
4 11	130	1 15	194	Haggai	
4 14	275	2 4	165	1 4	297
4 18	334	2 6	349	1 5	330
4 21	191	2 8	331	1 6	323
		2 12	280	2 10	330
Amos		2 13	319	2 17	299
4	127	3 12	212		
1 7	127	4 3	347	Zachariah	
1 9	325	4 6	168	1 14	334
1 10	127	4 8	168	2 14	167

Zachariah	Page	Zachariah	Page	Mark	Page
2 17	179, 180	12 10	323	6 39	275
3 4	323	13 4	184	6 40	275
3 8	279	14 10	281		
3 9	216, 250			Luke	
4 2	250	Malachi		16 8	268
4 10	180, 272, 280	1 8	151	18 13	339
4 12	47	2 5	165		
5 4	182, 193, 199	2 14	115	John	
5 7	184	2 15	333	5 2	9
5 9	185	3 20	115	6 13	310
5 11	100			10 12	278
6 7	139			19 3	279
7 3	300			19 13	9
7 4	297			19 17	9
7 5	147, 297, 323	NEW TESTAMENT.		19 20	9
7 14	133			Acts	
8 6	357	Matthew		8 40	364
9 5	189	2 10	334	16 16	288
9 11	355	3 33	284	21 40	9
9 12	330	6 39	275	22 2	9
10 5	178	6 40	275	26 14	9
11 7	282, 288	8 34	281		
11 9	328	12 25	281	1 Corinthians	
11 17	222			1 18	285

INDEX III.

א 50. 61.
 68. 67.
 68. 70.
 72 84.
 86. 100.
 103. 105
 א 50
 אַאמאָנאָם 150
 אב 92. 200
 202. 247
 אבד 167
 אבד 194. 167
 אבית 214 271
 אביתם 226
 אבי 194
 אבירה 169. 173
 אבני־אדם 282
 אביר 15. 268
 אביר 15. 205.
 268
 אבל 353. 354
 אבלי 238
 אבן־אבן 275
 אבני־נפש 283
 אבית 213
 אבני 213
 אדם 202. 305
 אדם 272
 אדם־אדם 207
 אבני 274
 אבני 274
 אבנים 274
 אבניש 131
 אבניש 130
 אבני 168

אבב 154
 אבב 168
 אבב 149
 אבב־אבב 149
 אבב־אבב 222
 אבב־אבב 148
 אבב 266
 אבב 154
 אבב 156
 אבב 22 31
 אבב 28
 אבב 224
 אבב 22. 24
 אבב 188
 אב 265 368
 אב—אב 368
 אבב 128
 אבב 265
 אבב 266
 אבב 368
 אבב 169
 אבב 353. 368
 אבב 207. 354
 אבב־אבב 173
 אבב 205. 246
 אבב־אבב 239
 אבב־אבב 239
 אבב־אבב 224
 אבב־אבב 172
 אבב 210 245
 289
 אבב־אבב 190
 אבב 304
 אבב 257. 314
 אבב 353

אבב 169
 אבב־אבב 208
 אבב 54
 אבב־אבב 53
 אבב 115
 אבב 154
 אבב 133
 אבב 192
 אבב־אבב 206
 אבב 92. 247.
 266
 אבב 288
 אבב 247. 249.
 250. 305
 אבב־אבב 247. 253
 305
 אבב 5
 אבב 128
 אבב־אבב 223
 אבב 247
 אבב־אבב 247
 אבב־אבב 247
 אבב־אבב 247
 אבב 154. 156
 אבב 156
 אבב 247
 אבב 247
 אבב־אבב 247
 אבב 166
 אבב 256. 360
 אבב־אבב 264
 אבב 157
 אבב־אבב 211

אָהַר 268 337.	אָהַר 292	אָם 92. 200.
360	אָבֶל 167	202. 231.
אָהַר אַחֵר 368	אָבֶל חַאבֶּל 314	272
אָהַר כֵּן 353	אָבֶל 154	אָם 265 332.
אָהַר אֶחָד 352	אָבֶל 57	354. 358.
אָהַר 60. 249.	אָבֶל 150	367
256 296	אָבֶן 257. 354	אָהַר 248
אָהַר 247	אָבֶן אֶד 353	אָהַר 248
אִי 210	אָבֶר 205	אָם—וָאם 368
אִיב 202 232	אֶל 102	אָמֶן 270
אִיבָה 151	אֶל 117. 264.	אָמֶל 141
אִיבָה 271	314. 316	אָמֶן 353
אִיבָה 354	355. 357.	אָמֶן 256. 353
אִיבָה 354	אֶל 287. 291.	אָמֶן 256
אִיבָה 257	338 360.	אָמֶן 184
אִיבָה 22	364	אָמֶר 167
אִיבָה 354	אֶל- 263	אָמֶר 47
אִיד 354	אֶלְבִּישׁ 105	אָמֶשׁ 353
אִידָה 354	אֶלְבִּישׁ 104	אָמֶת 22. 210.
אִידָה 257	אֶלָּה 102 282	245
אִידָה 354	אֶלְבִּישׁ 215. 270.	אָנָּה 60
אִידָה 270	274. 278	אָנָּה 354
אִידָה 174	288	אָנָּה 221
אִידָה 354	אֶלְבִּישׁ 270	אָנָּה 58
אִידָה 200	אֶלְבִּישׁ 354	אָנָּשׁ 14
אִידָה 212	אֶלְבִּישׁ 263. 364	אָנָּשׁ 296
אִידָה 305	אֶלְבִּישׁ 205	אָנָּשׁ 58
אִידָה 257	אֶלְבִּישׁ 104	אָנָּשׁ 297
אִידָה 257	אֶלְבִּישׁ 104	אָנָּשׁ 271
אִידָה 75	אֶלְבִּישׁ 104	אָנָּשׁ 390
אִידָה 354	אֶלְבִּישׁ 212	אָנָּה 271
אִידָה 248. 268.	אֶלְבִּישׁ 212	אָנָּה 99 296
294. 305.	אֶלְבִּישׁ 247	אֶלְבִּישׁ 131
346	אֶלְבִּישׁ 214	אֶלְבִּישׁ 248
אִידָה 281	אֶלְבִּישׁ 252	אֶלְבִּישׁ 99
אִידָה 275	אֶלְבִּישׁ 252	אֶלְבִּישׁ 204
אִידָה 211	אֶלְבִּישׁ 252	אֶלְבִּישׁ 204
אִידָה 248	אֶלְבִּישׁ 295	אֶלְבִּישׁ 205
אִידָה 281	אֶלְבִּישׁ 105	אֶלְבִּישׁ 133
אִידָה 92	אֶלְבִּישׁ 192	אֶלְבִּישׁ 118
אִידָה 22 292	אֶלְבִּישׁ 186	אֶלְבִּישׁ 151 168
אִידָה 61 257.	אֶלְבִּישׁ 192	אֶלְבִּישׁ 208
354	אֶלְבִּישׁ 47	אֶלְבִּישׁ 160
אִידָה 292	אֶלְבִּישׁ 192	אֶלְבִּישׁ 222
		אֶלְבִּישׁ 174

אֶם 210. 265.
 368
 אֶפְרַיִם 193
 אֶזְרָא 167. 194
 אָפוֹ 194
 אִפְיָא 359
 אִסְיָן 50
 אֶת־צִי 264. 368
 אֶפֶס 355. 256
 אֶפְרַת 206
 אֶפְרַתָּה 158
 אֶצֶל 258 360
 אֶצִּיל 260
 אֶקְטֹל 119
 אֶרְבֶּעַ 250
 אֶרְבַּע מְאוֹת 252
 אֶרְבַּע רְבָאוֹת 252
 אֶרְבַּעַת אֲלָפִים 252
 אֶרְבָּעִים 253
 אֶרֶג 206
 אֶרֶה־לִּי 164
 אֶרוֹז 267
 אֶרֶח 14
 אֶרְחָח 271
 אֶרְחָח 235
 אֶרְחָח 235
 אֶרְחָח 235
 אֶרֶי 214
 אֶרִי 236
 אֶרִיּוֹת 214
 אֶרֶבֶת 208 270
 אֶרְצָה 200.
 אֶרְצָה 200. 220
 אֶרֶץ קִנְזָן 285
 אֶשְׁבֵּעַ 131
 אֶשָּׁח 211. 248
 305
 אֶשֶׁר 210
 אֶשְׁמִים 136. 137
 אֶשְׁלַחֲךָ 159
 אֶשְׁלַחֲךָ 159
 אֶשֶׁם 206
 אֶשְׁמִידֶךָ 159
 אֶשְׁמֶרָה 123
 אֶשְׁפֹּחַ 188

אֶשֶׁר 105. 264.
 287. 300.
 303 305.
 313. 354.
 365 367.
 368
 אֶשֶׁר לִי 286
 אֶשֶׁר לוֹ 301
 אֶשֶׁר מִיָּה 354
 אֶשֶׁר טָשָׁם 354
 אֶשֶׁר עִמּוֹ 302
 אֶשֶׁר-שָׁם 301. 354
 אֶשֶׁר הָיָה טִי 368
 אֶשֶׁת 248
 אֶשֶׁת 248
 אֵת 260 289
 290 297.
 360
 אֵת 99
 אֵת 289
 אֵת 289
 אֶתָּא 193
 אֶתָּח 301
 אֶתָּח 14 194.
 296 330
 אֵתוֹ 143 298.
 301
 אֵתוֹ 90
 אֵתוֹם 99
 אֵתוֹן 99
 אֵתְרֵי 138
 אֵתוֹי 99
 אֵתוֹי 99
 אֵתוֹי 260
 אֵתוֹי 260
 אֵתוֹי 260
 אֵתְרֵי 221
 אֵתְרֵי 194
 אֵתְרֵי 194
 אֵתְרֵי מִרְחִיק 63
 אֵתוֹי 99
 אֵתָם 84. 297
 אֵתְמוֹל 353
 אֵתָן 99
 אֵתָנָה 99. 100
 אֵתָנָה 193

אֵתָנָה 52
 אֵתָת 53
 אֵתְרֵי 140
 הַ 79
 הַ 61 105.
 259.
 262. 265.
 287 289.
 291 334.
 337
 כָּא 194
 כָּאוֹ 178
 כָּאֵתָת 296
 כָּאֵתָן 258
 כָּאֵבֶל 154
 כָּאֵרִי 44
 כָּאֵסְסָה 150
 כָּאֵסֶס 258
 כָּאֵר 156
 כָּאֵר 241
 כָּאֵשׁ 157
 כָּאֵשׁ 236
 כָּאֵת 194
 כָּבֵלָה 221
 כָּבֵלִי 258
 כָּבֵרִי 234
 כָּבֵרִי 84
 כָּבֵרְכֶפֶת 49
 כָּבֵרְכֶפֶת 28
 כָּבֵרְכֶפֶת 115
 כָּבֵלִי 258
 כָּבֵאֶם 184
 כָּבֵרִי 353
 כָּבֵרִי 258
 כָּבֵרְכֶאֶם 325
 כָּבֵרִי 210
 כָּבֵרְכֶמֶת כִּי 140
 כָּבֵרִי 262
 כָּבֵרִי 262
 כָּבֵרִים 105
 כָּוִי 301
 כָּוִי 194. 331.
 336
 כָּבֵרִי 190
 כָּבֵרִי 29

בִּזְנוֹן 181
 בִּזְנוֹן 178
 בִּזְנוֹן 5
 בִּזְנוֹן 175. 196
 בִּזְנוֹן 178
 בִּזְנוֹן 180. 209
 בִּזְנוֹן 166
 בִּזְנוֹן 165
 בִּזְנוֹן 151
 בִּזְנוֹן 165
 בִּזְנוֹן 44
 בִּזְנוֹן 293
 בִּזְנוֹן 128
 בִּזְנוֹן 264. 314.
 בִּזְנוֹן 368
 בִּזְנוֹן 266
 בִּזְנוֹן 302
 בִּזְנוֹן 258 263.
 בִּזְנוֹן 360
 בִּזְנוֹן 181
 בִּזְנוֹן 263
 בִּזְנוֹן 127
 בִּזְנוֹן 181
 בִּזְנוֹן 101
 בִּזְנוֹן 263
 בִּזְנוֹן 263
 בִּזְנוֹן 263
 בִּזְנוֹן 182
 בִּזְנוֹן 171
 בִּזְנוֹן 171
 בִּזְנוֹן 209. 248.
 בִּזְנוֹן 846
 בִּזְנוֹן 216
 בִּזְנוֹן 220
 בִּזְנוֹן 87
 בִּזְנוֹן 236
 בִּזְנוֹן 333
 בִּזְנוֹן 209
 בִּזְנוֹן 246
 בִּזְנוֹן 268
 בִּזְנוֹן 281
 בִּזְנוֹן 49
 בִּזְנוֹן 354
 בִּזְנוֹן 150
 בִּזְנוֹן 355
 בִּזְנוֹן 355

בִּזְנוֹן 201. 268
 בִּזְנוֹן 158
 בִּזְנוֹן 158
 בִּזְנוֹן 255. 360
 בִּזְנוֹן 116
 בִּזְנוֹן 222. 355
 בִּזְנוֹן 262
 בִּזְנוֹן 255
 בִּזְנוֹן 260
 בִּזְנוֹן 215
 בִּזְנוֹן 215. 245
 בִּזְנוֹן 245
 בִּזְנוֹן 245
 בִּזְנוֹן 245
 בִּזְנוֹן 248. 268
 בִּזְנוֹן 248
 בִּזְנוֹן 221
 בִּזְנוֹן 223. 248
 בִּזְנוֹן 54
 בִּזְנוֹן 54. 178
 בִּזְנוֹן 222. 248
 בִּזְנוֹן 211
 בִּזְנוֹן 108
 בִּזְנוֹן 271
 בִּזְנוֹן 117
 בִּזְנוֹן 181
 בִּזְנוֹן 60
 בִּזְנוֹן 47
 בִּזְנוֹן 368
 בִּזְנוֹן 258. 360
 בִּזְנוֹן 258. 380
 בִּזְנוֹן 261
 בִּזְנוֹן 258
 בִּזְנוֹן 190
 בִּזְנוֹן 90
 בִּזְנוֹן 137
 בִּזְנוֹן 268. 274
 בִּזְנוֹן 274
 בִּזְנוֹן 274
 בִּזְנוֹן 206
 בִּזְנוֹן 258
 בִּזְנוֹן 151
 בִּזְנוֹן 209
 בִּזְנוֹן 294
 בִּזְנוֹן 211

בִּזְנוֹן 353
 בִּזְנוֹן 304
 בִּזְנוֹן 132
 בִּזְנוֹן 224
 בִּזְנוֹן 208
 בִּזְנוֹן 211
 בִּזְנוֹן 78. 156
 בִּזְנוֹן 46
 בִּזְנוֹן 47
 בִּזְנוֹן 216
 בִּזְנוֹן 199
 בִּזְנוֹן 199
 בִּזְנוֹן 206
 בִּזְנוֹן 295
 בִּזְנוֹן 335
 בִּזְנוֹן 244
 בִּזְנוֹן 175
 בִּזְנוֹן 248. 268
 בִּזְנוֹן 204
 בִּזְנוֹן 273
 בִּזְנוֹן 248
 בִּזְנוֹן 248
 בִּזְנוֹן 56
 בִּזְנוֹן 248
 בִּזְנוֹן 270
 בִּזְנוֹן 271
 בִּזְנוֹן 63
 בִּזְנוֹן 158
 בִּזְנוֹן 94
 בִּזְנוֹן 185
 בִּזְנוֹן 115
 בִּזְנוֹן 206
 בִּזְנוֹן 46
 בִּזְנוֹן 205
 בִּזְנוֹן 206
 בִּזְנוֹן 205
 בִּזְנוֹן 96
 בִּזְנוֹן 244
 בִּזְנוֹן 205
 בִּזְנוֹן 213
 בִּזְנוֹן 201. 222
 בִּזְנוֹן 274
 בִּזְנוֹן 242. 243
 בִּזְנוֹן 93
 בִּזְנוֹן 244

גִּיל 133	גִּישׁ 159. 160	הַפִּיחַ 190
גִּיל 133	גִּישָׁה 159	הַמִּכָּס 84
גִּילָה 235	גִּישָׁי 159	הַחֵץ 171. 209
גִּילּוֹת 271	גִּישָׁי 159	הַחֵץ 60
גִּיר 206	גִּישָׁי 159	הַחֵץ 171
גִּירָה 242	גִּישָׁה 159. 196	הַחֵץ 202. 203
גִּירָה 213	גִּישָׁה 159	הַחֵץ 225
גִּיר 210. 346	גִּישָׁה 210	הַחֵץ 5
גִּיל 182		הַחֵץ 285
גִּילָה 271	הַחֵץ 156	הַחֵץ 285
גִּילָה 158	הַחֵץ 115	הַחֵץ 58
גִּיר 336	הַחֵץ 232. 305	הַחֵץ 86
גִּז 93	הַחֵץ 150	הַחֵץ 204
גִּזְלָה 245	הַחֵץ 222	הַחֵץ 216
גִּזְרֵי 118	הַחֵץ 107	
גִּזָּא 86	הַחֵץ 107	ח 48. 66.
גִּזָּא, גִּי 218	הַחֵץ 48. 69	67. 70.
גִּזְקָה 28	הַחֵץ 221	72. 103
גִּל 164	הַחֵץ 93. 195	ח 50. 72
גִּלְגָּל 54. 209	הַחֵץ 214	ח 72
גִּלְגָּל 164	הַחֵץ 275	ח 144. 276
גִּלְגָּלָה 242. 246	הַחֵץ 226	ח 103. 104.
גִּלְגָּלָה 243	הַחֵץ 178	276
גִּלְגָּלָה 94. 185	הַחֵץ 53	ח 276
גִּלְגָּלָה 189	הַחֵץ 62	ח 257. 358.
גִּלְגָּלָה 94	הַחֵץ 29	ח 359
גִּלְגָּלָה 96.	הַחֵץ 218. 53	ח 207
גִּלְגָּלָה 354. 355.	הַחֵץ 182	ח 50. 61.
368	הַחֵץ 353	ח 114. 138.
גִּלְגָּלָה 368	הַחֵץ 182	ח 124. 126.
גִּלְגָּלָה 368	הַחֵץ 93	188
גִּלְגָּל 5	הַחֵץ 195	ח 144
גִּלְגָּלָה 237	הַחֵץ 93. 195	ח 128. 128
גִּלְגָּלָה 368	הַחֵץ 50	ח 100
גִּלְגָּלָה 204	הַחֵץ 190	ח 145
גִּלְגָּלָה 134	הַחֵץ 93. 195	ח 280
גִּלְגָּלָה 222	הַחֵץ 50	ח 277
גִּלְגָּלָה 148	הַחֵץ 190	ח 135
גִּלְגָּלָה 210	הַחֵץ 93. 195	ח 280
גִּלְגָּלָה 56	הַחֵץ 209. 244	ח 220
גִּלְגָּלָה 141	הַחֵץ 209	ח 235
גִּלְגָּלָה 98. 207	הַחֵץ 163	ח 235
גִּלְגָּלָה 95	הַחֵץ 191	ח 220
גִּלְגָּלָה 52	הַחֵץ 205.	ח 186
גִּלְגָּלָה 52	הַחֵץ 244	ח 266
גִּלְגָּלָה 159. 196	הַחֵץ 276	ח 257

הַמֶּלֶךְ	102. 277	דָּם	144	הָדָר	155. 180.
280		הוֹא	58		329. 344.
הַמֶּלֶךְ	277	הוֹא	13. 100		349
הַמֶּלֶךְ	257		282. 297.	הָדָר לְעֶשְׂרֵה	325
הָמָם	257		299	הָיוּם	256 270
הַמֶּלֶךְ	22	הוֹבֵלֵשׁ	174. 196	הָיוּם הָרִאשׁוֹן	300
הַמֶּלֶךְ	201	הוֹרֵעַ	172	הַיָּמִיב	198
הַמֶּלֶךְ	158	הוֹדָה	194	הַיָּר	155
הָמָּ כִּי	257	הוֹרֵי	266	הַיָּלִיל	174
הַמֶּלֶךְ	280	הוֹכֵחַ	83	הַיָּמִין	174
הַמֶּלֶךְ	278	הוֹכֵחַ	158	הַיָּמִינִי	173
הַמֶּלֶךְ	257	הוֹכֵחַ	172	הַיָּמִינִי	174
הַמֶּלֶךְ	194	הוֹלֵל	141	הַיָּמִינִי	279
הַמֶּלֶךְ	194	הוֹלֵלוֹת	208	הַיָּמִינִי	278
הַמֶּלֶךְ	257	הוֹלֵלוֹת	208	הַיָּמִינִי	194
הָבָה	172	הוֹלֵם	128	הַיָּמִינִי	1 9
הָבָה	180	הוֹלֵם	88	הַיָּמִינִי	194
הָבָה	184	הוֹן	353	הַיָּמִינִי	194
הָבָה	184	הוֹרֵעַ	196	הַיָּמִינִי	192
הָבָה	127	הוֹרֵעַ	172	הַיָּמִינִי	60 138
הָבָה	257	הוֹרֵעַ	172	הַיָּמִינִי	194
הָבָה	172. 266	הוֹרֵעַ	194	הַיָּמִינִי	193
הָבָה	266	הוֹרֵעַ	172	הַיָּמִינִי	278
הָבָה	165	הוֹרֵעַ	172	הַיָּמִינִי	281
הָבָה	172	הוֹרֵעַ	102	הַיָּמִינִי	137
הָבָה	180	הוֹרֵעַ	180	הַיָּמִינִי	179
הָבָה	194	הוֹרֵעַ	168	הַיָּמִינִי	192
הָבָה	194	הוֹרֵעַ	138	הַיָּמִינִי	104
הָבָה	138	הוֹרֵעַ	193	הַיָּמִינִי	257. 359
הָבָה	196	הוֹרֵעַ	193	הַיָּמִינִי	352. 353
הָבָה	277	הוֹרֵעַ	185	הַיָּמִינִי	191
הָבָה	280	הוֹרֵעַ	185	הַיָּמִינִי	135
הָבָה	165	הוֹרֵעַ	68	הַיָּמִינִי	278
הָבָה	184	הוֹרֵעַ	192	הַיָּמִינִי	174
הָבָה	165	הוֹרֵעַ	192	הַיָּמִינִי	103
הָבָה	280	הוֹרֵעַ	192	הַיָּמִינִי	103
הָבָה	278	הוֹרֵעַ	279	הַיָּמִינִי	171
הָבָה	138	הוֹרֵעַ	135	הַיָּמִינִי	276
הָבָה	160	הוֹרֵעַ	200	הַיָּמִינִי	173. 196
הָבָה	181	הוֹרֵעַ	138	הַיָּמִינִי	173
הָבָה	189	הוֹרֵעַ	165	הַיָּמִינִי	173
הָבָה	257	הוֹרֵעַ	139	הַיָּמִינִי	173
הָבָה	280	הוֹרֵעַ	100. 296.	הַיָּמִינִי	173
הָבָה	165	הוֹרֵעַ	299 305	הַיָּמִינִי	173
הָבָה	257	הוֹרֵעַ	192	הַיָּמִינִי	115
הָבָה	84	הוֹרֵעַ	278	הַיָּמִינִי	127

הַלְשִׁין	136	הַסְכֵּב	280	הָרָח	84. 220
הַלְחָחַם	140	הַסְבּו	185		237-
הַם	93	הַסְבּוֹת	164	הַרְחִיבָה שְׂאוֹל	63
הַם	296. 100	הַסֵּג	180	הַרְחֵק	157
הַם	144	הַסִּיג	180	הַרְמָח	278
הַמְדַּבֵּר	280	הַסִּית	180	הַרְמֵה	165
הַמָּח	330	הַסְבֹּרָנָא	136	הַרְיוֹן	166
הַמָּח	299. 305	הַסְתַּח	179	הַרְסָה	191
הַמִּיתָח	200	הַעֲבִרְתָּ	155	הַרְצָח	189
הַמְזַבַּח	280	הַעֲבִירְתָּ	155	הַרְרִי	237
הַמְזַבַּח	280	הַעֲזָח	166	הַרְרִים	237
הַמְזַבַּח	166	הַעֲזָח	278	הַשְׁאֵל־חֵרֶת	157
הַמְזַבַּח	165	הַעֲזָח	216	הַשֵּׁב	89
הַמְזַבַּח	280	הַעֲזָח	192	הַשְׁבַּע־תָּנוּ	149
הַמְזַבַּח	165	הַעֲזָח	155	הַשֵּׁח	165
הַמְזַבַּח	157	הַעֲזָח	155	הַשְׁטָן	277
הַמְזַבַּח	257	הַעֲזָח	276	הַשְׁתַּבַּח	137
הַמְזַבַּח	280	הַעֲזָח	192	הַשְׁתַּבַּח	137
הַמְזַבַּח	165	הַעֲזָח	280	הַשְׁתַּבַּח	353
הַמְזַבַּח	191	הַעֲזָח	191	הַשְׁלָחָה	137
הַמְזַבַּח	179	הַעֲזָח	196	הַשְׁלָחָה	137
הַמְזַבַּח	179	הַעֲזָח	207	הַשְׁלָחָה	295
הַמְזַבַּח	257	הַעֲזָח	193	הַשְׁמָאֵל	142
הַמְזַבַּח	130	הַעֲזָח	276. 296	הַשְׁמִיר	136
הַמְזַבַּח	144	הַעֲזָח	89	הַשְׁמִיר	136
הַמְזַבַּח	138	הַעֲזָח	139	הַשְׁמִירָה	220
הַמְזַבַּח	194	הַעֲזָח	209	הַשְׁמִין	136
הַמְזַבַּח	100	הַעֲזָח	279	הַשְׁמִיעִית	208
הַמְזַבַּח	256	הַעֲזָח	136	הַשְׁמִיחַ	196
הַמְזַבַּח	299	הַעֲזָח	293	הַשְׁמִירָה	136
הַמְזַבַּח	257. 266.	הַעֲזָח	37	הַשְׁתַּחֲוֹת	192
הַמְזַבַּח	329	הַעֲזָח	196	הַשְׁתַּחֲוֹת	139
הַמְזַבַּח	278	הַעֲזָח	37	הַשְׁתַּמֵּר	61
הַמְזַבַּח	257	הַעֲזָח	37	הַשְׁתַּשְׁע	164
הַמְזַבַּח	276	הַעֲזָח	136	הַתְּאֵר	139
הַמְזַבַּח	177	הַעֲזָח	172	הַתְּאֵר	138
הַמְזַבַּח	257	הַעֲזָח	136	הַתְּבִינָה	181
הַמְזַבַּח	276	הַעֲזָח	151	הַתְּבִלָּה	141
הַמְזַבַּח	257	הַעֲזָח	237. 298	הַתִּז	89
הַמְזַבַּח	47. 257	הַעֲזָח	191	הַתְּחַסֵּק	139
הַמְזַבַּח	146	הַעֲזָח	70	הַתְּחַסֵּק	139
הַמְזַבַּח	177. 179	הַעֲזָח	191	הַתְּחַל	191
הַמְזַבַּח	180	הַעֲזָח	191	הַתְּחַל	139
הַמְזַבַּח	130	הַעֲזָח	191. 256.	הַתְּחַל	169. 194
הַמְזַבַּח	160	הַעֲזָח	353	הַתְּחַשֵּׁ	208
הַמְזַבַּח	268	הַעֲזָח	191		

ה'הל פי	165	ה'הצדק	155	ה'הלבט	149
ה'הלל	166	ה'השכמה	177	ה'הלחם	130
ה'הנפית	193	ה'השמות	180	ה'הלל	89
ה'הנפית	193	ה'החב	47. 56	ה'הלל	89
ה'הקס	138	ה'הנחם	178	ה'הלל	165
ה'הפועץ	196	ה'הנח	195	ה'הלל	179
ה'הפועץ	189	ה'הנח	155	ה'הלל	164
ה'הפועץ	139	ה'השקת	127	ה'הלל	166
ה'הנח	139	ה'השקת	47	ה'הלל	163
ה'הנח	138	ה'הלל	168	ה'הלל	177
ה'הנח	139	ה'הלל	194	ה'הלל	168
ה'השט	138	ה'הנח	194	ה'הלל	179. 180
		ה'הנח	194	ה'הלל	180
50. 66. 73.	79	ה'הנח	136	ה'הלל	182
318	126	ה'הנח	189	ה'הלל	191
207. 219	105. 265.	ה'הנח	157	ה'הלל	179
316.	339. 346.	ה'הנח	172. 174	ה'הלל	190
357. 365	223	ה'הנח	165	ה'הלל	191
	183	ה'הנח	191	ה'הלל	127
	168	ה'הנח	179	ה'הלל	191
	157	ה'הנח	137	ה'הלל	174
	168	ה'הנח	172. 194	ה'הלל	174
	140	ה'הנח	137	ה'הלל	71. 189
	191	ה'הנח	57	ה'הלל	168
	368	ה'הנח	278	ה'הלל	180
	190	ה'הנח	194	ה'הלל	128
	190	ה'הנח	194	ה'הלל	335
	180	ה'הנח	158	ה'הלל	165
	180	ה'הנח	136	ה'הלל	165
	180	ה'הנח	57	ה'הלל	193
	126	ה'הנח	193	ה'הלל	193
	136	ה'הנח	74	ה'הלל	172
	127	ה'הנח	137	ה'הלל	115
	56	ה'הנח	189	ה'הלל	115
	174	ה'הנח	189	ה'הלל	115. 172
	179	ה'הנח	194	ה'הלל	66
	155	ה'הנח	172	ה'הלל	189
	311	ה'הנח	194	ה'הלל	127
	190	ה'הנח	173	ה'הלל	127
	179	ה'הנח	171	ה'הלל	171
	179	ה'הנח	173	ה'הלל	191
	155	ה'הנח	115	ה'הלל	172
		ה'הנח	120.	ה'הלל	174
		ה'הנח	162. 166	ה'הלל	189
		ה'הנח	150	ה'הלל	194. 163

נִחְנַל	191	זִירָה	199	הָמָא	204
נִחְוִי	191	זִיחַ	231	הָמָא	235
נִחְוִי	180	זִיחַ	167	הָמָא	205
נִלָּא כִּזְרָא לִי	304	זִיחָן	207	הָמָא	184
נִן	207	זִלְעָשָׁה	208	הָמָא	203
נִן	121	זִמָּן	16	הָמָא	244
נִיכָרָם	194	זִמְרָת	199	הָמָא	193
נִסְעָרָה	47	זִנָּב	132	הָמָא	276
נִעְצָר	265	זִנְבוֹת	237	הָרִי	75. 195.
נִעְשִׂיחַ	127	זִנְרָה	214	הָרִי	218
נִפְשָׁתָם	115	זִנְרִים	214	הָרִי	195. 218
נִפְשָׁר	47	זִנְרָתָא פִּרְצָתָא	149	הָרִי	155. 189
נִרְכָּב	47	זִסְעָש	29	הָרִי	155
נִרְכָּב	47	זִסְמָה	155 156	הָרִי	195
נִרְצָחִי	193	זִסְמָה	243	הָרִי	155
נִשְׁכָּנָה	127	זִסְמָה	244	הָרִי	273
נִשְׁכָּת	178	זִסְמָה	204 232	הָרִי	236
נִשְׁקָה	47	זִסְמָה	273	הָרִי	211
נִח	207	זִסְמָה	52	הָרִי	199
נִחְאֻלְצָה	47	זִסְמָה	52	הָרִי	223
נִחְאֻלְצָה	50	זִסְמָה	164	הָרִי	73 192
נִחְוִי	192	זִסְמָה	272	הָרִי	204. 232
נִחְוִי	169	זִסְמָה	142	הָרִי	237
נִחְוִי	167	זִסְמָה	52	הָרִי	206
נִחְוִי	180	זִסְמָה	154	הָרִי	213
נִחְוִי	189	זִסְמָה	148. 149	הָרִי	210
נִחְוִי	163	זִסְמָה	96	הָרִי	221
נִחְוִי	174	זִסְמָה	199. 244	הָרִי	134
נִחְוִי	154	זִסְמָה	167	הָרִי	208
נִחְוִי	164	זִסְמָה	247	הָרִי	134
נִחְוִי	189	זִסְמָה	204	הָרִי	232
נִחְוִי	165	זִסְמָה	215	הָרִי	282
נִחְוִי	165	זִסְמָה	215	הָרִי	121
נִחְוִי	270	זִסְמָה	215. 246	הָרִי	248
נִחְוִי	102	זִסְמָה	141	הָרִי	206. 270
נִחְוִי	234	זִסְמָה	352	הָרִי	248
נִחְוִי	221	זִסְמָה	352	הָרִי	117
נִחְוִי	256. 300.	זִסְמָה	83	הָרִי	117
נִחְוִי	359	זִסְמָה	213	הָרִי	113
נִחְוִי	210	זִסְמָה	14	הָרִי	252
נִחְוִי	102. 300	זִסְמָה	41. 232	הָרִי	209
נִחְוִי	108. 282.	זִסְמָה	207	הָרִי	205
נִחְוִי	300	זִסְמָה	244	הָרִי	222
נִחְוִי	258. 360	זִסְמָה	71. 86	הָרִי	222
נִחְוִי	222. 258	זִסְמָה	193	הָרִי	214
		זִסְמָה		הָרִי	244

היחידים	214					ירמיה	165	166
חיים	256	50	66	ר		ירושלם	171	
חילוני	164	73				ירושלם	115	
חילוני	62	154	219	—		ירושלם	159	
חסידי	234	219	222	—		ירושלם	115	
חסידי	201	270		ראב"ד	168	ירושלם	242	
חסידי	190			ראב"ד	194	ירושלם	121	
חסידי	190			ראב"ד	168	ירושלם	63	
חזון	226			ראב"ד	156	ירושלם	189	
חזון	142			ראב"ד	194	ירושלם	272	
חזון	210			ראב"ד	194	ירושלם	137	
חזון	232			ראב"ד	194	ירושלם	9	256
חזון	209	231		ראב"ד	194	ירושלם	66	
חזון	243			ראב"ד	5	ירושלם	260	
חזון	149			ראב"ד	157	ירושלם	58	
חזון	206			ראב"ד	242	ירושלם	288	
חזון	243			ראב"ד	158	ירושלם	201	
חזון	96			ראב"ד	158	ירושלם	173	
חזון	208			ראב"ד	133	ירושלם	137	
חזון	206			ראב"ד	156	ירושלם	169	
חזון	204			ראב"ד	146	ירושלם	140	
חזון	95			ראב"ד	174	ירושלם	172	
חזון	208			ראב"ד	171	ירושלם	83	134
חזון	243			ראב"ד	171	ירושלם	190	
חזון	204			ראב"ד	149	ירושלם	199	
חזון	204			ראב"ד	128	ירושלם	248	294
חזון	205			ראב"ד	196	ירושלם	275	
חזון	204			ראב"ד	84	ירושלם	216	231
חזון	213			ראב"ד	190	ירושלם	256	353
חזון	219			ראב"ד	75	ירושלם	270	
חזון	208			ראב"ד	913	ירושלם	242	243
חזון	118			ראב"ד	172	ירושלם	128	196
חזון	133			ראב"ד	196	ירושלם	173	
				ראב"ד	158	ירושלם	184	
				ראב"ד	158	ירושלם	173	
				ראב"ד	160	ירושלם	194	
				ראב"ד	209	ירושלם	173	
				ראב"ד	194	ירושלם	273	
				ראב"ד	194	ירושלם	181	
				ראב"ד	194	ירושלם	181	
				ראב"ד	194	ירושלם	353	
				ראב"ד	166	ירושלם	158	
				ראב"ד	214	ירושלם	166	
				ראב"ד	213	ירושלם	154	
				ראב"ד	214	ירושלם	171	
				ראב"ד	165	ירושלם	252	

יחזק 86. 189
 יחזקיו 353
 יחזקיון 121
 יחזקוני 154
 יחזקוניח 201
 יחזקיה 15
 יחזקיהו 65
 יחזקיהני 157
 יחזק 166
 יחזק 164
 יחזק 166
 יחזקני 167
 יחזקיר 153
 יחזקו 166
 יחזשב 153
 יחב 174
 יחב 184
 יחבא 138. 139
 יחב 174
 יחב 196
 יחב 174
 יחביל 174
 יחב תרעלה 288
 יחב 171
 יחב 171
 יחב 170
 יחב 173
 יחב 174
 יחב 194
 יחב 146
 יחב 194
 יחב 193
 יחב 171
 יחב 115. 149
 יחב 193
 יחב 191
 יחב 142
 יחב 138
 יחב 182. 166
 יחב 163. 166
 יחב 166
 יחב 150
 יחב 171
 יחב 75
 יחב 284

יחב 241
 יחב 241
 יחב 84
 יחב 115
 יחב 149
 יחב 205
 יחב 180
 יחב 172
 יחב 174
 יחב 121
 יחב 231. 237
 יחב 165
 יחב 214
 יחב 248
 יחב 176
 יחב 190
 יחב 248
 יחב 305
 יחב 273
 יחב 212
 יחב 852
 יחב 275
 יחב 176
 יחב 193
 יחב 150
 יחב 164
 יחב 122. 126.
 יחב 183
 יחב 159
 יחב 156
 יחב 179
 יחב 196
 יחב 160
 יחב 194
 יחב 160
 יחב 174
 יחב 192
 יחב 121
 יחב 173
 יחב 162
 יחב 167
 יחב 167
 יחב 170
 יחב 205
 יחב 180

יחב 165
 יחב 179
 יחב 154
 יחב 86. 154
 יחב 121
 יחב 258. 360
 יחב 264. 313
 יחב 192
 יחב 192
 יחב 171
 יחב 172
 יחב 171
 יחב 192
 יחב 190
 יחב 194
 יחב 283
 יחב 196
 יחב 141
 יחב 160
 יחב 191
 יחב 171. 333.
 יחב 342
 יחב 193
 יחב 241
 יחב 157
 יחב 174
 יחב 170
 יחב 174
 יחב 169. 174
 יחב 60. 174
 יחב 180
 יחב 174
 יחב 234
 יחב 150
 יחב 171
 יחב 182
 יחב 177
 יחב 60
 יחב 124
 יחב 171
 יחב 174
 יחב 240
 יחב 149
 יחב 193
 יחב 189. 191
 יחב 189

יֵרֵא	171	יֵשׁ	165	פָּרֶכֶד	66
יֵרָאָהוּ	298	יֵשֶׁן	128. 171	פָּה	146
יֵרָאָהֶם	184	יֵשָׁא	193	פְּהִיּוֹם	105
יֵרָבִיּוֹן	190	יֵשֵׁנָא	193	פָּהֶם	262
יֵרָגָיוֹן	121	יֵשָׁא	193	פָּהָן	262
יֵרֶד	171. 342	יֵשֶׁנִי	257	פִּתְחֵרִמָּה	340
יֵרֶדֶ	191	יֵשׁוּעָה	120	פִּזְקָב	61
יֵרֶדֶם	154	יֵשֶׁר	204	פִּזְקָם	83
יֵרֶדְפוּ	150	יֵשֶׁר	174	פִּזְרָה	85
יֵרֶדֶה	194	יִשְׂרָאֵלִי	211	פִּתְחֵלִים	292
יֵרֶה	194	יֵשׁשְׁכָר	58	פִּי	264. 365.
יֵרוֹ	194	יִשְׁתַּחֲוֶה	192	פִּי	367. 368
יֵרוֹן	165. 166	יִשְׁתָּיִין	190	כִּיִּים	105
יֵרוֹץ	165	יִת	207	כִּילִי	211
יֵרוּצוֹן	179	יִחָאָן	191	כִּימִי	292
יֵרוּשָׁלַיִם	58. 216	יִחְתָּלֶךְ	90	כִּיחֵרִין	74
יֵרוּת	194	יִחְתִּית	142	כָּדָם	262
יֵרֶח	180	יִחִיב	52	כָּל	182
יֵרַח	84	יִחַד	196	כָּל־	285
יֵרַח בְּנֵי־יוֹסֵף	53	יִחַם	162	כָּל	288. 281.
יֵרֶךְ	270	יִחָן	160. 161		305. 351.
יֵרֶךְ	164	יִחְשָׁקֶד	139		355
יֵרֶכָה	270	יִחַר	180	כָּל־אָבֹן	281
יֵרֶכָה	270	יִחַר	353	כָּאֲחֵי	193
יֵרֶכִים	232	יִחֲרִין מִן	293	כָּלֶב	84
יֵרֶכְתִּי	245			כָּלֶב	270
יֵרֶכְתִּי	245	כ	79	כָּל־דָּבָר	305
יֵרֶכְתִּים	245	כ	126. 259	כָּלֶח	363
יֵרֶע	171	כִּיֵּא	51	כָּל־חֲזָאִים	281
יֵרֶמְיָהוּ	90	כָּאֵב	278	כָּל־חֲזָאִין	281
יֵרֶש	170	כָּאֵבֹן	292	כָּלוֹ	189
יֵרֶשֶׁח	170	כָּאֲחֹד	353	כָּלוֹ	193
יֵרֶשֶׁב	169. 171.	כָּאֲחִי	258	כָּלִי	248
	333. 336	כָּאֲיִן	553	כָּלִי	248
יֵרֶשֶׁב	170	כָּאֲשֶׁר	264. 302	כָּלִים	248
יֵרֶשֶׁב־יָא	172. 313	כָּבִדִית	246	כָּל־יֵשֶׁלִי	303
יֵשֶׁדֶם	62. 166	כָּבִדִים	109	כָּלֶן	224
יֵשֶׁהֶם	164	כָּבִדִים	61	כָּלֶפֶל	141
יֵשֶׁהוּד	165	כָּבִדִים	256. 353	כָּלֶכֶל	66
יֵשֶׁהֶם	182	כָּבִד	292	כָּלֶכֶל	178
יֵשֶׁהֶלֶח	200	כָּבִד	292	כָּלֶכֶל	141
יֵשֶׁהֶרֶן	211	כָּבִדֶשֶׁנָּח	292	כָּלֶם	299
יֵשֶׁח	165	כָּבִד	61	כָּל־עֵינֶה	281
יֵשֶׁח־לִי	158	כָּבִדִיר	278	כָּלֶהוּ	193
יֵשֶׁלִי	190	כָּבִדֶם	292	כָּלֶהוּ	281
יֵשֶׁלֶם	137	כָּבִד	258. 380	כָּם	145. 148

כמח 260. 354
 כמי אש 292
 כמח 5
 כח פין 22
 כמחט 353
 כן 257. 359
 כן 145
 כח 224
 כחות 271
 כחם 213
 כחן 10
 כחן 207
 כי 10
 כחם 215 232
 כחל 117
 כח 93
 כחל 206
 כחן 190
 כחן 234
 כחם 276
 כח 50
 כח 214
 כח 258. 360
 כח 214. 231
 כח 261
 כח 224
 כח 211
 כח 96. 208
 כח 96
 כח 5
 כח 220
 כח 206 232.
 כח 240
 כח 240
 כח 236
 כח 79
 כח 58
 כח 246
 כח 246
 כח 232
 כח 208
 כח 153
 כח 246

ל 79
 ל 105
 לא 255. 314.
 317. 355
 לא 115. 183.
 192. 193.
 194. 195
 לא 137
 לא 179
 לא 178
 לא 70
 לא 325
 לא 236
 לא 302
 לא 120
 לב 206
 לב 255 353.
 361
 לב 353
 לב 256
 לב 361
 לב 275
 לב 260
 לב 180
 לב 355
 לב 107
 לב 237
 לב 15. 268
 לב 107. 271
 לב 5
 לב 211
 לב 166
 לב 52
 לב 171
 לב 171
 לב 112. 154.
 185. 193.
 194. 195
 לב 325
 לב 301
 לב 261
 לב 354
 לב 256
 לב 193
 לב 193

לב 193
 לב 185
 לב 319. 368
 לב 301
 לב 319
 לב 210
 לב 211
 לב 216. 231
 לב 166
 לב 166
 לב 166
 לב 185
 לב 236
 לב 200. 353
 לב 171
 לב 173
 לב 266
 לב 354
 לב 261
 לב 173
 לב 137
 לב 62
 לב 260
 לב 260
 לב 260
 לב 261
 לב 221
 לב 224
 לב 226
 לב 221
 לב 280
 לב 313
 לב 258
 לב 368
 לב 137
 לב 183
 לב 199
 לב 137
 לב 65. 117
 לב 260
 לב 260
 לב 117
 לב 117
 לב 260
 לב 353
 לב 90

לָעֵם 105
 לָעִי 258
 לָעִי 258. 360
 לָעִי 353
 לָעִי קָטָן 25
 לָעִי קָטָן 25
 לָעִי 187
 לָעִי 134
 לָעִי 161
 לָעִי 182
 לָעִי 161
 לָעִי 63
 לָעִי 158
 לָעִי 86
 לָעִי 117
 לָעִי 260. 353
 לָעִי 221
 לָעִי 184
 לָעִי 137
 לָעִי 117
 לָעִי 272
 לָעִי 9
 לָעִי 137
 לָעִי 137
 לָעִי 171
 לָעִי 161
 לָעִי 131
 לָעִי 106
 לָעִי 259
 לָעִי 256. 353
 לָעִי 184
 לָעִי 355
 לָעִי 252 256
 לָעִי 295
 לָעִי 294
 לָעִי 200 301
 לָעִי 353. 368
 לָעִי 232
 לָעִי 53
 לָעִי 354
 לָעִי 207
 לָעִי 134
 לָעִי 76. 156
 לָעִי 150

מָאֵרִי 56
 מָאֵרִי 302
 מָאֵרִי 252
 מָאֵרִי 284
 מָאֵרִי 221
 מָאֵרִי 256 352
 מָאֵרִי 207
 מָאֵרִי 207
 מָאֵרִי 209
 מָאֵרִי 207
 מָאֵרִי 221
 מָאֵרִי 220
 מָאֵרִי 84
 מָאֵרִי 255 359
 מָאֵרִי 212
 מָאֵרִי 209
 מָאֵרִי 209
 מָאֵרִי 106 301
 מָאֵרִי 305. 358
 מָאֵרִי 106. 301
 מָאֵרִי 106
 מָאֵרִי 106. 301
 מָאֵרִי 63. 300
 מָאֵרִי 329
 מָאֵרִי 325
 מָאֵרִי 283
 מָאֵרִי 54 53
 מָאֵרִי 137
 מָאֵרִי 353
 מָאֵרִי 305
 מָאֵרִי 145
 מָאֵרִי 145
 מָאֵרִי 145
 מָאֵרִי 145
 מָאֵרִי 211
 מָאֵרִי 203
 מָאֵרִי 178
 מָאֵרִי 258
 מָאֵרִי 258. 360
 מָאֵרִי 246
 מָאֵרִי 52. 53. 54
 מָאֵרִי 209
 מָאֵרִי 137
 מָאֵרִי 209
 מָאֵרִי 209
 מָאֵרִי 209

מָאֵרִי 209. 231
 מָאֵרִי 207
 מָאֵרִי 354
 מָאֵרִי 166
 מָאֵרִי 137
 מָאֵרִי 207
 מָאֵרִי 207
 מָאֵרִי 207
 מָאֵרִי 246
 מָאֵרִי 220
 מָאֵרִי 352
 מָאֵרִי 361
 מָאֵרִי 137
 מָאֵרִי 207
 מָאֵרִי 220
 מָאֵרִי 49
 מָאֵרִי 137
 מָאֵרִי 353
 מָאֵרִי 199
 מָאֵרִי 246
 מָאֵרִי 352
 מָאֵרִי 355
 מָאֵרִי 192
 מָאֵרִי 199
 מָאֵרִי 248
 מָאֵרִי 106 300.
 מָאֵרִי 301
 מָאֵרִי 209
 מָאֵרִי 212. 216.
 מָאֵרִי 248
 מָאֵרִי 288
 מָאֵרִי 248
 מָאֵרִי 248
 מָאֵרִי 221
 מָאֵרִי 353
 מָאֵרִי 75
 מָאֵרִי 288
 מָאֵרִי 171
 מָאֵרִי 53 54
 מָאֵרִי 53
 מָאֵרִי 53
 מָאֵרִי 194
 מָאֵרִי 142
 מָאֵרִי 226
 מָאֵרִי 193
 מָאֵרִי 113. 184

מְלָאָה שְׂחָד	63	מָן	105, 258.	מְרִאשׁוּתִי	215
מְלָאוּ	184		262 287	מְרִגְלוֹת	201
מְלֹאוֹת	184		292		273
מְלֻמְכָה	224 226	מְלֹאוֹת	245	מְרִגְזָה	70
מֵלֵא פִים	35	מִלְחוֹ	263	מְרוֹקֶה	70
מְלֵאָה	184	מִנוּקָה	246	מְרָח	70
מְלֵאָתִי	222, 245	מִי־	213 222	מְרִימִים	273
מִלְבִּישׁ	207	מְנוֹיֹת	245	מְרִתֵּב	207
מִלּוֹ	193	מִנָּח	245	מְרִיב	181
מִלּוֹאֵחַ	184	מִסְבַּח	164	מְרִיךְ	209
מִלָּח	11	מִסְרָה	17	מְרִכְכָּה	207
מִלָּח	211	מִסְזוֹר	207	מְרַפֵּא	193
מִלְחָמָה	207	מִסְחָר	137	מִ'גֶּה	137
מִלִּים	212 213	מִסְחָר	207	מִשָּׁה	22
מִלִּין	212	מִסְזִים	137	מִשׁוֹת	204
מִלֵּךְ	206 212	מִסְט מִסְט	5	מִשׁוֹט	209
	231	מִי־	211	מִשְׁתִּי	204
מִלְכָּא	46	מִי־נִי	223	מִשִּׁים	181
מִלְכָּא	213	מִנָּל	210	מִשְׁכּוֹ	118
מִלְכָּח	243	מִעַל	165 360	מִשְׁכֶּרֶת	207
מִלְכוֹת	201 246	מִנְלָה	352	מִשְׁלָךְ	137
מִלְכוּת	247	מִצֵּל ל	360	מִשָּׁם	352
מִלְשִׁי	45	מִעֲנֶה-רֶךְ	63	מִשְׁמִים	166
מִלְכִּי	118	מִצָּרָה	209	מִשְׁטָט	206
מִלְכִּין	212	מִשְׁק	49 50	מִשְׁטָר	140
מִלְכִּי-צֶדֶק	11 222	מִסִּי	341	מִשְׁחָר	194
מִלְכָּה	242	מִפְחָח	207	מִשְׁחִי	50
מִלְמַנְלָה	253	מִפָּא	183	מִח	178.
מִלְפִיל	51	מִפְצָאוֹ	184		270
מִלָּה	169	מִפְצָאֵה	184 241	מִהָג	55
מִלְקִית	207	מִפְצָח	184	מִקָּה	245.
מִלְקָתִים	232	מִפְצָח	270	מִתְנַפְּקִים	138
מִלְרֵעַ	51	מִצִּיץ	181	מִתְנַת	352.
מִלְחָה	185	מִצְלָהִים	243	מִתִּי	353
מִלְחָנָה	61	מִצְרִי	185	מִחִים	215
מִלְחָתִים	239	מִקְדָּוִים	239	מִתְנִי	178
מִמְחָרָה	353	מִקֹּם	207, 272	מִתְנִים	231
מִמְחָה	352	מִקְטָלָה	137	מִתְנִקֵּם	139
מִשְׁקָה וְהִלָּאָה	352	מִקְטָה	55	מִתְנִקִּים	142
מִמְלָכָה	201 207	מִקְרָא	239	נ	159
מִמְלָכָה	246	מִקְשָׁה	211	נ	121
מִמְנוֹ	301	מִר	5	נ	146
מִמְצֵל	352	מִרְאָה	224	נ	146
מִמְצֵל ל	352	מִרְאִיָּהִם	239	נָא	313.
מִמְרָ	209	מִרְאִיָּהִם	211 273	נָאוֹ	363

אָנח 192
אָחוז 168
אָח 129
אָה 157
אָה 335
אָה 208
אָה 157
אָה 157
אָה 157
אָה 184
אָה 184
אָה 221
אָה 181
אָה 166
אָה 204
אָה 193
אָה 166
אָה 166
אָה 328
אָה 130
אָה 234
אָה 352. 360
אָה 204
אָה 199
אָה 165
אָה 190
אָה 196
אָה 159
אָה 120
אָה 146
אָה 159
אָה 160. 196
אָה 86
אָה 237
אָה 285
אָה 146
אָה 146
אָה 146
אָה 178
אָה 178
אָה 328
אָה 142
אָה 178
אָה 329
אָה 129
אָה 193

אָה 158
אָה 267
אָה 86
אָה 165
אָה 200
אָה 199
אָה 156
אָה 329
אָה 166
אָה 99
אָה 99
אָה 272
אָה 245
אָה 215 243
אָה 245
אָה 211
אָה 245
אָה 165
אָה 194
אָה 190
אָה 190
אָה 185
אָה 146
אָה 146
אָה 146
אָה 146
אָה 146
אָה 146
אָה 194
אָה 270
אָה 360
אָה 130
אָה 142
אָה 238
אָה 211
אָה 129
אָה 130
אָה 180
אָה 166
אָה 165
אָה 184
אָה 184
אָה 184
אָה 184
אָה 180
אָה 123

אָה 191
אָה 165
אָה 166
אָה 88
אָה 179. 180
אָה 273
אָה 156
אָה 231
אָה 63
אָה 13. 206.
אָה 231
אָה 158
אָה 153
אָה 196
אָה 179
אָה 328
אָה 207. 256.
אָה 271
אָה 184
אָה 193
אָה 196
אָה 304
אָה 234
אָה 208
אָה 271
אָה 231
אָה 130
אָה 36
אָה 119
אָה 179
אָה 283
אָה 190
אָה 165
אָה 164
אָה 270
אָה 206. 270
אָה 47
אָה 193
אָה 194
אָה 130
אָה 129
אָה 184
אָה 165
אָה 133
אָה 193

נִשְׁתַּחֲוֶה	248
נִשְׁתַּחֲוֶה	129
נִשְׁתַּחֲוֶה	188
נִתָּן	196
נִתָּן	161
נִתָּן	159
נִתָּן	161
נִתְּנָם	161
נָכַב	161
נָכַב	167
נָכַב	167
נָכַב	166
נָכַב	256. 263
נָכַב	235
נָכַב	52
נָכַב	140
נָכַב	209
נָכַב	16
נָכַב	52
נָכַב	47
נָכַב	224
נָכַב	224
נָכַב	141
נָכַב	207
נָכַב	95
נָכַב	27
נָכַב	52
נָכַב	53
נָכַב	213. 256
נָכַב	208
נָכַב	273
נָכַב	156
נָכַב	141
נָכַב	50
נָכַב	205. 281
נָכַב	271
נָכַב	210
נָכַב	103
נָכַב	206
נָכַב	360
נָכַב	118

נָכַב	258. 284
נָכַב	221
נָכַב	368
נָכַב	354
נָכַב	245
נָכַב	100
נָכַב	353
נָכַב	247
נָכַב	226
נָכַב	87
נָכַב	264
נָכַב	264
נָכַב	264
נָכַב	353
נָכַב	368
נָכַב	301
נָכַב	354
נָכַב	175. 195
נָכַב	256. 285.
נָכַב	353
נָכַב	178
נָכַב	257
נָכַב	236
נָכַב	75.
נָכַב	164. 207
נָכַב	232
נָכַב	200
נָכַב	205
נָכַב	179
נָכַב	211
נָכַב	179
נָכַב	179
נָכַב	222
נָכַב	149
נָכַב	27
נָכַב	208
נָכַב	270
נָכַב	270
נָכַב	199
נָכַב	200
נָכַב	220
נָכַב	245
נָכַב	181

נָכַב	201.
נָכַב	214.
נָכַב	273
נָכַב	214. 217.
נָכַב	248
נָכַב	224
נָכַב	224
נָכַב	298
נָכַב	258.
נָכַב	264
נָכַב	368
נָכַב	368
נָכַב	342
נָכַב	54
נָכַב	274
נָכַב	261. 2156
נָכַב	354
נָכַב	368
נָכַב	301
נָכַב	346
נָכַב	258.
נָכַב	302
נָכַב	261
נָכַב	320
נָכַב	150
נָכַב	304
נָכַב	261
נָכַב	213
נָכַב	261
נָכַב	237
נָכַב	237
נָכַב	204
נָכַב	27
נָכַב	206.
נָכַב	385
נָכַב	192
נָכַב	282
נָכַב	192
נָכַב	192
נָכַב	192
נָכַב	112.
נָכַב	180.
נָכַב	141.

צִי	210
צִיָּים	276
צִיָּים	305
צִיָּים	234
צִיָּים	245
צִיָּים	238
צִיָּים	360
צִיָּים	238
צִיָּים	264
צִיָּים	264. 368
צִיָּים	208
צִיָּים	239
צִיָּים	205
צִיָּים	335
צִיָּים	5
צִיָּים	191
צִיָּים	248
צִיָּים	154
צִיָּים	208
צִיָּים	135
צִיָּים	828
צִיָּים	189
צִיָּים	189
צִיָּים	190
צִיָּים	190
צִיָּים	191
צִיָּים	250
צִיָּים	253
צִיָּים	188
צִיָּים	251
צִיָּים	246
צִיָּים	193
צִיָּים	246
צִיָּים	210. 272
צִיָּים	353
צִיָּים	204
צִיָּים	112. 154.
צִיָּים	187. 194
צִיָּים	248
צִיָּים	205
צִיָּים	158

צִיָּים	196
צִיָּים	196
צִיָּים	190
צִיָּים	52. 53
צִיָּים	133
צִיָּים	271
צִיָּים	169. 178.
צִיָּים	174
צִיָּים	249
צִיָּים	249
צִיָּים	249
צִיָּים	275
צִיָּים	237
צִיָּים	215
צִיָּים	159. 174.
צִיָּים	194
צִיָּים	284. 313
צִיָּים	223
צִיָּים	215. 238.
צִיָּים	261
צִיָּים	205
צִיָּים	52
צִיָּים	127
צִיָּים	112
צִיָּים	127
צִיָּים	231
צִיָּים	235
צִיָּים	86
צִיָּים	296
צִיָּים	296
צִיָּים	335
צִיָּים	196
צִיָּים	232
צִיָּים	246
צִיָּים	205
צִיָּים	86
צִיָּים	283
צִיָּים	210. 231
צִיָּים	271
צִיָּים	335
צִיָּים	133. 142
צִיָּים	142
צִיָּים	142

צִיָּים	133
צִיָּים	35
צִיָּים	34
צִיָּים	203
צִיָּים	207
צִיָּים	207
צִיָּים	194
צִיָּים	236
צִיָּים	184
צִיָּים	244
צִיָּים	201. 205
צִיָּים	201
צִיָּים	206. 243
צִיָּים	84
צִיָּים	191
צִיָּים	273
צִיָּים	190
צִיָּים	179
צִיָּים	211
צִיָּים	205
צִיָּים	208
צִיָּים	238
צִיָּים	238
צִיָּים	238
צִיָּים	141
צִיָּים	193
צִיָּים	185
צִיָּים	53
צִיָּים	298
צִיָּים	156
צִיָּים	204
צִיָּים	190
צִיָּים	221
צִיָּים	141
צִיָּים	98
צִיָּים	207
צִיָּים	170
צִיָּים	179
צִיָּים	170
צִיָּים	237
צִיָּים	35
צִיָּים	35

רוב 16
 רחוק 224
 ר 268
 רחוקת מני 63
 רחלים 212
 רחוקה 199
 רחוק 142
 ריב 182
 ריבוק 181
 ריב ריב 182
 ריקם 256
 ריב 164
 ריב 149
 ריב 213
 ריב 164
 ריב 167
 ריב 167
 רע 93
 רעב 206
 רעב 206
 רעח 271
 רעח 226
 רעבם 224
 רעב 141
 רעב 94
 רעב 207
 רעב 193
 רעב 193
 רעב 49 69
 רעב 212
 רעב 355
 רעב 243
 רעב 170
 רעב 170
 רעב 234
 רעב 105
 רעב 48
 רעב 48
 רעב 105
 רעב 105

שאל 157
 שאל 244
 שאל 157
 שאל 244
 שאל 157
 שאל 157
 שאל 244
 שאל 157
 שאל 115
 שאל 115, 157
 שאל 207
 שאל 141
 שאל 165
 שאל 207
 שאל 210
 שאל 210
 שאל 194, 210
 שאל 108
 שאל 170, 60
 שאל 60
 שאל 172
 שאל 246
 שאל 134
 שאל 294
 שאל 63
 שאל 47
 שאל 206
 שאל 250
 שאל 256, 296
 שאל 232
 שאל 295
 שאל 253
 שאל 170
 שאל 62
 שאל 166
 שאל 224
 שאל 232
 שאל 224
 שאל 213

שאל 271
 שאל 156
 שאל 192
 שאל 163
 שאל 209
 שאל 163
 שאל 192
 שאל 155
 שאל 208
 שאל 245
 שאל 207
 שאל 182
 שאל 271
 שאל 271
 שאל 293
 שאל 182
 שאל 182
 שאל 116, 118
 שאל 150, 236
 שאל 128
 שאל 205
 שאל 27
 שאל 273
 שאל 236
 שאל 236
 שאל 115
 שאל 336
 שאל 115
 שאל 222
 שאל 206
 שאל 85
 שאל 286
 שאל 96
 שאל 185
 שאל 185
 שאל 96, 142
 שאל 208
 שאל 96, 142
 שאל 210
 שאל 296
 שאל 75

שָׁמַיִם	207. 239
שָׁמַיִם	151. 158
שָׁמַיִם	66. 86. 158
שָׁמַיִם	16
שָׁמַיִם	60
שָׁמַיִם אֶרֶץ	285
שָׁמַיִם	216
שָׁמַיִם	207
שָׁמַיִם	207
שָׁמַיִם	250
שָׁמַיִם	353
שָׁמַיִם	52
שָׁמַיִם	53
שָׁמַיִם	252
שָׁמַיִם	35
שָׁמַיִם	252
שָׁמַיִם	250
שָׁמַיִם	253
שָׁמַיִם	255
שָׁמַיִם	220. 301.
	353
שָׁמַיִם	214
שָׁמַיִם	226
שָׁמַיִם	158
שָׁמַיִם	118
שָׁמַיִם	212. 216.
	249. 373
שָׁמַיִם	221
שָׁמַיִם	61
שָׁמַיִם	252
שָׁמַיִם	151
שָׁמַיִם	118
שָׁמַיִם	285
שָׁמַיִם	199
שָׁמַיִם	103

שָׁמַיִם	201
שָׁמַיִם	271
שָׁמַיִם	211
שָׁמַיִם	238
שָׁמַיִם	238
שָׁמַיִם	281
שָׁמַיִם	201
שָׁמַיִם	276
שָׁמַיִם	141
שָׁמַיִם	164
שָׁמַיִם	164
שָׁמַיִם	141
שָׁמַיִם	211
שָׁמַיִם	116
שָׁמַיִם	199
שָׁמַיִם	215
שָׁמַיִם	243
שָׁמַיִם	216
שָׁמַיִם	244
שָׁמַיִם	70
שָׁמַיִם	96
שָׁמַיִם	213
שָׁמַיִם	278
שָׁמַיִם	148
שָׁמַיִם	140. 141
שָׁמַיִם	44
שָׁמַיִם	23
שָׁמַיִם	250
שָׁמַיִם	211
שָׁמַיִם	285
שָׁמַיִם	252
שָׁמַיִם	295
שָׁמַיִם	210
שָׁמַיִם	182
שָׁמַיִם	210
שָׁמַיִם	194

שָׁמַיִם	130
שָׁמַיִם	271
שָׁמַיִם	235
שָׁמַיִם	235
שָׁמַיִם	168
שָׁמַיִם	123
שָׁמַיִם	52
שָׁמַיִם	121
שָׁמַיִם	192
שָׁמַיִם	192
שָׁמַיִם	122
שָׁמַיִם	193
שָׁמַיִם	150
שָׁמַיִם	163
שָׁמַיִם	191
שָׁמַיִם	210
שָׁמַיִם	213
שָׁמַיִם	22
שָׁמַיִם	154
שָׁמַיִם	209
שָׁמַיִם	210
שָׁמַיִם	246
שָׁמַיִם	209
שָׁמַיִם	209
שָׁמַיִם	128
שָׁמַיִם	173
שָׁמַיִם	178
שָׁמַיִם	210
שָׁמַיִם	209
שָׁמַיִם	130
שָׁמַיִם	168
שָׁמַיִם	226
שָׁמַיִם	258. 2
שָׁמַיִם	360
שָׁמַיִם	368
שָׁמַיִם	364

הבִּלָּה	193
הבִּשּׁוּחַ	138
הבִּלְאִים	193
הבִּלְבָּשׁוֹת	150
הבִּלְבָּשׁוֹת	121
הבִּלְבָּשׁוֹת	52
הבִּלְבָּשׁוֹת	53
הבִּלְבָּשׁוֹת	89
הבִּלְבָּשׁוֹת	182
הבִּלְבָּשׁוֹת	209
הבִּלְבָּשׁוֹת	94
הבִּלְבָּשׁוֹת	190
הבִּלְבָּשׁוֹת	353
הבִּלְבָּשׁוֹת	124
הבִּלְבָּשׁוֹת	163. 168
הבִּלְבָּשׁוֹת	209
הבִּלְבָּשׁוֹת	179
הבִּלְבָּשׁוֹת	161
הבִּלְבָּשׁוֹת	161
הבִּלְבָּשׁוֹת	60

הבִּלְבָּשׁוֹת	199
הבִּלְבָּשׁוֹת	148
הבִּלְבָּשׁוֹת	168
הבִּלְבָּשׁוֹת	130
הבִּלְבָּשׁוֹת	190
הבִּלְבָּשׁוֹת	123
הבִּלְבָּשׁוֹת	190
הבִּלְבָּשׁוֹת	150
הבִּלְבָּשׁוֹת	94
הבִּלְבָּשׁוֹת	163
הבִּלְבָּשׁוֹת	119
הבִּלְבָּשׁוֹת	177
הבִּלְבָּשׁוֹת	16
הבִּלְבָּשׁוֹת	189
הבִּלְבָּשׁוֹת	313
הבִּלְבָּשׁוֹת	192
הבִּלְבָּשׁוֹת	190
הבִּלְבָּשׁוֹת	17
הבִּלְבָּשׁוֹת	141
הבִּלְבָּשׁוֹת	141

הבִּלְבָּשׁוֹת	89. 172
הבִּלְבָּשׁוֹת	209
הבִּלְבָּשׁוֹת	274
הבִּלְבָּשׁוֹת	198
הבִּלְבָּשׁוֹת	221
הבִּלְבָּשׁוֹת	194
הבִּלְבָּשׁוֹת	177
הבִּלְבָּשׁוֹת	177
הבִּלְבָּשׁוֹת	177
הבִּלְבָּשׁוֹת	313
הבִּלְבָּשׁוֹת	121
הבִּלְבָּשׁוֹת	120
הבִּלְבָּשׁוֹת	121
הבִּלְבָּשׁוֹת	194
הבִּלְבָּשׁוֹת	185
הבִּלְבָּשׁוֹת	191
הבִּלְבָּשׁוֹת	60
הבִּלְבָּשׁוֹת	139
הבִּלְבָּשׁוֹת	190

